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THE
EARTHEN VESSEL

AND
Christian Record

FOR
1873.

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ROBERT BANKS, RACQUET COURT, FLEET STREET.

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The True Spirit! the Right Place!!

"MY SOUL, WAIT THOU ONLY UPON GOD."

O, where, Thou bleeding JESUS,
Shall guilty sinners find
A hand that can release us
And ease our troubled mind?
The voice that whispers "MERCY!"
How should I joy to hear!
That can, when winds blow fiercely,
Make perfect CALM appear.

On earth's tempestuous ocean
My fleeting vessel's tost:
Ah! see the great commotion;
Nor let my soul be lost.
From Jordan's swelling river,
A sinking sinner save!
I perish! O deliver;
LORD! snatch me from the grave.

See, Lord! the storm's increasing;
The foaming billows roar!
My God! I cry unceasing:
Oh! waft me to the shore!
The depths of fallen nature,
Lord, teach me how to flee;
Make me Thine own new creature;
A wretch restored IN THEE.

Then I, the summit gaining,
Of Zion's sacred hill,
Shall ever cease complaining.
A base corrupted will.
No more by tempest driven,
My soul aloud shall boast,
And hail the King of Heaven,
On the eternal coast.

CHRISTIAN FATHERS, Ministering Brethren, and beloved Friends,—Thirty long and anxious years have rolled away since the first parts of "THE EARTHEN VESSEL and CHRISTIAN RECORD" were written by the same hand which is now permitted to commence this twenty-ninth volume. The first volume of this work appeared at the end of 1845, having been two years struggling into life. From that period, one volume at the close of each succeeding year has been completed; so that twenty-eight volumes are in existence; and a kind and merciful Providence has permitted, and enabled me to watch over and work for its continuance and usefulness from the first day until now. How far it has been serviceable to churches, to ministers, to private Christians, and to seeking sinners, I must leave with that Almighty God who chooseth the foolish, weak, base, and despised things of this world to confound the things that are mighty, "that no flesh should glory in His presence!"

The spirit, and the experience, which are indicated in the verses at the head of this paper, was the spirit and the experience which gave birth to the contents of the first part of "THE EARTHEN VESSEL." Of course I am thoroughly persuaded that the large bodies of professing Christians who *now* fill our churches and chapels have no sympathy with that spirit, or with that experience, out of which those verses

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JAN. 1873.

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flowed ; consequently my publication has been either wholly discarded, or looked upon with a contumelious air, by those whose faith and profession are more in creeds, ceremonies, and clearness of conscience and character, than in the merits and mercies of HIM, of whom Paul said, "In all things it behoved HIM to be made like unto His brethren, that He might be a MERCIFUL and *faithful* HIGH PRIEST in things pertaining to God, to make reconciliation for the sins of the people ; for in that He Himself hath suffered being tempted, HE *is able to succour them that are tempted.*"

The spirit and the experience indicated in the verses referred to, are, I believe, in accordance with the spirit and experience of some of the patriarchs, of some of the ancient prophets, of some of the Apostles ; of some of those sharply exercised ministers, whose soul-travail and whose triumphs through JESUS CHRIST, are left upon record ; and in the flesh-crucifying, in the sin-condemning ; in the heart-rending conflicts and sorrows out of which this spirit and experience cometh, I do not know that I am *quite alone* : there may be some almost hidden ones like myself, who live not in *abstract* things ; but in those amalgamations of death and of life ; of bondage and of freedom ; of grief and of joy ; of light and of darkness, which the Holy Ghost putteth together in all His testimonies, of the internal battles ever and anon fought over in the more silent chambers of the Christian soul. I repeat, the testimonies which the Holy Ghost *putteth together* ; and one of his most significant, most comprehensive, most conclusive descriptions is that brought out of the heart of Paul—where, to the Galatians, he says,

"I am *crucified* WITH CHRIST ;
Nevertheless I live :
Yet not I, but CHRIST *liveth* IN ME :
And the life which I now live in the flesh,
I live by the faith of the SON of God,
Who loved me, and gave Himself for me."

There is nothing abstract, nor isolated here. Paul was *crucified*, but then it was "WITH CHRIST." What does he mean ? He means that while the "old man," (as he explains in Romans vi.) hangs *bleeding* BETWEEN earth and heaven, his new heart and soul were so blessedly in union with the SON of God ; and by faith drawing forth from the fountain of life and peace, such secret and inward draughts of love and mercy, of pardon and peace, of cleansing and confidence, that he could honestly and heartily say of the Holy Redeemer, "He loved ME, and *gave* HIMSELF for me."

Two of the most difficult things in all this world, meet, and are (for the time) married together in Paul's experience and expression. First, he feels himself, he looks upon himself, he speaks of himself as a DEAD MAN ! " *I am crucified.*"

Rare thing to behold a crucified man ; a man dying daily ; I mean, a man who is, in his own estimation of himself, a bleeding, bruised, crucified, mortified, humbled man ! One of note in literature, once said,

"Self-reverence, self-knowledge, self-control,
These are the hinges of the gate of life !"

And are not these the hinges upon which the major part of our ministers and people swing to and fro in the churches all the days of their life ? And in a social, moral, commercial, and even evangelical

point of view, are not these "hinges of the gate of life" of the very first importance? Certainly, they are! Look at the exalted man! His reverence of *himself*, and his supposed *knowledge* of himself, are powerful attributes in his character. How high he lifts his head! How much he admires his own wisdom and prudence, and his superiority, as he imagines—above all his fellows. Let any one dare to touch him, and his *self-control* might not be quite so perfect. But self-reverence, self-importance, self-value; in short, *pride, conceit, cant, hypocrisy, vain assumptions*, and a curious flowing out of inflated shadows of self altogether, are so natural to poor uncrucified man, that Job must be stripped of everything; Peter must be put into Satan's sieve; and Paul, in the sacred simplicity of his soul says, and "lest I should be exalted above measure through the abundance of the revelations, there was given unto me a thorn in the flesh—the messenger of Satan to buffet me; lest," he repeats the reason and cause of it—"lest I should be exalted above measure." You know how he cried unto the Lord; you also know how the Lord answered him,—“My grace is sufficient for thee.” But now, what *spirit* did all this work in the apostle? What place did it bring his soul into? It produced such a spirit, and brought him down into such a place, as no mortal man, professing or profane—no man, gracious or ungracious—no man can ever stoop to this of himself. For the want of it I have seen, as I believe, some of the best of men seriously slain at the last; for the want of this spirit some of the most gifted have been hurled to the winds. The absence of this spirit has almost ruined many of our churches; it has driven many of our people hither and thither: “exalted above measure”—too many of us have been: the poisonous results of such undue exaltations not one of us dare attempt to tell. But—*What*, then is this spirit? Read Paul's minute description of it—“Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me.”

What does the man mean? He further describes the actings of this Spirit—“Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses.”

Impossible! Yes, to man it is impossible to take pleasure in weaknesses, in wants, and in woes of the most cutting character. But, the key which unlocks the mystery to those who have been under the same discipline is found in that one sentence—“FOR CHRIST'S SAKE!—for when I am weak, then am I strong.”

Christian brethren! Bear with me one moment while I declare unto you that for forty years I have been learning, little by little, what this sentence meaneth—“*When I am weak; then am I strong:*” but never more certainly did I understand it, than I did the other Lord's-day.

For about ten weeks successively I had been in journeyings and preachings without much intermission, in the eastern, western, and home counties. I had seen the lands flooded—the churches divided—the servants and saints of God distressed, and errors of all kinds abounding. The last journey was a wet and weary one; and on the Sunday morning, as on my sleepless bed I turned and sighed for spiritual help and teaching, David's words came rolling in again and again—“*My soul! WAIT thou ONLY upon GOD; for my expectation is from Him.*” For hours, as softly as seraphs whisper, did that expressive

charge repeat itself in my inner man—"My soul wait thou only upon God, for my expectation is from Him." I was too ill in body to arise. I was too much cast down in spirit to study. I felt too weak to get near the Lord in any formal reading, or meditation, or prayer. The time for service was just at hand. "What shall I do?" Not to attempt to go would be wicked. So I was lifted up; and surrounded by all the gloom of melancholy weather; and without Bible reading, or prayer-saying, I climbed the Notting Hill; and quite in time entered the pulpit. As quietly as the gentlest morning breeze, the Comforter opened up to me the tribulatory life of David from beginning to end. As a little almost forgotten shepherd-boy; as going forth to meet Goliath; as persecuted and hunted by Saul; as the crowned King of Israel; as betrayed and dethroned by Absalom; as going up Mount Olivet weeping; as plunged almost into despair; as bitterly crying to his God for mercy; at length, as coming to his last days, and all the glorious Persons in the Trinity coming to speak in and to him. Yea, the whole scenery of his life was so gradually opened up to my view, that, as briefly as possible, I ran through it, and thereby saw something of the preciousness and propriety of the word—"My soul, wait thou only upon God, for my expectation is from Him!" Thus, with David, as with Paul, crushing sorrows, flesh-killing trials; false friends and fierce persecution—laid him *silently*, yet expectingly, WAITING ONLY UPON GOD! This is the secret place of the tabernacles of the Most High! This is dwelling under the shadow of the Almighty; and it is here the Christian deeply experienceth those two most difficult things, even in the Kingdom of Grace—

"Dead unto sin"—(and sinful self as well:)
 "Alive to God"—(with bliss unsearchable!)

Here is the true spirit! Here is the right place! It is the spirit of Christ in Gethsemane—"Not my will, but Thine be done!" Yea, it is the Spirit of Christ in the Apostle, whose burning words stand out in such majesty and beauty—"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Brethren, there can be not a few steps between this true spirit and this right place on earth, and that perfectly happy posture which McCheyne doth so affectionately and assuredly describe—where he says,

"When I stand before the Throne,
 Dressed in beauty not mine own;
 When I see Thee, as Thou art,
 Love Thee with unsinning heart,
 Then, Lord, shall I fully know—
 Not till then—HOW MUCH I owe!"

Not a few of you are ministers of the Gospel; and you look and long for larger and clearer manifestations of usefulness in your Lord's vineyard. May the Lord give us all that grace to solemnly charge our anxious spirits—"My soul, wait thou only upon God; my expectation is from Him."

Some of you are deacons of Churches, having no settled, devoted, Christ-exalting pastors. Your poor hearts are full of concern for the welfare of Zion. Go, dearly beloved, to the feet of Divine mercy;

there lay your sorrowful case, and charge your souls to wait only upon God, expecting His promise shall be fulfilled.

Family troubles, business cares, and a thousand heavy waves beat on the breasts of some of you. I do here, in my silent study, pray the Lord to use this effort of mine to lead you, and to enable you to cast every care upon Him, with, "My soul! wait thou only upon God!" He can—He says He will—thy every need supply.

Does this meet the eye of some one evidently approaching the Jordan, which divideth time from eternity? Has the *fear* of death brought thy soul into bondage? Listen for one moment. I was glancing over the pages of Charles Haddon Spurgeon's *Interpreter*, and saw at the close of one of the Meditations, he places the following precious lines:—

"To the dear fountain of Thy blood,
Incarnate God, I fly;
Here let me wash my spotted soul,
From crimes of deepest dye!
A guilty, weak, and worthless worm,
On Thy kind arms I fall;
Be Thou my strength and righteousness,
My JESUS! and my ALL!"

When heart and flesh do fail thee, poor dying child; when sin and Satan hunt thy soul almost to the borders of the black dungeon, may the Spirit of the living God, carry thee in faith and prayer to the dear fountain of the Redeemer's blood; for it can cleanse the blackest soul, and make it fit for God.

In the sixty-second Psalm, where the words I have quoted are found, I saw David speaking as an exercised Christian, as a faithful minister, and as a far-seeing prophet, I saw in Ezekiel's ordination, that "Son of Man" was brought into the same spirit and place; but I dare not occupy more room this month. It is in my mind to print on a bordered card, in plain, bold letters—as a motto for 1873—these wholesome and holy words, "My soul, wait thou only upon God; for my expectation is from Him." Let us hang up these cards in our studies, in our houses: may the Lord write them abidingly in our hearts; and through the year may we in faith and in silent prayer, practice them.

So prays your servant in the Gospel,

CHARLES WATERS BANKS.

56, Queen's-road, Royal-crescent,
Notting Hill, London, Dec. 17, 1872.

THE LATE JOHN STEVENS ON BAPTISM, THE LORD'S SUPPER, AND CHURCH FELLOWSHIP.

THE Lord's people are sanctified to God in their baptism, church-fellowship, and ordinances. They dwell alone, and are not reckoned among the people of the world. "Ye are not of the world," said our dear Lord, "even as I am not of the world." When God the Father elected his people, in his eternal Son, he thereby sanctified, or set them apart from the rest, to himself, as a peculiar people, for a peculiar end: and when the Son of God, in whom they were thus

chosen, laid down his life for them, as his sheep, they were thereby sanctified from the rest, being redeemed from amongst men. Also, when the Holy Spirit regenerates and converts the people, thus elected and redeemed, they are openly sanctified unto the service and glory of God, and are *set apart* from the rest of mankind. So likewise, by their being baptized in the name of the Father, and of the Son, and of the Holy Ghost, after they have received the Spirit of Christ, and have given evidence of their conversion, they are actively and practically sanctified, as the people of God's love, and the followers of the Lamb. As Israel were sanctified by being baptized unto Moses, as their leader, so, in a spiritual respect, believers, are *set apart* by being baptized unto Christ, as their Lord and Saviour. They put on Christ by baptism, and are thereby publicly distinguished, and sanctified to the spiritual service of God, as holy to the Lord, and as delivered from this present evil world. The ordinances of God, like his gracious doctrines, are all discriminating, and can only be duly received by a distinguished people, for whom Jesus Christ has given himself a ransom, and in whose hearts the law of spiritual obedience and worship is graciously written. Spiritual ordinances can only belong to spiritual subjects; neither is any service acceptable to God, but that which is according to his precepts, which springs from a state of grace, and is performed by faith in Christ, and with a view to his glory. It is certain there is nothing sanctifying in infant-sprinkling; for, if a work of grace is not afterwards wrought, the child, grown up to years of maturity, abundantly shews itself no Christian. Whatsoever is not of faith is sin; and it is evident religion is a personal thing, and cannot be carried on by proxy. The faith of one man can never avail for another, any more than the crimes of one man can be justly punished in Hell, in the person of another, who had nothing to do with the commission of them. That an infant cannot be esteemed a believer is sufficiently plain, but not more so, than that, an unbeliever has no right to the ordinance of baptism. The practice of Christian baptism belongs to those for whom Christ died, and none besides. Every proper subject of that ordinance is supposed, in the Scriptures, to be interested in Christ, and to be a follower of him by faith; and whoever is baptized, without special faith in Christ, is no Christian; and his conduct is, in the sight of God, a sin; for whatsoever is not of faith is not according to the law of Christ, nor the doctrine of the gospel, but is a presumptuous and unholy pretension to the privilege of Christians. If thou believest thou mayest, is the testimony of truth; but where is it said, If thy father or mother believes thou mayest?—or, If the baptizer believes thou mayest? The worship of God, in his holy ordinances, is designed to draw forth the heart of the worshipper to the God whom he serves. This shews that the worshipper must be a spiritual character, and that he is sanctified *to* the worship, and also *in* or *by* it: and, when it is considered, what opposition arises from the doctrine of infant baptism, against the fundamental doctrines of the everlasting gospel of Christ, it should surely induce all good men, of the Calvinistic denomination, to reject it heartily and stedfastly. Do we not find that it is averred, infants are made members of Christ by *baptism*, for so the ceremony of sprinkling is called; and that they are thereby constituted heirs of the kingdom of Heaven? Is it not said

that baptism is regeneration, and that it is the seal of the covenant of redemption?—that though it is acknowledged to be a spiritual ordinance, yet, carnal children have a right to be baptized?—also, that the favour of God is promised to the children of believers, as it is to their parents? If we consider these points at all, we must see, that, the tendency of this doctrine of salvation through baptism is, to represent spiritual regeneration as consisting merely in an external rite; and, that, membership with Christ is effected by a few drops of water being scattered in the face, from the fingers of man; that the seal of the covenant is only an external act of a sinful mortal; that carnal persons may be acceptable worshippers in a spiritual institution; that a person may be made a member of Christ, and an heir of the kingdom of Heaven, and yet finally perish in Hell for ever! Now, what is all this but barefaced Arminianism? All the promises of God are Yea and Amen in Christ. If God has promised salvation to the seed of the godly, this promise must be *sure* to that seed; and when it is considered, that, the covenant of life in Christ, which contains all the promises, is more ancient than that made with Adam in Eden, if it be allowed that Adam and Eve were regenerated after their fall, then I cannot see how any of the human race can be lost, according to the reasoning of the Pædobaptist; for why should the children of pious Adam, any of them, be damned, if those of godly Abraham, are all to be saved? Why should not the faith of Adam have as much influence as that of Abraham, or any other good man? To say anything about wickedness, and the want of faith or repentance, would here be beside the question; because it is pretended *God has promised* to save them, and that in an everlasting covenant; and, to say, the promise is only conditional would be ruining the whole plan, because the pretence is, that salvation is by grace, to the seed of believers, as much as to their parents; and Gen. xvii. 7, is cited to maintain the conclusion: and if God has promised them salvation, no doubt he has found and accepted an atonement for their sins. This must be supposed, because we are told, *Without blood there is no remission*. What then can be wanting to our brethren, to render their Pædobaptism seemingly consistent, but that they at once subscribe to universal redemption? Then they will be able to plead the cause of the children of Adam, from the beginning to the end of the world: but one difficulty remains, *even then*, to be accounted for, and that is, how it is that the Scriptures so constantly affirm, that, *He that believeth not shall be damned*.

Whoever has a right to the ordinance of baptism, the same character has a right to the Lord's Supper, upon his being actually baptized; but he that eateth and drinketh, without discerning the Lord's body, eateth and drinketh damnation to himself. This shews, that no carnal man or unbeliever, has authority from God, to take a seat at the table of the Lord: and hence it follows, that no carnal person, *whatever his age may be*, has right to baptism; for one ordinance is as truly spiritual as the other, and both belong to the same kind of character. He that attends to the ordinance of baptism, as commanded by the Lord, his conduct is pleasing to God; but without faith it is impossible to please God. Now, infants have not faith, therefore they cannot please God. The fair inference is, infant baptism is will-worship.

The baptizing of believers is designed, in part, to shew, that, they are devoted to God, are sanctified, and engaged to serve him, in newness of life; but, neither babes or carnal adults, are spiritually devoted to God; they are not sanctified, nor are they engaged in his service.

[To be continued next month.]

DEATH OF MR. R. SEARLE.

(LATE OF TWO WATERS.)

FOR more than a quarter of a century was our brother Richard Searle, a devoted, faithful, and beloved itinerant preacher of the LORD JESUS, in many parts of the Kingdom. The following note which we received a day before going to press, clearly describes his rather sudden departure from us.

DEAR BROTHER C. W. BANKS,—I write to communicate to you the nearly sudden departure of our much esteemed and beloved brother, Mr. Richard Searle, of Poplar, (late of Two Waters). He arrived at my house on Saturday last, Dec. 14, about 5 o'clock; we had tea, and spent a very pleasant evening together; retired to rest about ten o'clock. On Saturday morning I asked him what sort of a night he had had? He replied, "I slept well all night; and was never better than I feel at this time." He supplied the pulpit quite in his usual style, with a degree of liberty and freedom: thus he closed his last Sabbath in excellent spirits at Waddesden Hill, and Waddesden: especially on Monday morning, our sister, Mrs. C., at whose house he was stopping, said he left in better spirits than usual; and off he started on foot to the Quanton Road station. When he was about a mile on his journey he was seized with a fit of paralysis, fell down by the road, but providentially was soon found; relief was afforded him; he was conveyed to my house in a very prostrate condition, and was put to bed; everything possible was done for his comfort. My usual family doctor was soon there; he gave us no hope; after a little while he went off as in a sound sleep, from whence he never awoke; although I tried to arouse him two or three times, but of no avail; and so he remained till about a quarter to four; then gently breathed his last, Dec. 17th, 1872, aged 61 years in February next; this he told me on Saturday last. What an unspeakable mercy! Sudden death—sudden glory. This I have not the shadow of a doubt about. I feel very much for his dear bereaved partner, with whom I can and do most truly sympathise; and pray the Lord to grant her all that support, and submission to His will.

Though painful at present,
 'Twill cease before long;
 And then, oh! how pleasant,
 The conqueror's song.

I hope it will be our happiness, when time closes with us, (which won't be long), to meet our brother Searle in yon bright world above, where pain and parting will be known no more for ever. From yours affectionately,

WILLIAM COX.

Denham, Quanton, Winslow, Bucks.

[We may give further particulars of this good man's life, faith, and work in the Gospel another month. Few ministers were more beloved than was our late friend Richard Searle.—ED.]

ABSENT THOMAS.

A KIND WORD FOR THE NEW YEAR.

BY MR. J. MORLEY,
Minister of Zour Chapel, Ipswich, Suffolk.

“But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.” John xx. 24.

“ALL scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness.” There are some things the Holy Ghost has been pleased to leave on record, that are seemingly, at first sight, of little importance, but we dare not suppose, that He, who is infinite in wisdom, and perfect in holiness, would have inspired his servants to write anything that is not important, or without meaning. That the Holy Ghost had some wise design in causing this circumstance to be recorded, is beyond doubt. Probably it might be to teach the family of God in all subsequent ages an important lesson upon *presenting* and *absenting* themselves from his sanctuary. The words rightly considered, are calculated to produce some serious reflections. They are also very suggestive. We need not confine our remarks exclusively to *the* Thomas in the text, but apply the name to a large portion of the professing world. Notice, first, *the place from which Thomas was absent*. It was a place where the lovers and followers of the Lord Jesus Christ had agreed to meet together. Hence, the place where he had promised to meet them.

The Lord has been wont in all ages of the world to meet with his dear people. In different ways, in different ages, and dispensations. After the Lord had brought his peculiar people Israel out of Egyptian bondage, he instructed his servant Moses to erect a tabernacle, where was to be the mercy-seat, the ark of the covenant, &c. ; and He said, “There will I meet with thee :” and He also said, “In all places where I record my name, I will come unto thee, and I will bless thee.” A precious promise, which has been verified in the happy experience of thousands of the living in Jerusalem in all past ages, and doubtless will be, down to the end of time: for the Master declared, to his disciples, that “Where two or three, should gather together in his name, he would be in the midst of them.” O what amazing condescension ! He, who is infinite in holiness, justice, and righteousness, to meet with poor, guilty, wretched, hell-deserving sinners. Yes, in love, in mercy, in peace ; compassionately, forgivingly, to meet them as their Redeemer, Saviour, Portion, Everlasting All. Well might the poet sing, (and we would with him join.)

“For love like this, let rocks and hills
Their lasting silence break.”

Jesus came, but Thomas one of the number was not there.

II. Glance at *a few of the things that sometimes are the cause of Thomas being absent*.

How very frequently are *worldly cares* the cause of his absence from the week evening services. The riches of this world, appear to absorb his mind. Many professors there are indeed, who rise early, and sit up late, to acquire the “sordid dust.” Their mental energies are daily

taxed, in scheming, designing, and planning how they shall accomplish this, that, or the other. Too often, alas, they *thrust* themselves into such a line of business, that many a man who makes no profession of religion, would shrink from with abhorrence! Hence principles must be sacrificed, and the cause of God suffers *coldness* and *indifference*. This is often one cause. There was a time when he did run well, his seat was rarely vacant. Delight seemed to rest upon his countenance when singing the songs of Zion, or hearing the *word* expounded. Now those days are past; there is an indifference manifested to his own soul's growth in grace, the interests of Zion, and the minister's comfort. It is sad when Thomas can attend public halls, penny readings, or other places of worldly amusement six nights in the week. O how unlike the Master! He never showed the least indifference to his people, or his work. Nay, but, "He set his face like a flint." "His zeal consumed him." "Wist ye not that I must be about my Father's business!" was his reply to the sorrowing Mary and Joseph. He breasted the wave, braved the storm, and accomplished the terrible task the Father gave him to perform. Was it to walk upon the boisterous ocean, to quell the fears of the trembling disciples; to travel to Samaria, to give the poor adulterous woman the water of life; or, to pass through Jericho to seek and save an exacting Zacchæus? Yea more, to be tempted of the devil in the wilderness—the bloody sweat in Gethsemane—the cruel scourging in Pilate's Hall—or the awful death of the cross, when the terrible reservoirs of Almighty wrath burst forth and rushed impetuously in fearful cataracts into his most holy soul? He shrank not—showed no indifference, but willingly, readily, freely, lovingly and graciously, *performed and endured*.

The *weather* sometimes is unjustly assigned the cause. It rains or it is likely to rain. It is windy or otherwise very cold. If in the summer, it is very hot and almost overpowering to sit in the chapel. Seldom just as he would have it. *Thomas*, was it ever so with the Master? But it may be perhaps, that *Thomas* has a friend drop in to have an evening's chat upon political or commercial matters, or something else of little importance, and thinks it would not look well to tell his friend it is service night, or perhaps has not the *courage* to tell him, much less ask him to accompany him to the prayer meeting.

Again *Thomas* might have got a *cold*, or *slight head-ache*, or in all probability his *feet were rather tender* and needed a little rest after the day's toil, and especially as he has to rise rather early in the morning to attend to business.

How far these things are justifiable, we must leave *Thomas* to decide when he approaches the throne of grace, if that place is not *absented* and that practice neglected.

III. *What Thomas lost in being absent.*

1. A sight of the risen Lord Jesus—a living Redeemer—Death's death, and hell's destroyer—the captive's Deliverer—the prisoner's Liberator. "He shewed them his hands and his feet." O what a sight! Prophets longed to see Him—good old Simeon stretched forth his withered arms, received, and clasped the *Infant Saviour* to his glowing bosom, blessed God, and his heart strings ready to break, said, "Lord, *now* lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." If such was the blessed effect of seeing the *Infant*

Saviour, what must have been the sight of Him after He had drank hell dry, and for ever closed its gates against every elect vessel of mercy, and said "It is finished," and had burst the bars of the tomb, and come forth in his Godlike power and majesty? Sweet vision! worth more than ten thousand worlds!

"Jesus, the vision of thy face,
Hath overpowering charms:
Scarce shall I feel Death's cold embrace
If Christ be in my arms."

2. The pleasure of hearing His sweet loving voice. A vision of Him was much, but O to hear him speaking to us in accents of love, and tenderest sympathy. To hear him saying, "Thou art all fair, my love, there is no spot in thee;" He brings us into the banqueting house and says, "Eat, O friends, drink, yea, drink abundantly, O beloved." None can speak like HIM. He only hath the tongue of the learned, and knoweth how to speak a word in season to him that is weary. "Grace is poured into his lips." Blessed Jesus! thy charming voice exceeds all others. Cause me to hear it more frequently.

3. That inward peace which the ten realized, caused by the sight of his Person, and the hearing of his winning voice. Their hearts had been filled with bitter grief and sorrow, but now the promise, "I will see you again," was truly verified. Peace, like the waves of the river, rolled into their bosom, and all their griefs and sorrows were drowned. Is not every child of God less or more acquainted with this kind of experience? When days and nights of darkness and sorrow have prevailed, the Master has come to them in the sanctuary, and said, "Peace be unto you;" "I am married unto you;" "I have blotted out thy sins as a cloud, and thy transgressions as a thick cloud." O what inward peace such words have caused.

4. His breathing—"He breathed on them." Blessed pledge, assuring them that the Comforter, the Holy Ghost, should come unto them and never leave them, but lead them into all truth, and would ever be their all-sufficiency. Is not he the same now? He still leads, counsels, comforts, and sustains the living family of the living God.

5. The holy and blessed joy they felt. Such joy as they never before felt. It had been great on previous occasions, it was greater now. Reader, art thou one of Zion's citizens? Know thou that great as thy joy may have been, He is able to increase it a thousand fold. There is no limitation to the Illimitable!

IV. *Some reasons why Thomas ought not to absent himself* (i. e. when he can possibly avoid it.)

It is the dwelling of the most High God, "The Lord hath chosen Zion, he hath desired it for his habitation." "The Lord loveth the gates of Zion more than all the dwellings of Jacob." Watts has very nicely put it,

He likes the tents of Jacob well
But still in Zion loves to dwell
His mercy visits every house
That pay their night and morning vows;
But makes a more delightful stay,
Where churches meet to praise and pray!

The wonderful *self-denial*, and *substantial sacrifice*, of the Lord Jesus Christ is another great reason. Remember, what he did, he did lovingly, not grudgingly, not half-heartedly. No trouble was too great,

no journey too long for him, to search out, bless and comfort, the dear objects of his love, notwithstanding all their unworthiness and hell-deservedness. Again, has He not promised to meet with, and bless his family when they meet together? And did he not say, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven?" And did not the Holy Ghost say by the Apostle, "Not forsaking the assembling of yourselves together, as the manner of some is?" Other reasons might be produced, but let these suffice.

Lastly. *The effects that are likely to be produced by Thomas being absent.*

It has an effect upon *himself*. It has a wonderful tendency to paralyze his joys, weaken his faith, to make him carnally minded, and still more careless, cold and indifferent about his soul's welfare, and the interests of Zion. It has an effect upon other members of the church. It very much discourages them. It has an effect upon those who are young in the ways of the Lord, and are yet very weak. They are staggered sometimes. Their conscience is very tender. They need an encouraging word, an helping hand. It has an effect upon the world. It gives them great reason to speak evil of Zion. It is a very lamentable fact, that a very great portion of the scandal, that is poured upon the church of Jesus Christ, has been caused by her own members. Again, it has an effect upon the minister. It causes his hands to hang down, his spirit sorrowful, his countenance sad, his heart to bleed. It causes him sometimes to sigh before his God, and cry, "Lord, why is not *Thomas* here?" "Is there not a cause?" Moreover, is it not dishonouring to his profession, to the God of his profession, and to the church with which he professes to belong?

Now, dear reader, Art thou a *Thomas*? Then let not the new year upon which you have just entered, be noted for thine absence from the courts of the Lord, but for thy presence. Remember the Father's love, the Son's sacrifice, the Spirit's power, the precious promises, *and BE FOUND IN HIS HOUSE.*

May the dear Lord bless and favour us all with much of His Spirit, and crown the year with goodness! Amen.

LINES

ON THE DEPARTURE OF

MRS. G. FREEMAN,

Formerly Eliza Ann Lincoln, of Norwich.

On wings of faith I mounted high,
And heard sweet songs beyond the sky,
Poured forth in joyous, rapt'rous strains,
And echoing loud through heaven's wide
plains.

Why are these melodies? I cried;
A soft, still voice at once replied,
A sister's landed from earth's shore,
Never to mourn nor suffer more,
Loud welcomes to her we will sing,
And make the crystal arches ring.

In early life she lived below
Nor did her God—her Saviour know,
But in the Lord's appointed hour
She felt the Spirit's quickening power;

Her sins appeared deserving hell—
Her doom, amongst the lost to dwell—
And, in her grief and agony,
She poured forth her earnest cry.
The Saviour bade her sorrows cease,
He sweetly to her whispered peace;
With living faith she warmly cried,
"My God, my Father:" He replied,
"I, with an everlasting love,
Loved thee long since in heaven above,
And thou with Me in heaven shall be,
Happy throughout eternity."
And now her Lord has called her home,
No longer from her rest to roam,
O, who would mourn the parting hour,
Which crushes Satan's arm and power.
Ye friends who loved her,—join to sing,
Loud hallelujahs to her King;
Still onward press, march boldly on,
Until the fight—the victory's won.

J. S. D. P.

ANTINOMIANISM: WHAT IS IT?

BY W. P. EDGERTON,

Minister of Enon Chapel, Chatham.

THE above question has occurred to my mind very many times ; and under varied circumstances ; and the thought arises, Are there any to whom this epithet justly applies ? If so, who are they ?

Arminians and Moderate Calvinists apply it to those whom they term, "High Calvinists ;" and inasmuch as we feel bound to repudiate the charges, we tacitly admit that there is something obnoxious in the term. I understand the word to signify, *one against the law*, derived from *Anti-nomos*. Dictionarians define it, as *one who holds good works, not to be necessary to Salvation*. The question therefore is started in the mind, Are we, who are called High Calvinists, against the law ? "do we discard good works?" I emphatically answer, *No*.

We are not against it, for we had not known Sin but by the law ; by it we saw our guilty state, and know our utterly lost condition. Like the Apostle, we consent to it, that it is good ; but we are by nature defiled, and altogether undone. Do we make void the law ? Nay, rather, we establish it, in the person and work of our Lord Jesus Christ. He hath met it as we could not, and magnified and made it honourable, delivering us from its well merited curse. So that now we can meet all its claims in the perfect righteousness of the Son of God ; and if the substance of the law is, "Thou shalt love the Lord thy God with heart, soul, body, and strength, and thy neighbour as thyself," is not this the delight of the Christian ? He rejects not the moral law, which is the golden rule, but he delights in it after the inward man. Rom. vii 21. And while he finds it impossible to be saved by it ; yet, in its moral bearing, he finds it, when compared with the Gospel, synonymize ; and love, ardent, aspiring and growing prompts him, not in the cold sense of duty, but of holy privilege, to serve his God, by admitting his claims and walking in his ways.

But the argument is further adduced ; the necessity of good works is denied. To this I must offer opposition : they are necessary as evidences of salvation ; for "by their fruits shall ye know them ;" if there is life, there must be fruit ; if light is in, it must shine forth : "without holiness no man shall see the Lord." And if a man professes to be God's, and his life is not one of integrity, he cannot be a Christian. (see James ii 26.) This we contend for, good works are not productive of the life ; but the life of God in the soul, is the parent of good deeds : and where grace has taken possession of the heart these things will be seen ; for,

None shall stand in Heaven at last,
Or God's unclouded glory see,
Who talk of free and sovereign grace,
Unless that grace "has made him free."

But it cannot be denied that there is a loose spirit in some professors, and in ministers a lack of preaching the precept, which gives rise to much misapprehension on the part of some outside the Strict Baptist Body. Many overlook the apostle's words, "Brethren, ye have been

called to liberty, but use not that liberty as an occasion to the flesh." I venture to say, that we have in some of our professors the spirit of antinomianism ; but it is not the teaching of the Strict Baptist ministry as a whole ; it is the truth perverted ; and terrible is the state of that man who holds the truth in unrighteousness. I have heard since I have been in the ministry such expressions as the following : Jesus Christ atoned for so many sins ; hence, of necessity, I must commit them. Once when I was preaching in the open air, a member of a Strict Baptist church remarked, " Ah, he is afraid the Lord will not have his own, so he must go out to fetch them," and when we see that uncharitable, unchristlike spirit, which says, " you must only preach to the church ;" and if you address a word of warning to the ungodly, it is termed legality ; or when we are pained by slander, backbiting, and a host of kindred things, what is this but the quintessence of antinomianism ? it gives occasion for our opponents to reproach us ; and is a stumbling block in the way of weak believers. With many it is, preach us comforting sermons ; whereas the great want of the church is, a trumpet-tongued declaration of the words, " Let every one that nameth the name of Christ depart from iniquity." How many a minister's heart has been pained by such things as the above, who cannot bear to have the veil torn off their hypocrisy, I cannot describe ; but better far would such be out of the camp, than like Achan in it, only as a fruitful source of trouble.

It behoves us to preach the whole council of God, and spare neither Arminianism, or Antinomianism, for presumption in either case is awful indeed ; and while we ring out the grand truth, " by grace ye are saved," let us also plainly declare the uselessness of calling him " Lord, Lord," yet not doing the things he says. Vital godliness cannot go alongside with worldly company : the idle song, the chess and draught board, cards, a carnality of mind, and other inconsistencies, the Word solemnly calls, " come ye out from among them, and touch not the unclean thing." And the true born soul must obey it, for thus it runs : " Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

And while we thus preach, how necessary that we should ever walk as children of light, and ensamples of the flock ! And while conscious of the superiority of our creed and system, it will not betoken weakness, if we constantly repudiate the charge so often hurled at us ! but let us, by divine grace, see to it, that the life is of force as well as the words. For vain will it be for us to deny the term, as applicable, if our spirit is one of coldness, narrow-mindedness, lethargy and bigotry. " Contend earnestly for the faith." " Watch and pray." " Do good to all men," " Speak the truth in love." " Go work in my vineyard." All these are necessary exhortations ; and if obeyed, that ugly, hateful, hellish, thing described as " antinomianism," will not find a lodgement in any breast.

Enon Chapel, *Chatham*.

[That awful course of mockery, and money-making, by mixing a pretension to be religious with semi-worldly amusements, now so flagrant in one of the Midland counties, is as sharply rebuked here as was Balaam by his ass. No sound-hearted man of God can reflect upon the efforts now made to get the people's money by a large appearance of Evangelism, without feeling a terrible horror.—ED.]

CHRIST'S NOBLE ARMY OF MINISTERS AND MARTYRS:
 A MONUMENT IN MEMORY OF
 THE SEVEN SHEPHERDS AND EIGHT PRINCIPAL MEN OF THE
 NINETEENTH CENTURY.

“Your fathers—where are they?”

WE have, in different parts of the kingdom, briefly, imperfectly, much too hastily, sounded out our desire to set up a literary monument in remembrance of the faithfulness of God, in the fulfilment of that singular prediction given by the Holy Ghost, through the prophet Micah, where, when re-echoing the oft-announced Incarnation of the SON OF GOD; and when, in anticipation of the coming in of the enemy, like a flood, the Almighty, by the prophet, says:—

“And He (CHRIST) shall stand, and feed in the strength of the Lord :
 In the majesty of the Name of the Lord His God :
 And they shall abide : for now shall He be great unto the ends of the earth.
 AND THIS MAN SHALL BE THE PEACE,
 When the Assyrian shall come into our land ;
 And when he shall tread in our pal ces ;
 Then—shall WE raise against him
 SEVEN SHEPHERDS AND EIGHT PRINCES OF MEN.”

This prophecy anticipates that intrusion of the Apostacy ; that gradual advancement of the armies of the Man of Sin, which the godly men of this century saw clearly enough creeping on, and culminating in the Emancipation Act of 1829. From that period the Romish Assyrian has been “coming into the land ;” and is now fast “TREADING IN OUR PALACES.”

Our lovely England has her palaces of *Royalty* ;—there, the robed Assyrian is planting his footsteps, soft enough, but sure ! England has her Cabinet Councils ; even there the footsteps of the foe is found. England has her Parliamentary, her Collegiate, her Evangelizing palaces ; in every one of which there may be seen, and heard too, the footsteps of the Assyrian.

In all places of power, (royal, legal, civil, evangelical, educational, and commercial—*everywhere*) the Assyrian has come in.

Englishmen! the Traitor is in the house! “Awake to righteousness, and sin not; for some (the Assyrian-Romish hordes) have not the knowledge of God.” But in you—as in no other nation under heaven—has God fulfilled his promise ;—He has raised up and sent unto you—even in the present century—“SEVEN SHEPHERDS AND EIGHT PRINCIPAL MEN :” as God’s mouth, they have all of them, “preached Peace by JESUS CHRIST: HE IS LORD OF ALL !”

They have passed away ! *Yes!* they are gone home : and with them—for a season—has passed away that heart-melting, sin-condemning, soul-quickening, Christ-revealing, and truth applying power of THE ETERNAL SPIRIT. It is true, “*the streets of the city are full of boys and girls :*” truly enough—“these boys and girls are playing in our streets”—in our meetings for worship ; in our social gatherings ; there the boys are playing conspicuously enough ; but “*your fathers, WHERE ARE THEY ?*”

Comparatively speaking ; as our own suffering poet once wrote of

even a more ancient race; so, of our own spiritual fathers we may say:—

“But few remember them. They lived unknown,
Till persecution dragg'd them into fame,
And chas'd them up to heaven.”

As, in our own century, God has so marvellously, to the very letter, fulfilled this Old Testament prophecy of Gospel times—and of Gospel men; as these “*Seven Shepherds and Eight Princely Men*” did so faithfully carry out their commission; as they have left behind them the credentials of their conversion—their call—and their conquest through the blood of the Lamb; we have gathered up the fragments of their lives and their labours; and it is powerfully impressed upon our heart to give the churches in our own day, and the generations yet to come—a consecutive Memorial of those blessed men, in and by whose ministry, our LORD JESUS CHRIST “did stand and feed in the strength of the LORD, and in the Majesty of the Name of the Lord His God.”

For this arduous and interesting portion of our work may the Lord spare, strengthen, and help us. May the Churches rejoice in it; and in the spirit of holy charity, may they pray for their devoted servant in the truth,

C. W. B.

THE OLD SCHOOL BAPTISTS IN DEVONSHIRE.

[During our last tour in the West, the following letter reached us in Exeter; at the home of the beloved Chard “Shepherd.” Many enquired for Benjamin Woodrow: they, with thousands beside, will gladly read the following warm epistle from his heart.—ED.]

MY VERY DEAR AND WELL BELOVED BROTHER C. W. BANKS,—Real love and gratitude to you in Christ, has induced me to write you these few lines. I cannot put into words the inexpressible sweetness I felt in my poor soul when I had the pleasure of reading in the “*EARTHEN VESSEL*” that you were again going to pay a visit to my old native county, Devonshire. It brought to my mind afresh the eternal truths of love and mercy I heard from your heart and lips some sixteen years since, in Ebenezer Strict Baptist Chapel, Stonehouse, in old beloved Devonshire. It was one Thursday evening I heard you so very blessed, to the great comfort of my then poor cast down soul. Well do I now remember the words of life which was with power so much blessed to my soul’s good; I felt as if you spoke every word to my heart; I remember you looked down on me, and said “poor sinner! God does not love thee on account of anything in thy fallen nature; but the eternal love of Father, Son, and Holy Ghost is fixed upon thy person in Christ, before the world began.” O what word is this? I said, can it be for my poor soul? Yes! Your words sounded again in my heart with sweet power. “Poor child of God, I tell thee that thy election in Christ is the fruit of God’s everlasting love, and thou, O child of God, art blessed in Christ with all spiritual blessings to the praise of the glory of His grace.” And so I well remember that

you, when on preaching the eternal covenant love of the Eternal Three in obtaining eternal redemption for poor sinners by the precious blood of God's dear Son, which cleanseth from all sin. Again, dear brother Banks, allow me, a poor blood-redeemed sinner, to say a few words about another part of old Devonshire, where eternal life was first given to my soul. I mean that Strict Baptist chapel in East street, Newton Abbott, where I experienced that happy change; that noble birth; "being born again of an incorruptible seed, which liveth and abideth for ever." The time and place I never shall forget, which makes old Devonshire ever dear to me; and also the many elect vessels of mercy there. For twenty years I enjoyed sweet fellowship with them in the Gospel, and cannot but feel now my heart loves them, and still united to them in the blessed truths of free and sovereign grace; for they are indeed "OLD SCHOOL BAPTISTS;" they hold the pure Scripture unmixed doctrines of Election, Predestination, and preservation of the dear saints through Free Grace to eternal glory. I remember once on your giving one of your useful visits, preaching through Devonshire, you preached in the Baptist Chapel, Newton Abbot, from those ever blessed words of God, by the Apostle Paul, "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." O, my favoured soul, the sweet power of the eternal truth I then enjoyed under that sermon. I was in a flood of tears; my late wife at that same time was in the same seat with me, and when she saw my eyes streaming down with tears, and my soul rejoicing in such a blessed way, poor thing she looked at me, and said at once that if I did not stop crying she should go out of the chapel; poor thing, I thought if she did only know how happy I was, for I really felt strong as a giant; strengthened by the Spirit's might in the inner man, for truly the dear Word came with power; and many of the old members and deacons did also bear their humble testimony to the sweet power they enjoyed under that sermon, while for one hour you was in a most clear and powerful way searching the height, length, breadth, and depth of eternal covenant love of the Eternal Three in God, the Father beholding His beloved dear people in the Person, holiness, righteousness, and sacrifice of His dear Son. O, may the Lord still bless and prosper you in all your labours of love. Then shall his dear people be fed and comforted. I am with real love in the truth,—

25, Warwick road, West Brompton.

B. WOODROW.

November 14, 1872.

THE RAM'S HORNS AND THE WALLS OF JERICHO.

SOME LETTERS FROM R. M. FANCOURT, ESQ., TO MR. THOMAS STRINGER.

[The following is an Introductory Note to some letters given us for insertion: they will follow in successive months.]

DEAR FRIEND STRINGER,—I forward you a packet of papers on the subject of Popery. You may recollect that our mutual friend Banks called me over the coals, when at Hayes, for not having contributed to the pages of the *Earthen Vessel* for a considerable time,—of which I acknowledge myself verily guilty,—since which time I

have discovered that Popery, that direful calamity and plague-spot to the human race, is making further encroachments in this fair-famed island, by a large accession of Jesuit Monks and Nuns from foreign lands, who will, doubtless, when the set time arrives (perhaps not very remote), burst out into open hostility. Hence, my spirit became stirred up within me, and I commenced to write a few things on the subject of that infernal system, and having had the opportunity of making a few extracts from two or three authentic works on the subject of Popery, I have, at length, as the sailors say, "spun out a tolerably long yarn." Friend Stringer, I consider, under existing circumstances, anything of an authentic character, setting forth the Popish deeds of darkness, ought to be circulated far and wide. *The Earthen Vessel* is of wide circulation; I, therefore, send you by this post the result of my labours for your perusal and consideration; and should you be of the opinion that the whole, or any portion is calculated to do even any small amount of good in stirring up the Protestant principles of the professing Church of Christ; to warn them of the danger which awaits them, even at their very doors, and induce them to wage war with the beast, the Pope, and his supporters, whose name is legion,—I say, then, let it, if you please, go forward, and friend Banks can make any selections from the whole as he may think are best suited to the end in view.

Now, with my special Christian love to yourself, good wife, and family, in which my daughter unites, I remain, dear friend, your true, and faithful,

R. M. FANCOURT.

HE WILL COME!

BY W. FRITH,

Of Bezeley, Author of "Tears of the Pilgrims."

Age after age has rolled away,
Till centuries are past;
Yet tho' His advent seems delayed,
His "Day" will come "at last."

For "in the last days" He will come,
The Bridegroom "from afar,"
With power and glory all arrayed,
Bright, like "the Morning Star."

Not yet we see the Arient Morn,
But darkness that precedes—
Yet stars adorn "the brow of night,"
Till night itself recedes.

Then, heralds of His advent call
To watchfulness and prayer,
The sleeping virgins slumbering now,
Oh, cry, Behold, He's near.

Behold, the Bridegroom bright and fair,
Comes from His stary throne,
Emerging from the world of light,
With glory all his own.

"See the conquering Hero comes"
Forth from his "lofty place,"
To gather up His saints to reign,
In Christ's Millennial grace.

The echo comes both loud and long,
O'er centuries asleep:
Awake ye dust, arise ye dead,
Up from the earth and deep. Rev.xx.13

Ye "dead in Christ," come, "first" arise,
Come forth from death's dark womb;
'Tis His own voice that breaks upon
The silence of the tomb.

Therefore a "thousand years" He'll reign
With all His saints on earth;
In peace and pure Millennial joys,
Of high celestial birth.

Then purer bliss than Eden knew,
Shall fill the enraptured soul,
To live with Jesus all the while
Millennial ages roll.

PRODUCTIONS OF THE PRESS.

Life and Letters of the Late Rev. John Hobbs.—For many years in the Haberdasher's Hall Chapel, Staining Lane, London, did the pure-minded John Hobbs instrumentally feed the souls of the Lord's redeemed who worshipped a Triune Jehovah within those favoured walls. He has passed away; but the volume of his letters which Mr. Pembrey, of Oxford, has published will, for generations yet to come, witness to thousands, we hope, that he was a most devout and holy man of God: one of those safe and solemn preachers which are transparent to all the spirit-taught family, as men in whom dwelleth the saving and sanctifying grace of Christ. Honest seekers after the essential evidences of true Godliness cannot do better than study the volume Mr. Pembrey has produced—with the Bible by their side, thereby comparing the spiritual things revealed in the Word of God with the spiritual blessings realized in the soul of a somewhat hidden but happy minister of the Gospel.

"Chatterbox"—is more sensible; is better up in the History and Habits of Nations—in the works and wonders of nature, and even in the powers of Grace,—than many of the expensive serials of the day. The volume of *Chatterbox* for 1872, now published by W. W. Gardner, 2, Paternoster Buildings, is a bonny big book for the young folks; its printing, plates, writing, and binding, are all in most attractive harmony.

"The Passion Play"—or, the Scenes of Calvary turned into a Dramatic Exhibition, has actually been carried out in London. So *The Rock* informs us. Well! the day has come, if it never came before, when a semi-imbecility is turning priests, parsons, professors, dissenters, as well as conforming parties, into a weak and sickly sentimentalism. The silly-sally soft performances and ministrations of self-inflated pretenders, are getting their places and their purses as full as they can hold. What! is old John Bull selling himself to Miss Ritual and her grandfather, the Pope? When?—Oh, when will the Lord, in the person of another Martin Luther, come and shake the nation out of her sleepy and dreary condition?

Pictures Illustrating the Proverbs of Solomon, are given in the volume of *"The Children's Prize for 1872;"* edited by that herculean penman, that express-train writer, Master J. Erskine Clarke; and published

by W. W. Gardner, in the Paternoster Buildings. The handsome cloth-gilt binding; the music; and the tales so munificently illustrated, fill the juvenile circle with admiration and joy.

"Anne Elling,"—*"The Wiltshire Centenarian."*—A bound and enlarged edition of this extraordinary mother in Israel, has been issued by the author, Mr. William Jeffery, the Baptist Minister of Westbury, Wilts. We understand Mr. Jeffery has received more than one thousand letters expressive of the spiritual good resulting from the reading of this little book. Need we say anything after that? Nevertheless, we have permission to review it more specially presently.

"The Glory of the Lord in the Cloud."—A sermon by Mr. W. Crowther. London: R. Banks, Racquet Court, Fleet st. A comforting exposition of the Bow in the Cloud: a spiritual mind will here find heavenly matter, which will strengthen faith, and much endear the Lord.

"The Bennett Judgment."—A Farewell Sermon, by Rev. C. J. Bird, M.A. This truly conscientious clergyman has torn himself from the Church of England on account of her Popish tendencies. This faithful discourse can be had of R. Banks, Racquet Court, Fleet Street.

"Tears of the Pilgrims in the Sunlight of Heaven."—Since James Smith has gone home, and his little attracting books have almost become scarce, Mr. Frith has evinced a fitness to follow in the same line of useful authorship. There are multitudes of seekers who require the sincere milk of the Word; they also may be much helped by a kind and seasonable sympathy. For all poor weeping things this book, in the hands of the Lord, may prove a cordial of immense value. We are, all of us, breaking our hearts over the trials of this life, at times, and shedding burning tears; and the man who would step in and soothe the spirits of the sorrowful, is a friend to his race. Such a kind-hearted fellow is Wm. Frith, the minister of Trinity Chapel, New Bexley. A second handsome edition is now published by Mr. Robert Banks, Racquet Court, Fleet Street, London.

"Believing Bastards and Unbelieving Sons: or, the Joy of the Hypocrite, and the Sorrow of the Child," &c., &c.—by Mr. Arthur Wilcockson, 8, Coltman street, Hull, (ls.) *"The Spirit of Anti-Christ,"*

as existing among, and as manifested by, many Baptists in England, is exposed, in this book by Mr. Wilcockson in the plainest terms. We are surprised to find that the exclusive spirit has been so persistently antagonistic toward himself; shutting his advertisements out of their pages, and closing pulpits against his ministry. Mr. Huntington's Works; Mr. Abrahams' Sermons; and other good men who were not Baptists, are announced and commended in that monthly which refuses Mr. Wilcockson any notice whatever. We grieve over these things, and often wonder how it can be sanctioned by any who have been led into the liberty of the sons of God! Marvelous indeed it is, that the very men who have written so much against Popery, are, in another form, doing their utmost to establish its cruel spirit and iron rule among their own people. Cruel, to the last degree, it is. We wish Mr. Wilcockson was a Baptist; but believing him to be a gracious, a truthful, and a devoted minister of Christ, we cheerfully and honestly aid his efforts to spread abroad the savour of the Holy Gospel to our utmost. Solemn charges are here laid at the door of the Baptist ministers in general: of course, we are included; let us all consider how far we are justified in indirectly resisting the preaching and writing of such a man as Mr. Wilcockson has long been proved to be.

Literary Notes—"Rules of the Gospel Advocate Society," &c. A quarter of a century has passed since we commenced a Society of this character: some good was done; but, the Strict Baptist clergy in those days were not so practically benevolent as we hope they will be: hence, for want of friends, this society died out. We did what we could; but prejudice and jealousy then, as now, opposed us. We think Mr. Baxter's efforts are very successful. "The Pious Countryman in his Cottage in silent communion with God," is a sacred picture in *Our Own Fireside Almanack*, a penny sheet of great merit. *The Day of Days*, for December has a good paper on "Where to leave our Troubles," although we tremble over the closing sentence—"Earth has no sorrows which Heaven cannot cure." The sorrows of the reprobate, of the impenitent, the unpardoned, are never cured; and Why? The Traveller Coming Back to "the Old Church again," looks touchingly interesting to Church people, in "*Our Own Fireside*;" and "*The Yule Log*," in "*Home Words*," makes us think of Christmastide when blazing fires and plenty of food made it a merry time.

"The Year 1872."—"The past year," says the Editor of *The Sword and Trowel*,

"has been for Dissenters an ill-favoured one." Deeply do we mourn over the barrenness of our churches. Nevertheless, the bow is in the cloud: little green spots are here and there to be seen. We cannot drive or draw people to prayer, but we will hope God's set time to favour Zion is not far off.

The Monthly Record of Protestant Evangelical Mission, &c.—We felt a joy in our heart on reading in Mr. Steele's December number the fact that zeal in the defence of Protestant principles is awakening in the churches of this country. Indeed, it is high time. We do not hesitate to express our conviction that every servant of Christ is bound by his allegiance to his Divine Master to call upon every hearer, every worshipper, every member, individually and collectively to witness for the good old Gospel of God; and to publish the truth as it is in Jesus Christ, in every possible way, not to excite the enemies to anger; but to lead them (God helping) to a careful consideration of the blessings flowing from the Gospel, in opposition to the curses following the introduction of the Man of Sin. We would set an example; but as soon as we began we were knocked down; and in our present position we have no power to act. But, in every part of the kingdom where we can, we, without fear, boldly warn the people of the dangers now threatening our nation.

"*New Cyclopædia of Illustrative Anecdote*:" "*The Missionary World*:"—Part XXII of each of these books, are now issued by Mr. Elliot Stock; with titles, indices, &c. complete; making rare works of reference for all public speakers who require and can use fillings in. "*The Missionary World*," is a compressed history of the rise and growth of Missionary work.

"*Sanctification!*"—Mr. J. Haines, of 13, Ross road, Abbey lane, Stratford, E., has issued a neat three-penny pamphlet on—"THE WORK OF THE SPIRIT; which sacred mystery is not only experimentally unfolded; but each section cheerfully illustrated by poems and hymns, which the wayfaring man cannot but appreciate and understand, if the "*Comforter*" anoints his eyes to see the beauties of grace in her most comely attire.

"*CHEERING WORDS*."—The Vol. for 1872, prettily bound, either in scarlet cloth gilt, or in neat printed cover, can be had of Robert Banks, Racquet Court, Fleet Street, London. Also, "*The Baptist Almanack*" for 1873; which is a neat, cheap, and useful Annual for all our churches.

"*The Only Hope of the Gospel*:" by Thomas Creswick Nichols; we follow Paul's advice; the Hartley Row Tale is ominous.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

A LETTER FROM J. B. M'CURE TO THE CHURCH AT EDEN CHAPEL, CAMBRIDGE.

To the Deacons and Members of the Church and Congregation worshipping in Eden Chapel, Cambridge.

My dear Brethren and Sisters in our most glorious Christ, who is the ever living and everlasting Head of his dear blood-bought body. "And we are members of his body, of his flesh, and of his bone." One, eternally one with Christ—

One in the tomb; one when he rose :
One when he triumphed o'er his foes!
One when in heaven he took his seat,
While seraphs sang all hell's defeat.

Notwithstanding the blessedness that we have in, and with our precious Lord, yet are we mortal, and in the wilderness, the thorns of which are still growing, and our loving and gracious Father is pleased to give unto his poor children fiery trials which are to try them. "In the world ye shall have tribulation." "There was given unto me a thorn in the flesh." "Beloved, think it not strange—as though some strange thing happened unto you." We are not to count them strange. "We are appointed thereunto." They are not strange things to God's loving purposes, promises, and covenant, and they were not strange things unto those who are now before the throne of God and the Lamb in glory,—

Once they were mourners here below,
And wet their couch with tears,
They wrestled hard as we do now
With sins and doubts and fears.

It has pleased my gracious Lord in the exercise of his lovingkindness, while leading me about in the wilderness, to lead me into a new trial that I have never before experienced. The fire has been hot, and the water deep; but not hot enough to consume; nor deep enough to drown. The poor tempest-tossed pilgrim has been sustained, because Jehovah my faithful covenant God has been with me, according to that precious promise, "I will be with thee." When? when thou passest through the waters; yes, in the time of need, our God is a friend in deed; a present help, and will help, and that right early, in time, never too late.

The afflictions by which the Lord has brought me down, and laid me aside from my loved work for a little season has been of a very serious and dangerous character.

On Saturday morning, Nov. 16th, I expectorated a little blood for the first time in my life, which continued throughout the day. I was just leaving my wife and children for Cambridge by the five o'clock train, p. m., when I coughed up more blood, and then more and more for nearly half an hour.

While my family were alarmed, I was not in the least, but was more concerned lest I should lose my train, than by the loss of my life blood. The hemorrhage having ceased, reason and prudence said, you must not go to Cambridge. But the Gospel said, you must go. I felt altogether unnatural, or I could never under such circumstances have left my home, which I did, six o'clock at night, a distance of 57 miles. I felt that I could not disappoint you of hearing that Gospel that I had promised to preach to you on the following day. Ofcourse I am blamed very much for having risked my life! I can bear the blame when I know that what I did I did it for the sake of Him who gave his life for me. To him, and his dear Church, and to you as part of the Church of Christ I have given myself. Well, I came to you in weakness, and in fear, and in much trembling, and preached the blessed Gospel of Christ, in which I do rejoice and will rejoice; for had I not been able to have preached, reason would then have triumphed. "Blessed be God, his counsel shall stand, and he will do all his pleasure."

If the preaching of those sermons that might have cost me my life, should be the means of *soul life* to some poor sinner, that will be my reward, and my justification for preaching the word of God that day, Nov. 17, 1872.

While I was preaching in the evening, and had spoken 35 minutes, I felt the blood coming up from my lung into my throat! I concealed the fact from you, fearing to alarm you; I closed the sermon, and while you were singing a hymn I brought up a good deal of blood; I then closed the service by prayer, and was driven to the kind and hospitable home of my dear friends, Mr. and Mrs. Thoday, whose kindness to me during my affliction I shall never forget, my Master will reward them; and also my dear friend Mr. Beall, whose attention to me during such a critical time was of the greatest moment. Mr. Beall then went for Dr. Latham, who when he had examined me found that I had ruptured a blood vessel on my right lung! That kind physician, Dr. Latham, by his skill and constant attention, was the means, under God, of my recovery. I then went to bed, and there remained during the week. During that time I brought up a pint of blood! My gracious Lord was my refuge and my strength in the day of my trouble, for I felt it was well, either for life or death, that I had no choice only to do the will of the Lord, and could say, as my late dear wife said, when on her dying bed. Directly she was informed that she could not live till morning, she replied, "I am prepared to go any moment. I have but one earthly wish, and that is, that I might see my dear hus-

band once more; but if it is not the Lord's will I am resigned; my will is swallowed up in his." Her earthly wish was not granted; she died twenty-three days before my arrival home.

At times; I did desire that I might depart to be with Christ. But my gracious Master said, "Not now"—

Not now, my child—a little more rough tossing—

A little longer on the billow's foam—
A few more journeyings in the desert-darkness,
And then the sunshine of thy Father's home.

Not now—for I have wanderers in the distance,
And thou must call them in with patient love;

Not now, for I have sheep upon the mountains,
And thou must follow them where'er they rove.

Not now,—for I have loved ones sad and weary;
Wilt thou not cheer them with a kindly smile?

Sick ones, who need thee in their lonely sorrow;
Wilt thou not tend them yet a little while?

Go with the name of Jesus to the dying,
And speak that name in all its living power;
Why would thy heart grow chill and weary?
Canst thou not watch with me one little hour?

One little hour!—and then the glorious crowning,
The golden harp-strings and the victor's palm—

One little hour! and then the hallelujah!
Eternity's long, deep thanksgiving psalm!

I then exclaimed, "The cup which my Father hath given me shall I not drink it?" Father, I will—then give the needed medicine; be by my side, only thy face don't hide. I'll drink it all; it must be good. 'Tis thine!

On the following-Lord's-day my farewell sermons were to have been preached at Pimlico; the Lord ordered it otherwise. I was laid low in affliction in Cambridge, and on the first Lord's-day in the present month I was to have preached my first sermons to you in Cambridge as your pastor, my pastorate commencing on that day. Instead of being able to fulfil my promise to you, I was ill in London.

But I am thankful that my gracious God has once more made me a witness of his love and power, "that his arm is not shortened that it cannot save"—

Tell of his wondrous faithfulness,
And sound his power abroad!
Sing the sweet promise of his grace
And the performing God.

The healing hand of God has raised me up, with every prospect of a perfect cure; my lungs are sound, and I am in a healthy condition of body, and there is no reason why I should not be as well as ever. It will be very important that I should be more careful of myself for the future than I have been. In twelve months I have preached 300 times. During October last I preached 34 sermons. But I believe the principal cause of my illness has been from trouble upon trouble, and thorns and wounds that have pierced me through with sorrow upon sorrow. Nevertheless the Lord has given to me the shoes of iron and brass, and strength according to

my day, so that I am able to say, "Having therefore obtained help of God, I continued unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come," viz., the things concerning Christ.

On Lord's-day, 15th, I shall, by the will of God, be able and willing to appear in your midst, and occupy that important position to which you have called me—your under shepherd in the Lord. It is my most earnest desire that I may continue in that relation until death shall strip me of this house of clay. Till then, by the grace and help of the Lord, I shall give myself up to you, the people of my charge, to "feed the Church of God which he hath purchased with his own blood."

And now, brethren, suffer the word of exhortation. "Endeavouring by every means to keep the unity of the spirit in the bond of peace." We are living in awful times, that are pretentious enough to fill us with alarm; the enemies of Christ are legion; among them there is unity, perseverance, and determination to oppose the Gospel of Christ. Let there also be unity, decision, and indomitable determination and perseverance in the far more noble cause in which we are engaged, viz., the defence of the Gospel—the glorious Gospel of the blessed God.

I entreat you, my dear brethren and sisters, for Christ sake, help and encourage me all that you are able in the great work to which I am called. My motto through life has been, "Whatsoever thy hand findeth to do, do it with thy might." Let it be thine also; and "let us go forth therefore unto him without the camp, bearing his reproach; for here we have no continuing city, but we seek one to come." So that it may be said of the church and congregation, deacons, and minister of Eden chapel, Cambridge, "Behold how good and how pleasant it is for brethren to dwell together in unity," and in that unanimity of the Gospel we shall fight the good fight of faith victoriously, stand every storm, conquer every foe, "Nay in all these things we are more than conquerors through him that loved us." Now I beseech you, brethren, for the Lord Jesus Christ's sake, and the love of the Spirit, that ye strive together with me in your prayers to God for me, that I may be delivered from them that believe not, and that the service which I have for Cambridge may be accepted of the saints, that I may come unto you with joy by the will of God, and may with you be refreshed. Now the God of peace, Father, Son, and Holy Ghost, be with thee all. Amen."

CHATHAM.—OUR SAVIOUR'S PAT- TERN COPIED.

Tea and public meeting, on behalf of Sick Visiting Society, was holden on Monday, November 18, 1872. Praise and prayer were offered by brother Dumsday, (deacon). Mr. Oliffe spoke upon the day of small things; instanced Sabbath schools, growing from the small gatherings of Robert Raikes to its present large dimensions. Especially did the

speaker dwell upon the fact that from the small emotions and desires called forth by the Holy Spirit in the heart, came in God's time, the perfection of grace. They go from strength to strength until they all appear in Zion. Many things in his own experience were instanced as proofs of the growing exercises of the child of God.

Mr. Vanheson declared the goodness of God to him in his younger days; and feelingly described his sorrow while under a sense of sin, and the abundance of peace that flowed into his heart when pardon came. We thought while listening to his statement, how different is the warm-hearted testimony of a true born soul, to the cold, empty, doctrinal theorising of some whose creed is sound, but whose hearts are icy cold! How true the poet's utterance—

No big words of ready talkers,
No dry doctrine will suffice,
Broken hearts and humble walkers,
These are dear in Jesu's eyes.

Brother Casse followed with some encouraging words; he said, I have been called upon in connection with this Society to visit the sick for some years past, and I can testify that God has owned our efforts, in one case I trust to the conversion of a man previously dead to eternal realities. I was requested in company with a brother to go and see him, which I did, we relieved him and spoke of matters connected with his soul's salvation, but there was no response, no feeling. I offered to pray with him, but he replied in his country brogue, "you've no call to do that, master;" but I did and left him. I visited him several times, and at last it was apparent that God had opened his eyes to see himself a lost sinner, and ere he left time for eternity we had reason to believe him to be a real true born vessel of mercy. I have visited others: but I will name one instance of mercy in connection with ourselves. We had a venerable brother who was removed to Chatham Union when he was ninety years of age. I saw him a short time previous to his death, and it was blessed to hear him, although in a Union, give expression to the words—

I would not change my blest estate
For all that earth calls good and great,
And while my faith can keep her hold
I envy not the sinner's gold!

Thus divine grace made his declining hours full of great happiness.

Mr. Edgerton (Pastor), gave a few words upon the unsectarian character of the Society, urging the command, "do good unto all men; especially those who are of the household of faith." We do not want to buy people with our gifts, but our Master healed the sick, besides preaching the Gospel, and we must practice as well as preach. With gifts and charities the Romanists and Ritualists seek to gain the poor, and shall we who have the truth be less liberal than the advocates of error? Let us, according to our means, ameliorate the wants and woes of the suffering and distressed. Ought not all Christian people, who have wealth at their command, to study Christ's address to his people and the

mere professor in the dread Judgment day, as described in Matthew xxv. 34, &c; also James i. 27, as descriptive of true religion. I trust we may not lack this Christ-like spirit.

TIMOTHY.

READING—THE LATE MRS. PURSEY.

DEAR BROTHER BANKS,—I send few lines, in honour to our covenant-keeping God, whose faithfulness was proved in the experience of our sister Pursey, the beloved wife of Mr. William Pursey, one of our deacons. She was an honourable member of the Church of Christ for more than thirty years. As her health declined spiritual strength was given, which prompted her to speak of recent manifestations of Divine power, and of some comfortable assurance of her personal interest in the blessed Redeemer. Extreme weakness deprived her of natural eyesight some weeks before her death: her dear husband earnestly prayed the Lord to give her a special token for good. This was answered by a precious inlet of the rays of the glory-world to which she was fast hastening; in the darkness and silence of night, she was constrained to shout out in a firm and unflinching voice, "Oh, the blessed light!" three times. The nurse asked her, a short time before the change, if she could say, "On Christ, the solid rock, I stand;" to which, in confidence, she replied, "Yes! no hope but Jesus. I can trust my all to Christ!" In this she rested while nature sunk into the arms of death. Thus she fell asleep in Jesus on the morning of November 24, 1872. In her life she was much attached to Mr. G. Wyard, sen., for his work's sake; who, by the desire of her husband attended to the Burial service, at the Reading Cemetery, November 29. May the Lord give all needful grace to the bereaved husband, to bow with humble submission to this solemn dispensation: that he may feelingly exclaim, "Not my will but thine be done!" May it be sanctified to the children, that they may be led to know their mother's and father's God is their God; may it be sanctified to the Church, that as members are being called home we may be earnest that the Lord will bring others to fill their places on earth. So prays, A. MARTIN.

HACKNEY ROAD.—The eleventh anniversary of brother Henry Myerson's pastorate at Shalom Chapel, Oval, was commemorated by tea and public meeting, on December 3, 1872. Mr. Bonney presided; and expressed his Christian esteem for the pastor and the cause of Christ, in that, and in all other places, where Divine truth in the love of it is maintained. Brother Lodge presented brief, but special prayer; and, after singing, the speaking commenced; which was concise, consecutive, and clear. Brother Osmond opened the term GRACE: brother Griffith discoursed on MERCY; brother Gander came with the foundation and fruit of PEACE; C. W. Banks gave a few words on work: brethren Crowhurst, Lodge, Myerson, Golding, and others rendered the gathering useful in more respects than one. The providence of

God was remarkably displayed in raising up Mr. Myerson as minister in that place; providence has continued to smile on him; the Holy Spirit has worked by the Word; souls have been raised into life; the Church, like the bee-family, has had its swarming and ingathering seasons; it has sent forth ministers and believers, into different parts of the world; its school, and other auxiliaries, have scattered blessings around; in honour and in truth, the good minister is still preserved, looking hopefully for many years of holy toil yet to come; and when the earthly Shalom is exchanged for the heavenly sanctuary—we believe he will hear that glorious welcome, "Now enter into the joy of thy Lord!" Then will Henry Myerson know—

"There is sweet rest in heaven."

NOTTING HILL.—SILVER STREET CHAPEL.—On Lord's-day morning, Nov. 10, Mr. G. Wyard, sen. preached from "Blessed is the man whom thou chooseth, and causeth to approach unto thee." Our aged friend showed first the blessing of God; secondly, the character to whom the blessing belongs; thirdly, God's choice; lastly, their being brought nigh to God, and how they are made to approach, and for what end. In the afternoon, Mr. Bennett gave us a most excellent sermon, full of life, light, and sweetness, upon justification. In evening Mr. Wyard spoke from, "My God shall supply all your need," &c. On Nov. 12, our tea meeting was a hallowed season. Mr. R. G. Edwards has been delivering Sunday afternoon lectures, on "The Woman in the Sun," "the Post Man," "Salt," &c. We hope Silver-street will yet rise to a flourishing cause. Brother Crumpton occasionally attends with us.

BURNHAM.—The following sorrowful fact proves we are not foolish in looking shy at the little paddle boats which carry you over the sea-stream into Burnham. The rich oyster merchants should at once carry the rail from Southend to Burnham. It would make pretty little Burnham a flourishing town. Our brother John Taylor says,—"You will be grieved to hear what happened last Friday. Three young men in a boat, like the one you came from the ferry in, and in the same direction you came, were plunged into the sea; the boat sank; one, the youngest, was saved; the other two sank to rise no more; their funeral on Saturday was solemn."

HADLOW, KENT.—Mr. R. Burbridge, leaves the church here in peace, and with the prayers of the people that the Lord may bless him elsewhere. He is open to serve Strict Baptist churches. Address, R. Burbridge, 4, Concrete villas, Lavender Hill, Tunbridge, Kent.

RICHMOND, SURREY.—Mrs. Elizabeth Wild, widow of the late venerable James Wild, died November 4, 1872, aged 81. "Peace through the blood of the Lamb" was

her mercy during the last days of her long and afflictive life. We knew and truly loved her husband; he was a friend indeed to the little Baptist Church in Richmond. Now there are two small bands, both destitute of any settled pastor; but truthful ministers supply the pulpits. When we look at Richmond, Staines, Hounslow, Windsor, and other places in that delightful part of our suburban district, all without pastors settled over the several churches, the reflection produces solemn thoughts—driving us to conclusions not hastily to be named.

BUCKLAND COMMON.—**DEAR BROTHER BANKS,**—This little hill of Zion has been favoured by the Master of Assemblies with love visits; during the last year seven have been added to the church; I have been privileged to baptize four upon a profession of their faith in Jesus, two (husband and wife), January 3, 1872; and October 30, two others, likewise husband and wife. What an unspeakable mercy, when the Lord is pleased to call by His grace, those united by the ties of nature; how sweet their communion with each other at the throne of grace! how hallowed their sympathy! how joyful their anticipations of meeting each other in the land beyond the river,

"Where the surges cease to roll,
Where, in all the bright for ever,
Sorrow ne'er shall press the soul."

The people have great cause for gratitude; the greater part of the chapel has been rebuilt, so that they can now meet to worship the God of their mercies, secure from the inclemency of the weather; they have had to struggle; but the Lord has been their strength in time of need. There is a Sabbath school which is well attended, O that the people may still be enabled to look to the Lord for His blessing, and may the answer come in the language of the Master to Nathanael, "Thou shalt see greater things than these." So prays,
WILLIAM WOOD.

CLERKENWELL.—As a Christian church in Wilderness Row, we have much to be thankful for; we know from blessed experience how good and how pleasant it is for brethren to dwell together in unity, peace, and love. In Zion, Wilderness Row; through grace we have been preserved in the doctrines, precepts, and ordinances of the Gospel of Christ. Our Missionary Society, Sunday School, Tract, Benevolent, and Dorcas Societies, are made a blessing to many by him who owns these works of faith and labours of love of a devoted band of fellow-labourers in the Gospel. E. H.

[This short note is gratefully expressive of good works being productive of good results.]

DISCOURSES ON DIFFERENT DEGREES OF DISCIPLESHIP.

Trinity Chapel, in the Borough of Southwark, has been the scene of many changes in

the ministry. When I looked up into that lofty pulpit on Tuesday afternoon, December, 10, 1872, and saw Mr. William Crowther there steadily preaching the good things of the Kingdom—the recollection of many whose honoured persons have there appeared; but who are now no more to be seen with us, caused silent thoughts on man's frailty. Here Benjamin Lewis, Master Betts, William Bonner, Silverton, and hosts of others, have there spoken truth; but a steady and sterling Gospel prosperity has not lately been enjoyed. At present, Mr. Squirrel's ministry throws a halo of hopeful usefulness into the place; and through him, some anxiously listen to hear the Lord saying, "I am returned to Jerusalem with mercies; My house shall be built in it: and the Lord shall yet comfort Jerusalem." When young men with hearts sound, heads clear, and souls full of life and love to God, come forth in His name, it causeth us to rejoice. We have not seen Trinity look so cheerful as on the evening of December 10, 1872. Charles Spencer, Esq., presided; and in his address and introduction of the speakers, he is pleasant without the slightest extravagance either of time or words. C. W. Banks asked our Heavenly Father to pour His blessing on the church; on its young pastor; on the good sermon that afternoon delivered; and to help the speakers that evening in discoursing upon the different features and experiences of the disciples of our Lord Jesus Christ. Mr. Spencer is very happy in his selection of hymns, all calculated to carry the souls of the people up to the grand source and centre of Godliness and glory. The Chairman was supported on his left by brethren Wm. Crowther, Thos. Jones, J. Bennett, Flavius Josephus Hudson, C. W. Banks; on his right by brethren T. Stringer, Jos. Warren, R. A. Lawrence, the minister Squirrel, R. G. Edwards, and others. We have notes of the leading addresses, and hope to give some of them next month: but the pressure this month is too great. Brother Thomas Jones's description of his conversion to God and to the Gospel was very solemn and blessed.

LITTLE WILD STREET.—Charles White's programme of Sunday evening discourses on the Life and Times of Elijah and Paul, is before us; with the question—"Is this the true way to raise a drooping cause?" **THE GOSPEL OF THE GRACE OF GOD** is heaven's great ordinance. If a minister is sent of God to preach Christ's Gospel—and if such a minister does preach the Gospel faithfully, we have the promise that it shall prosper in the thing whereunto the Lord sendeth it: but we cannot help looking gravely at the course now adopted by some ministers who propose to themselves, and publish to others, a course of Lectures on some given themes for Sunday services. Lecture if you like on week evenings; but on the Lord's-day go to your Master's feet, and to your Master's book, and pray, and search for His Word to be given to you by Him; then carry His message to the people. Be careful how you play or trade with God's house and word!

CHALKSHIRE CHAPEL.—HIGH WYCOMBE, December 12, 1872. Passing here toward Kimble, my thoughts ran into Paul's words—"And in this confidence I was minded to come to you before, that ye might have a second benefit." Here I found two great principles: first, a well grounded confidence as regards a man's right standing toward God—toward the ministry—and toward the Church of Christ. Secondly, here is the special benefit resulting from the ministry of the Gospel. As I thought upon these things our train rolled into Princes Risborough station; and not knowing I ought to "change here for Little Kimble"—I sat still thinking on; when lo! behold ye, I found my train was running into Oxfordshire instead of into Chalkshire. When a steam engine is running you into your desired haven it is all very pleasant; but when you find yourself being hurled away from where you ought to be, with no time to lose it is another thing altogether. As soon as the train stopped at Bledlow, out I jumped, told the station-master I wanted to be at Chalkshire by half-past two; it was then half-past one. No cab, no cart, no train was here. Five miles to walk in one hour. "Go back up the line to the bridge; then descend into the road; and up the left hand road." Thus the man directed me. Up the line I marched, looking backwards and forwards lest any express train should run me down. Reached the bridge in safety; but the precipitate descent into the road looked difficult. No stairs, no steps; here I paused. With cloak, and leather bag, and umbrella, how could I get down an embankment so steep? The thought appeared to take all text and sermon out of me; but flinging myself down upon my back, I slid or crept down; jumped over the fence; into the road I ran; and now commenced steam travelling of quite another kind; safer it might be, but not so easy to one's legs; certainly not with one quarter the speed. Five miles in one hour! how can it be? Thank the Lord, the sun was shining; the frost had made the road clean and dry; and as I had had no dinner, I was as light and as cheerful as I could be under the circumstances. Had not gone far e'er I met an elder in a donkey-cart. "Is this the way to Chalkshire, if you please, sir?" "Yes, right on. Are you Mr. Banks?" "Yes, sir." "Ah, well I loves all that love our Saviour!" That cheered me; and I went. But time went faster than I did.

To be carried into the **WRONG ROAD** is a fearful thing to one's mind—even in time things! but, oh, what a terrible junction is death! Two trains start out of that Junction. One goes rapidly down to endless woe. The other carries you up into life eternal. As a man—as a minister—as a sinner—as one that hopes he has obtained mercy, I would say to my reader—be careful which train you are in. If born of the Spirit, if redeemed by the Son, if love Divine leadeth thee to the throne of grace—to know and fear the Lord; if grace has enabled thee to transact that one great piece of holy business Paul speaketh of—"I know whom I have believed; and am per-

sueded He is able to keep that which I have committed unto Him against that day ;" if this deposit has been made, surely the Word of Jesus declares unto thee, that thou shalt never lose thy soul in eternal death, for

" His honour is engaged to save
The meanest of his sheep ;
ALL that His heavenly Father gave,
His hands securely keep."

Well, say you, Did you get to Chalkshire in time to give them a second benefit? Bless the Lord, I did. After I had walked myself up into a thorough heat—after I had made many enquiries—after fearing I should not reach the chapel in time—a kind gentleman came up in a trap; he took me up, carried me on the road within one mile and a half of the chapel. Then onward I pushed; reached the place; found the people waiting; a good brother prayed, and I delivered my messages both afternoon and evening. The chapel was filled at night, and we had a time of warm freedom. John Read, Esq., took the chair, and led the devotional parts of the service; brother Crampin and brother Collett, of Askett, gave approving addresses; and the services closed with gladness. The history of Chalkshire shall be given as soon as my esteemed brother, George Lane can supply the material; but he is such a hard working man, his time for writing is scarce. Our hearty deacon Towerton, and his cheerful wife lodged me for the night. Coombe Farm is near the Velvet Lawn—in a sweet little valley; there, as in a convalescent home, many a weary pilgrim might find a healthful change. The next day I spent an hour with the Askett Baptist pastor, Mr. Collett. I hope the Lord will greatly honour, help, and use him for years to come.

C. W. B.

TRING.—At West End Baptist Chapel, we are looking anxiously for the settled ministration of Mr. Arthur Baker, from Sutton, who we hope will be our pastor. Mr. Baker has now had some experience in preaching the Gospel: Tring is a singular town for Baptists who hold the truth. The meeting in Akeman street is a kind of Baptist Cathedral; and New Mill is no mean cause: in fact, here are four causes in the midst of a thin population; yet all of them hopefully progressing. New Mill church is nearly two centuries and a quarter old: Frogmore street, the general Baptist, is 120 years old; Akeman street is seventy years of age; while West End is only just getting into its prime. Now, then, Mr. A. Baker is invited to come and work as preacher of the Gospel—as pastor of a Christian church—and as evangelist in a field where good seed has been sown for more than two centuries. If he does not extensively prosper at Tring, we shall be grieved. Let him only be wholly devoted to his Master's work; in prayer, in reading, in solemn meditation, in preaching our Lord Jesus Christ in all the fitness and fulness of His person, work, and offices: let this noble soldier of the cross visit the villages round; let him take his stand even in the streets of the half starved people of Wendover; let him labour with a

burning love to the souls of the people, seeking not his own glory—not his own ease—not his own exaltation—but seeking honestly to make Jesus precious to the people; and he will have, God helping, a glorious Gospel day in Tring, and we shall not repent that we recommended him to this worthy people.

OXFORD.—MR. EDITOR, Your Trowbridge Correspondent, in the October number of the VESSEL, fears that the sun has gone down over the prophets in Oxford, as well as at other places he names. I know little of other places, but at Oxford I feel there is a prophet who is not perhaps known in that capacity elsewhere. I allude to Mr. Scott, who has preached since 1864, in the Temperance Hall, Penson's Gardens; and I have asked him to supply me with a few particulars, as to his entrance into the Divine life and ministry, which I send you, trusting they will further his usefulness by bringing more under the sound of the Gospel in its fullness and purity, to the honour and glory of that God whom we profess to love and serve. He says, first convictions under Mr. Bulteel, when a boy. In 1846, joined the Wesleyan body: first preached as a local preacher, 1847. In 1848 chosen to be commended to the Wesleyan Conference for the ministry. As God would have it, this was prevented; for in 1849, the agitation against the Papal tendencies of the Conference broke out in which I took a part, and in 1850 was expelled for preaching in one of the so-called reformer's chapels, which body I afterwards joined. Here, however, I was not to rest. Moderate Calvinism got hold of me, and being in my heart, it came out in the pulpit. I eventually left, and attended the ministry at the Independent chapel; and joined the church. Sou the doctrine of Scriptural Baptism got hold of me, and I was obliged to seek another home: turned out by Pharisaical opposition to the truth, when several of us were denounced by the priest at the ordinance of the Lord's supper. Being thrown out of work, and feeling it was woe if I preached not the Gospel, I then commenced my present work; preaching in a house in a certain yard in Oxford, and attending the ministry at Mr. Bulteel's chapel, then sustained by supplies. Eventually I hired my present room, and regularly preached night and morning on Lord's-days, gathering my congregation from no other place of worship, but from the poor and ragged who went nowhere. This was in 1864; where I have preached regularly till this day, never absenting myself, except through bodily indisposition, though often solicited to supply other places. In 1869 some Strict Baptist seeing your notice in the "VESSEL" of my work and published sermons, found me out, and found a home in my humble room; as my feeble testimony was what they believed; accordingly in the early part of this year we formed ourselves into a church on Strict Baptist principles. Since which we have dwelt in peace and love together.—A CONSTANT READER OF THE VESSEL.

ISLINGTON, PROVIDENCE CHAPEL.—The twenty-second anniversary services were held on November 10 and 12; two sermons were preached on the Lord's-day, by Mr. Styles, and one in the afternoon by Mr. Palmer, of Homerton. The truths brought forward were weighty, solid, spiritual and comforting. On the Tuesday, Mr. Hazleton preached in the afternoon, a good company sat down to tea, after which the meeting commenced. Mr. Wilson, of Hill street, Dorset square, presided; Mr. Burrell engaged in prayer, and addresses were delivered by Messrs. Hazleton, Briscoe, Anderson, Flack, and Styles, the subject was, Justification considered in its several Scriptural aspects, which Mr. Briscoe opened in a very masterly manner; he made the following important remark, among many others, that the consideration of such subjects raised the meeting above the common level of public meetings, and the brethren were enabled to bring out such important truth that made the tone of the meeting exceedingly good. We never had a better meeting, and we never had a better attendance, or better collections, in fact they have not been so good for some time; the ladies gave the tea, which added materially to its profit. The result of the whole was very encouraging to Mr. Styles, our esteemed minister; we believe we have a minister from the Lord, and we wish him to be encouraged in every way; he is esteemed very highly for his work's sake, and the friends will do what they can to hold up his hands; he has engaged to supply the pulpit the whole of the year 1873, but we hope he will be the settled pastor; we have had so many changes, if it be the Lord's will, we want no more; we are very thankful for a minister in answer to prayer, signs of blessing are following. We expect to baptize shortly, and some old friends of Providence are returning: to God be the praise.

BOSTON.—**DEAR MR. EDITOR,**—In our little House of Bethel we cannot but feel the past year has been unto us a year of grace, and that our covenant God has been mindful of us. Its opening days were blessed with increase, and its closing ones have received the same mark of God's presence and power. We have to rejoice in the morning and evening blessing. Four members were received into fellowship the first Lord's-day in the past year, and four others were added the first Sunday in the last month of the year; one from a neighbouring church, and three baptized by Mr. Wallis, of Nottingham. During the continued affliction of our beloved pastor, Mr. D. Wilson, we are favoured with the most excellent supplies, so that sterling truth in all its beauty, grandeur and graciousness is dispensed to us by God-sent men. We rejoice in the peace of the Gospel and the unity of the Spirit. Hitherto hath the Lord helped us, and in holy faith and confidence, strengthened by the well-proved promises of our King, we look forward with ardent hope to the year before us, that it may yield rich fruit to the honour and glory of God. I remain, Your's in the Gospel,

F. LILL.

STOWMARKET.—New Baptist Chapel. "Jehovah Nisi,—The Lord is our banner." 'Tis by the constant care, protection, and mercy of the Lord God, the cause in this place has been kept in existence until now. Tenth anniversary was celebrated December 15 and 16. That kind-hearted and devoted man of God, Mr. J. Barrett, of Bury St. Edmunds, preached on the Lord's-day. In the morning, upon the Foundation Truths of Holy Religion, The Cross of Christ; afternoon, The Carnality, Conflict, and Conquest of the Christian (Rom. vii.), Christian Experience; evening, upon Christian Triumph, "Let the inhabitants of the Rock sing, let them shout," &c. On the Monday a tea meeting and public addresses. That sincere friend of small causes, Mr. W. Bea-h, presided, and good wholesome caution and counsel were given by the Chairman, Mr. Sparkham, of Shelfanger; Mr. Barrett, Mr. Morling, of Ipswich, Mr. Kemp, of Glemsford, and other friends, spoke well. We had a soul-profitting opportunity; many gathered; collections good; God's truth was set forth; the Lord himself was present. "Hitherto the Lord hath helped us," was the motto for the evening. During the past year some have put on the Lord Jesus Christ, and united themselves with His cause; some others are asking for the good old paths. All praise to the Lord is due. A WITNESS.

A LITTLE SISTER NEAR READING.—The enclosed leaflet I send, thinking you might give it in *Cheering Words*. I will give the history of it. Providence led me, with two others, to preach in a simple way to an Independent church and congregation, who, not liking the doctrine of baptism, wished us to bind ourselves never to preach it. Upon our refusing we were expelled. It is cheering to know that if God be for His people, none can be against them. After being homeless for some time, we were at last installed in a comfortable little home of our own. The leaflet (with two others) were sold to help in some measure to defray expenses, as we are all poor, labouring people, and have not much of this world's goods. The proverb that "every little helps," was highly esteemed among us. If you would introduce it, some generous-hearted saints might buy some, which I should be pleased to sell assorted, 1s. per 100. Yours, &c.

H. COXTON.

Woolhaupton, Reading.
[We shall give leaflet in *Cheering Words*, but we hope friends will send for some at once.—E.D.]

PLYMOUTH.—Report of Mr. Griffin's efforts to spread the Gospel is pleasing. We hope the many means now employed will tend to establish some New Testament churches in the West. It is no use "hoping that Strict Communion will die out." TRUE Baptists can neither be burned nor buried. The main spring of their life, and existence, and continuance, is in the Great Advocate's office in heaven.

BAPTIST CHAPEL, LECTURE ROOM,
BELMONT PARK, LEE.

THE friends met on Tuesday evening, Dec. 17th, to celebrate their first anniversary. The hall in which they meet from time to time for worship, and in which they held their meeting, is a spacious, comfortable building, though rather unfavourably situated. Notwithstanding the unpropitious state of the weather, the friends mustered a goodly number; and on the platform there was indeed a formidable array; ten or twelve brethren, all anxious to say something, and all did say something too; but to repeat it all would be a serious tax on our pages.

An instance of the uncertainty of human life, and which tended to have a solemn effect upon the meeting, was shewn by announcing the death of Mr. Scarle, late of Two Waters. Just after the meeting commenced, a telegram was received by Mr. Stringer, bearing the sad news that brother Scarle had just departed this life. Mrs. Scarle, it appears, is a member of Mr. Stringer's church, and as he expressed it, an honourable member too.

The meeting was presided over by Mr. Box, late of Woolwich; and the proceedings commenced by brother Stanley giving out, "Come, Thou fount of every blessing."

Brother Whittle having engaged in prayer, The venerable Chairman congratulated the friends on this their first anniversary. He felt they had the blessing of God in their midst during the past twelve months. It might have been otherwise; the Lord might have frowned on this their attempt to establish another cause of truth. Divisions were generally to be regretted; but on the other hand, God sometimes overruled them for good. It was no part of their present purpose to refer to the circumstances which led the friends to feel that they could no longer worship in their old place. If he had been a member of the church they left he should have acted as they have done. They parted peaceably; and it so happened in the providence of God they were supported in the formation of their new cause by two warm-hearted Christian gentlemen, whose social position in life, rendered him well fitted to take a prominent part in such a work. Referring to his position with the friends, Mr. Box said, when he resigned his pastorate at Woolwich, he did not intend to take another pastorate. However, he had ministered unto them in that hall from time to time for some months past, and he felt very much at home with them, and he thought he could say for them as he would say for himself, they loved a "whole Bible."

Mr. Northover then read a paper, giving a sketch of their short history since they left Dacre Park. Without going into particulars, it was stated they left with clean consciences. They had been much favoured in securing that hall to meet in, and by the kindness of ministers who had preached to them; particularly mentioning Mr. Box, whose efforts had been much blessed, and it was generally desired that he should become their pastor. During the year they had baptized three persons, and had many other tokens of the Lord's mercy toward them.

Mr. Stringer next spoke, encouraging the friends to press forward in their efforts; the Gospel was all powerful, and if the simple preaching of the Gospel will not attract God's people to assist in all things that is necessary for the welfare of the cause of truth, nothing will. The Gospel required no dress, no ornaments. After indulging in stoic terms in some general observations, Mr. Stringer settled down on four points, one minute to each, viz., *ministry, matter, power, and prevalence*. Offering some rapid and salutary observations on each of these heads, to the evident gratification of all present.

Mr. Fothergill, of Clapham, followed; he was no advocate for divisions, events proved that many little causes that sprung up had not the blessing of God; they were worse than still-born—for they made a great noise, and then died out altogether. He hoped the Lord would keep them steadfast in the truth, and that they would work together harmoniously in the bonds of peace and unity of purpose.

Mr. Meeres, of Bermondsey, in a neat concise speech, touched on some of the glorious advantages of brethren dwelling together in unity. He attached much importance to the word *dwell*. The world was no dwelling-place for the godly; they were strangers and pilgrims here, but anticipated that period when they shall dwell together with Christ.

Mr. Anderson alluded to the solemnizing effect on his own spirit the death of Brother Scarle had. He saw him a short time since; he then appeared as healthy as any of those present. But he was gone. How important a matter then was real religion; the good man wanted his religion every day; he wanted it in his business, he wanted it in his family, he wanted it in all the walks of life, and above all he wanted it in death.

Mr. Peplow expressed a few words of hearty sympathy with the friends, and Mr. Alderson, while he regretted there was ever any occasion for this separation, exhorted them to be steadfast in the great truths of the Gospel.

Mr. Flack referred to some painful and some pleasing reminiscences of the past in connection with his own and other friends' history.

Mr. Higham proposed a vote of thanks to Mr. Box for his kindness in presiding, which was seconded by Mr. Lawrence, of Bermondsey, and supported by Mr. Charles Spencer, who thought if the weather had been more favourable they should have had a large meeting. But they would not repine, rather rejoice, thanking the Lord for the past, and trusting Him for the future.

After a few words from Mr. Northover, the resolution was cordially adopted, and the meeting closed by singing and prayer.

HACKNEY.—Trinity chapel is once more blessed with a preached Gospel. We have a letter on Mr. Bridge: and desire still to do honour to the memory of the late pastor more perfectly; not forgetting the present candidate.

MANCHESTER.—CHAP. II.

THE LATE MR. GADSBY'S CHAPEL.—

MR. TAYLOR, THE PRESENT MINISTER; AND THE GOSPEL IN THE CHURCH OF ENGLAND.

[We give the following from our correspondent without any abridgement. We are anxious to find out, and point out, the real condition of the visible Church of Christ in our own day. We have personally searched Old England through for thirty years: if we ever give the result of our observations and experiences, it will be without slavish fear, and without unduly seeking any man's favour. Our correspondent says:—]

MR. EDITOR,—In accordance with the promise made to your readers, in last month's *Vessel*, I paid a visit to the late Mr. Gadsby's chapel, Rochdale Road, on Lord's-day morning, Dec. 1st. I had been there before, but the respected pastor was then away. On this occasion I was fortunate to find him occupying his accustomed place. I was somewhat disappointed in the capacity of the building. I should imagine it holds not more than 400 people, and at least one-third of the sittings were empty. It is unaltered in its character, and remains in the same condition as it was fifty years ago: old fashioned family pews, in which people sit with their backs to the pulpit and two galleries perched high up, in which are seated the boys and girls of the Sunday School, and from which elevated position I should imagine they cannot even have the satisfaction of beholding the back of their pastor's head, and scarcely catch the sound of his voice.

There is tolerably good singing, but no instrumental music; this is the only place I have visited in Lancashire, without organ or harmonium. They have also a very good custom which might be well imitated by all sections of the Church. A plate is fixed within the entrance of the building, to receive the freewill offerings of the congregation as they enter, the proceeds of which are distributed among the poor.

The pastor, Mr. Taylor, is a gentleman well up in years, of a hearty, robust appearance, genial in manner, and simple and unaffected in his delivery of the truth. He has laboured amongst his people here for over twenty years, and is evidently highly esteemed by them.

His text in the morning was taken from Isaiah xxxii. 20, "Blessed are ye that sow beside all waters." After introducing his subject, he proceeded to speak of it, under three heads.

I. What is meant by sowing.

II. The waters by which we are to sow; and

III. The blessedness there is in sowing beside all waters.

To sum up in few words, the argument running through the discourse, we may say, that sowing meant praying, the waters were the promises in the word of God, and whenever we brought our prayer and a suitable

promise together before the Lord, He always answered with a blessing.

His sermon was full of encouragement to the tried believer; the child of God was exhorted to be instant in prayer, and was comforted by the assurance that not one word of His can fail, but that He is faithful who has promised. I hope to have the pleasure of hearing Mr. Taylor again when an opportunity occurs, and if acceptable may send you a full report of one of his sermons. As you very truly observed in your editorial remarks, it is surprising that in a population of upwards of half a million, there is scarcely to be found a thoroughly sound, Scriptural, minister. The great bulk of the preaching is, as a letter from a friend, just to hand, describes it, "wishy washy, milk and water stuff." The best sermon I have heard in Manchester was, in my opinion, one preached at St. Paul's, Hulme, a few weeks ago, by a Bishop Alford (a Colonial Bishop I presume). He took for his text the words from Habakkuk, "Revive thy work, O Lord," &c. After speaking of the work of God in creation, and in providence, and showing it could be neither of these to which the prophet referred, he proceeded to dwell upon the work of God in salvation, and declared it to be emphatically the work of Jehovah, from first to last. Of the Father, who in sovereignty elected or chose the subjects of that salvation, of the Son, who paid the redemption price, and satisfied the claims of justice, and of the Spirit, by whose agency alone they were regenerated, and made fit to be partakers of the inheritance of the saints in light.

While I cannot help dissenting from and protesting against the pretensions of the Established Church, I feel thankful that there are men in her pulpits who do not shun to declare the whole counsel of God; and however much we may differ from them in their mode of worship, etc., yet we cannot deny that within her pale are to be found God's sent messengers. I would rather be found among those who pray for the dawning of the day when the Church of England shall be but the Church of Christ, than with those who are ready to cast her down, and cry "Why cumbereth it the ground?"

Mr. Henry Varley, of Notting Hill, has been holding a series of Evangelical services in connection with Grosvenor-street Baptist chapel, of which I may have something to say in my next. Farewell

T. G. C. A.

[No enlargement during twenty years? We ask our correspondent if this correct?]

TUNBRIDGE WELLS.—On Lord's day, January 5, 1873, a number of true New Testament Baptists are to be formed into a Strict Baptist Church, under the pastoral care and ministry of Mr. P. W. Williamson, in Rehoboth Chapel, Tunbridge Wells. The church in Johnson-street, Notting Hill, was raised and formed under the instrumentality of Mr. Williamson about twenty-five years ago: he was its pastor more than twenty-two years: and some regret his removal from that long-loved sphere of his labour in the

Gospel; but, if it should presently appear that the Lord has a work for him to do in Tunbridge Wells, and if, for as long a period he continues pastor over the second church which he is now about to plant in the faith of Jesus, and in the truth of the Gospel: if there the Lord is pleased to employ him to build up the almost ruined walls of Zion, neither himself nor his friends will regret the change. We do not believe that the Great Head of the Church will suffer the Strict Baptist Church to die out, as some predict. Here is a striking proof of the Divine interposition! Rehoboth chapel in the Wells was erected for Thomas Edwards, then a professed Baptist minister; but Thomas denies the sacred ordinance of Baptism, and builds another place. Several brethren have since laboured in Rehoboth; but prosperity has not attended their efforts. Now, a more decided Strict Baptist will not be found in England than is P. W. Williamson. In a singular way he is led to Rehoboth, when she was all but lost,—when many thought "*Ichabod*" was written upon her for ever. Entirely upon our own responsibility, we affirm that all honest truth-loving Baptists are bound to honour and to support Mr. Williamson in this his new enterprise. From the pure heart of every true disciple of Jesus in the nation, may fervent prayers ascend to God, that he would pour down on his servant and his flock in Tunbridge Wells a large measure of the life-creating love and fruit-producing power of the Holy Ghost. And that the newly-formed church in Rehoboth, its minister, deacons, and friends, may long and blessedly realise the heavenly answer to those prayers, is the deep desire of one who loves and prays for ALL who love our Lord Jesus Christ in sincerity:—yes, even for Thos. Edwards himself—altered although he be.

BRENTWOOD.—A few of the Lord's disciples meet in a room in this town; and one of them has been constrained to speak the words of truth and peace now for some time. They are happy in their humble little Zoar, and often hear the word with holy pleasure; and praise and prayer, with the Lord's presence, hallows the seasons to the good of their souls.

ORPINGTON, KENT.—Brother J. Sales says,—I called to see our aged friend Willoughby; found him very weak in body; composed in mind; full of gratitude for what you and the friends have done for him; he has requested me to send a line, that the next *Vessel* may convey to all who have helped him his warmest thanks. I think right to acknowledge,—“A Cup of Cold Water, 1s.,” and “A Widow's Mite, 2s. 6d.,” sent to and received by me through what you kindly stated in last *Vessel*, praying you may long be spared, and that the Father of all our mercies may still give you strength of body and mind, and length of days, to preach the unsearchable riches of CHRIST, and to be an instrument in his hand of turning many from darkness to light.

THE LATE MR. WARREN.

Dear Brother Banks,—Feeling called upon to corroborate the faithful and loving account given in the "*Earthen Vessel*" of the living and dying testimony of our late dearly beloved pastor, Mr. Thomas Warren, it is with great pleasure I do so, knowing there are many who will be glad to hear that there were a few who highly esteemed him, and whose ministry was greatly blessed to their souls.

Our dear brother "Josiah" tells us "*we have lost a treasure*;" and this we feel; for although God has many good and faithful witnesses, I personally do not know another that under similar circumstances has stood so firm in the truth for such a number of years. He often told us "our life was his life," and this he verified in the zeal and love he manifested; and in the patient endurance of so many censures, and such hard speeches, both from sinner and from saint. But herein he proved the love and power of God in supplying him with all needful grace to maintain him in the trial of his faith.

Of the things he preached, which he said "were not his, but as God gave them him to experience and deliver," we had a fellowship mind to receive; but they did not fail to bring him much suffering from those to whom it was too straight to be told that "*letter knowledge* of spiritual things can never supply the vitalizing transforming power of them in the soul." Thus it holds good to this day, that "all who *will* live godly in Christ Jesus *shall* suffer persecution."

But he has now a name and a place among them that are "redeemed from among men," and is enjoying the long desired employment of the uninterrupted pleasures of heavenly adoration and praise.

I am, my dear brother, with those who esteemed our departed pastor as a tried but faithful servant of Christ. Yours very truly.

SAMUEL GOSS, Deacon.

SYDNEY, AUSTRALIA.—We had our "Castlereagh-street Mutual Improvement Bible Class Anniversary," in June, 1872. Our pastor, D. Allen, is industrious in every branch of his work; and we know the good seed will bring the harvest in time. [Every month the Australian churches should write us. Our people are going out; and they require of us more information than we can give. Please not to forget "*The Earthen Vessel*," ye good Australian friends.]

VAUXHALL BAPTIST CHAPEL, UPPER KENNINGTON LANE.—Here Mr. Hearson's ninth anniversary was commemorated by very special and interesting services. Sermons, tea and public gatherings, with eloquent discourses, rendered the event of much good. Collections amounted to £43 10s. The services showed that the Baptist cause in Vauxhall was never before in so happy and prosperous a condition. The chapel, Sunday School, Temperance Society, &c., are all numerously attended by an energetic people, who are attached to their persevering minister.

NEWTON ABBOTT, DEVON.—Dear Brother Banks,—I am happy to inform you our beloved pastor, Mr. Ward, labours in our midst with increasing acceptance by those who are steadfast in their adherence to the principles and practice of New Testament order. We have several who we expect will be manifested as the sons and the daughters of the Lord, for whom earnest prayer is offered from time to time. The Harvest Thanksgiving services at our chapel, were well attended. Our pastor preached in the afternoon from the words, "My meditation of Him shall be sweet." We experienced a soul-refreshing season. In the evening addresses were delivered by brethren Turner and Lee, who spoke well, and were heard well. Similar services were held at Ipplepen, Abbotskerswell, Kingskerswell, Moretonhampstead, and other places, and were more or less enjoyed by the people of God present. Yes, dear Brother, the Lord is with us; the cause of God is maintained; we are hopeful for the future.

J. MERSON.

[We give this note with grateful pleasure.—Ed.]

GREAT BERKHAMPTSTEAD.—Our Thanksgiving services were seasons of spiritual benefit. C. W. Banks preached two sermons; between sixty and seventy took tea, and we hope the Lord's approving smile was felt by many. The church meeting in Workman's Hall was formed by Mr. Wise, of Watford, and the kind brethren John Shipton and William Wood have preached unto us profitably; but the church has never yet chosen a pastor, so that the "VESSEL" in announcing brother Shipton as pastor was rather premature. Our town of Berkhamptstead has nearly every kind of religious denomination. The Church, the general Baptist church, and the Congregational church, all stand prominent to view; Plymouth brethren abound, and Wesleyans of different sorts are here. The little Strict Baptist Church in the Workman's Hall, is like the little city described in Eccles. ix. 14; but they are known to be a happy and united band of New Testament believers.

SURREY TABERNACLE.—During December, the preachers appointed have fulfilled their engagements. Mr. Willis, of Somersham, was heard well by the people; and so were some others; but we more than ever feel the loss of the Pastor. I am sure your readers will be deeply grieved to hear of the illness of Mr. Edward Butt, who now for so many years has been very actively engaged in looking to the well-being of the cause at the Surrey Tabernacle, and all connected with it. I fear he has over taxed his strength. In a note just received he says: "Thanks for your kind letter. On Tuesday I was obliged to give up, after severe efforts for some weeks. I know not when I shall come out again." The Church at the Surrey Tabernacle lies very near his heart: in fact, has been, and is, his whole delight and study. Since the illness and death of Mr. Wells, Mr. Butt has always

administered the ordinance of the Lord's Supper. I may say that, with the exception of occupying the pulpit, he has been the "Pastor" since our minister was taken. I know I express the sincere and earnest prayer of every member of the church and congregation, when I say we pray most earnestly that the Lord may soon restore him to full health and strength: and that we may soon see him again in our midst. R.

HADLOW, KENT.—Mr. Editor,—Was it not that I know you do so fully understand the trials, troubles, heart rending sorrows of a well-trained minister of the Gospel of Jesus Christ, and the good old beaten path of tribulation, and believing that you ever stand ready to sympathise, advise, serve, and assist, as far as lieth in you, all good and gracious ministers who are oppressed, persecuted, defamed; did I not believe you to be all this to all the Heaven-born family of God, I could not have written to you. I have been a reader of the *Vessel* many years. Samuel Foster, of Sturry, first introduced it to me before his long illness. I was baptized at St. John's chapel, Canterbury, with friends W. Birch, C. Hancock, J. Smith, and stood a member at Zoar, Burgate-lane, with your brother Robert, Halke, Martin, Claris, &c. But in reading September *Vessel* I see a note about "Hadlow." Now I have not been *Pastor* at Hadlow, but have been their supply above four years; and resign supplying for them, the last Sabbath in 1872; and shall be at liberty after then. My dear Brother, I am for peace; some for war; I hope to make better use of my time than disputing with enemies. I pray the Lord to bless the church at Hadlow; to raise them up an under shepherd, a man after God's own heart; one instrumental to the ingathering of his Redeemed, and feed them with knowledge and understanding. If the Lord has anything for me to do in any part of his vineyard, he will induce them to write for me: if not, the will of the Lord be done.

Hadlow.

R. BURRIDGE.

SUTTON, ISLE OF ELY.—The Baptist church here dates from 1791: nearly eighty years has it existed. William Flack, R. G. Edwards, and Arthur Baker, have been its most recent pastors. Who will be the next is now a question. Tuesday, Dec. 10, 1872, the friends made up a large and pleasant tea meeting, with public service afterwards, when a kind testimonial was presented to their retiring pastor, our brother A. Baker, who leaves there for Tring. Mr. Wright, of Needingworth, and Mr. Willis, of Somersham, delivered experimental and useful discourses; and a Christian spirit pervaded the meeting. We consider Sutton to present a good prospect for usefulness in the Gospel; and many hearts are sending up prayers to the Lord to send them another hot, hearty, honest, holy, good-humoured, and happy minister. Our Lord knoweth where to find him, and how to use him. May the church at Sutton unitedly pray, and God will hear and answer too.

THE VENERABLE WM. FELTON.

To the Editor of the *Earthen Vessel*.
 DEAR BROTHER BANKS,—That aged, feeble servant of Jesus Christ, William Felton, is still in the body; and although unable to articulate in a way to be properly understood, yet he musters all his energies to praise and exalt the Lord Jesus. At the advanced age of 80 years, his reason and faculties are in good condition; Christ, the Bible, the Gospel, and spiritual hymns are his topic and soul's delight. He is in the kind hands and care of a real Christian, who devotes incessant attention to him day and night. He and myself have been attached to each other for many years. I frequently visit him; his heart rejoices, and countenance brightens always when I enter his room. Another kind and sincere friend of his, a lady, one of my constant hearers, who has been intimately acquainted with him and his departed wife for many years, often goes to cheer and comfort the dear old disciple in his long affliction and solitude. Very few, if any, either ministers or people, ever call upon him, with "How do you do, brother Felton?" He wants nothing of them, but "As iron sharpeneth iron, so a man's face sharpeneth the face of his friend." Christ says, "Sick and in prison, and ye visited Me not." What solemn words!

THOMAS STRINGER.

Mr. Felton's address is 27, Itonia street, Douglas street, New Cross.

"CEASE NOT TO CRY UNTO THE LORD YOUR GOD FOR US."

So said Israel unto Samuel of old. So would we treat all the true praying Samuels to cry unto the Lord for our churches; for our ministers; for our people, and for our nation. We wish to call special attention to a notice on our wrapper this month of services to be holden in Little Alie Street Chapel, the late Philip Dickerson's. We pray that these services may be followed with the Lord's Divine blessing; and that all our churches might be constrained to hold similar consecutive meetings; always accompanying them with united, earnest, soul-wrestling prayers to God. We have bitterly seen if the people cannot cry to God for His blessing, all other services are next to useless.

PRESTWOOD COMMON.—This cause our brother Buchanan told me, is thriving; their meetings for prayer and services are very encouraging. The Lord has visited that garden with the dew and power of His Spirit; they have lengthened their cords; and they may make them longer yet.

WENDOVER—is a religious town, as far as profession can go—but my venerable friend who too well understands the Gospel to be beguiled, is compelled to keep at home, and read and pray because he cannot endure to hear salvation proclaimed as depending on the will of fallen sinful man; instead of being the perfect gift of God, secured by Christ, and revealed in the heart by the power of the Holy Ghost.

CAMBRIDGE, Dec. 16, 1872.—Mr. John B. M'Cure commenced his pastorate in Eden chapel, yesterday, by delivering two sermons from Paul's words, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God for me." He appeared to be much recovered; and if the appeal of the Apostle is responded to, if the church all strive together, and God her prayers will answer, we may expect to see a season of prosperity in this University city.

ONE WHO IS WATCHING.

MR. JOHN GARRETT.—We have received a letter from our excellent friend Garret, in which he expresses a desire to serve the church of Christ. His address is, 79, Aged Pilgrims' Asylum, Hornsey Rise. We are glad that our good friend has recovered, and though he has entered upon his seventieth year, "the Gospel is dearer to him than ever, and his desire is to die in the harness." A glorious end indeed.

KENTISH TOWN.—Mr. Margerum, the minister of Basset-street chapel, has baptized some believers, to whom the Lord has made his ministry very useful. We pray the Lord will be pleased to show plainly that Mr. Margerum has been sent to Kentish Town for a good and special work.

SHEFFIELD.—The report of Strict Baptist anniversary, by brother Joseph Taylor, of 260, Langsett road, went down into the sea of papers, and was lost. We have found it in time for February. Meanwhile, we in-treat all honest lovers of truth to give the little cause at Sheffield all the support which Christ's cause deserves.

DEATHS.—The last of that large and long living family—the Packers—of which our once beloved Elijah was one, has gone home. It seems but the other day, there were eleven of them all alive. Now they are gone to their rest.—That ancient brother, Mr. Hancock, the father of the Sturry pastor, has also gone home; and the widow of dear William Skelton, fell asleep in her bed, in November last. We hope to give the daughter's note.—At Newcastle-on-Tyne, that excellent homely poet, and faithful preacher, Mr. Joseph Bailey, has been carried through the deep waters into the haven of eternal rest. If ever a man truly loved to preach the salvation of God; if ever a man endured heart-rending martyrdom in connection with preaching, Joseph Bailey did. For many years he was a faithful and honourable witness to the truth at Newcastle-on-Tyne. He died in Nov., aged 73. His memoir in our next, we hope.

On December 5th, after a short illness, Mr. John Lunt, of the Old Kent Road, aged 48 years.

The Holy Triumphs of Christ in Death.

“ THOU WILT NOT LEAVE MY SOUL IN HELL.”

SUNDAY morning, January 19, 1873, we had one of those seasons of “fellowship with Christ in His sufferings,” which neither angels nor men could ever make up. They are few, and far between; but, they are so Christ-endearing, soul-humbling, and heart-softening, as not to be mistaken. After sermon was over, and I had sat me down, our clerk, Mr. Burd, gave out a hymn which so followed up the subject, and so fitted in with my soul’s experience, that I felt determined to give it here; for, surely, it is in itself most sacred; and, to many of my readers, it may be a source of spiritual comfort. The hymn referred to is one of Beddome’s, and reads as follows:—

“ O’erwhelmed with guilt, and grief, and woe,
Go forth, my soul, to Calvary go:
For Satan—dreading fresh disgrace—
Dares not approach that sacred place.
Behold! with fixed and wondering eyes,
THE GREAT ATONING SACRIFICE!
CHRIST bore *thy* hell, that He might be
A *heaven*—and *more* than HEAVEN to thee.
Go! view, by faith, that crimson flood,
Which quenched the fiery wrath of God;
That sovereign balm whose virtue flows
To heal thy wounds—remove thy woes.”

Every word in that hymn fell softly into my soul, and sealed home the truths I had been so supernaturally helped that morning to declare; but I do not know that any special blessing attended it. In my own soul, it was more solemn than any words of mine can describe; and a holy calm and quietude possessed my mind for some time; but hardness and unbelief soon set in upon me again; and, in the evening of the same day, attempting to preach from David’s words, “TILL I KNOW WHAT GOD WILL DO FOR ME,” I was so discouraged and distressed, that I left off some ten minutes before the usual time. So do I prove, that unless the Holy Spirit give to my soul a fresh anointing, all my preaching is but as sounding brass and a tinkling cymbal. This was seen the last time I was at South Hackney; preaching from the words, “Awake, O north wind, and come thou south, blow upon my garden,” &c., I felt so shut up, that one old gentleman jumped up and ran out, saying, his head ached so he could stand it no longer; but, to another well known and beloved child of God, that discourse had been made a great blessing. True is that line—

“ The Spirit, like some heavenly wind,
Blows *when* and *WHERE* HE please.”

Two little things I must name before I come to the special subject of this chapter. First, Benjamin Beddome, the author of the hymn our friend Mr. Burd, gave out the morning referred to, lived in the last century, from 1717 till 1795; died in his seventy-eighth year, at Bourton-on-the-Water, in Gloucestershire, where, for more than forty

years he preached that Gospel which brought Christ so powerfully and blessedly to his own soul, that he would hide himself in the chapel while his father, John Beddome, was preaching, because he was ashamed people should see the abundance of his weeping. During one of Benjamin Beddome's seasons of affliction he wrote that hymn, which contains the following precious verse :—

“ If I must die, O let me die, trusting in Jesu's blood !
That blood which hath atonement made, and reconciles to God.”

The second thing I notice, is the circumstance which, in the Lord's hand, led me to the truly solemn subject which on that Sunday morning occupied my mind. It was the following letter which was sent to me :—

244, High Street, Stratford, E.
December 20, 1872.

DEAR BROTHER BANKS,—Pardon my troubling you—you have plenty to occupy your time and exercise your mind—but, as I trust my only desire is to be established in all departments of Truth, I hope you will forgive me. I have, from my earliest knowledge of the Lord, rejoiced, more or less, in the fact, that when the dear Saviour cried, “ It is FINISHED,” that the work of Redemption was completed; that there was an end to his sufferings, both soul and body; but, hearing it lately asserted that His soul went to hell during the time that His body lay in the grave, this has led to some controversy and uncomfortable feeling. Therefore, I venture to ask your opinion upon the matter, as a sentence in the first article in this month's VESSEL appears—I use the word cautiously—to favour the view: “ His blessed body was laid lifeless in the tomb; but, in the appointed moment, the Divine soul having suffered for,” &c.

Believe me, Yours Sincerely in the Truth,

THOMAS FOWLER.

That the dear Redeemer's soul went from His crucified body on the cross, *down* into the regions of hell, is, I believe, only a popish error; an error which no one, *rightly taught of GOD*, will ever receive, much less publicly preach: at least, that is the conviction of my mind.

Mr. Fowler's note led me into the sixteenth Psalm: which is the first of David's *Michlams*: that is, “ a Golden Psalm.” It is emphatically CHRIST's *own Psalm*. When Jesus was about to enter upon His public, mediatorial, and ministerial life; foreseeing all the powers which would come against Him; and, feeling a sense of danger, in His pure and lovely manhood, He cried out, “ Preserve me, O God, for in Thee do I put my trust.” See, beloved friend, how the great Redeemer surveyed every part of His work, and every branch of His commission, and how, from a sense of danger, He rises into faith, confidence, gladness of heart, rejoicing in hope, and, ultimately into a full persuasion of the *holy triumphs of His soul* over all He had to suffer, and accomplish in His most mysterious, yet glorious, mission from the bosom of His Father, down to the lowest misery into which He could possibly descend.

Ah! well do I know that Paul spake truly, when he said, “ All things work together for good to them that love God.” Christ, as the perfect God-Man Mediator, is the only original and essential GOOD—either in heaven or on the earth: and, where the Holy Spirit dwelleth in the heart, that blessed Spirit doth so sanctify all things as to render them conducive to the soul's realization, more and more, of the beauties, the boundless and fathomless glories—“ the unsearchable riches ”—of our Lord and Saviour, Jesus Christ. Yes, most certainly do I thank Mr. Thomas Fowler for sending me the note above introduced, for it so led up my soul to survey the *whole* of the Saviour's sorrows, sufferings,

sacrifice and triumphs, that I could not refrain from exclaiming, in the midst of my prayer that morning—

“ The holy triumphs of my soul
 Shall death itself outbrave ;
 Leave dull mortality behind,
 And fly beyond the grave.
 There, where my blessed Jesus reigns,
 In heaven's unmeasured space,
 I'll spend a long eternity,
 And, THERE BEHOLD HIS FACE ! ”

The text that morning was Psalm xvi. 10, 11, “ For Thou wilt not leave my soul in hell ; neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt show me the path of life : in Thy presence is fulness of joy ; at Thy right hand are pleasures for ever more.” The term “ *hell* ” is sometimes used in a literal, at other times in a metaphorical sense. This word in the sixteenth Psalm is *sheol* or *hades* ; and means a grave—a prison—or a separated place. Now there were three hells which Christ went into ; and, looking at them all, in prophecy, He said, rejoicing, “ Thou wilt not leave my soul in hell.” There was an invisible, a literal, and a final hell which Christ went into before He said, “ It is finished : ” out of every one of them He came forth. In fact, if the Holy Spirit leads us into a Scriptural view of the travail of the Redeemer's soul ; yea, of the work and warfare of His entire person, we shall blessedly behold Him in His triumphs, which are revealed in a seven-fold, or most perfect character ; and that so far from His precious soul going down to the lake of fire and brimstone after He had finished the work which His Father had given Him to do ; so far from His soul going into misery after He had proclaimed—“ *It is finished !* ” so far from that, He was immediately carrying out the antitype of the FIRST FRUITS, as typically expressed in Leviticus xxiii., “ Ye shall bring a sheaf of the first fruits, and wave it before the Lord.” So Christ, the Redeemer, takes the soul of the pardoned thief up to His Father's throne immediately ; and there waveth this sheaf of the first fruits : as Daniel says—for he had a perfect vision of it,—“ I saw in the night visions, and, behold, ONE *like the Son of Man* came with the clouds of heaven ; and came to THE ANCIENT OF DAYS ; and they brought Him near before Him.” Now before His Father's throne the glorified soul of the Redeemer, and the justified soul of the pardoned thief, are presented as the first fruits of the great harvest *then* being gathered into “ THE FATHER'S HOUSE ”

“ *Where many Mansions are.* ”

If a correct view was generally received of the Calvary scene, the theory of universal redemption must be silenced for ever. John is very distinct in his record of the tragic scene ! He says, (John xix. 17) “ They took Jesus, and led Him away. And He, bearing His cross,—(as an accursed person, and one whom none would own nor help)—went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha—(a hill, or a rising on a greater hill, on the north-west of Jerusalem)—where they crucified Him and two others with Him, *on either side one, and JESUS IN THE MIDST !* ”

Now, stand for one moment, and gaze upon that scene which was never seen before—will never be seen again. Jesus, the Head of the

New Covenant seed is in the centre—as He will be in the final judgment. On His right hand is a vessel of mercy, afore prepared unto glory; on His left hand is a vessel of wrath now fitted to destruction. Jesus, after his soul had endured the final hell of the curse, bowed His head; and the soul of the vessel of mercy, with Jesus, were conducted by thousands of angels into the presence of God in glory; while the impenitent, unbelieving, soul went down into perdition.

You say *this* REQUIRES PROOF. I have seven witnesses ready to come into court; but they cannot appear before March, as time and space forbid. Until then, let no man be rash in his judgment; and, in dealing with the Person of the Son of God, let every man be slow to speak—until the Spirit of God doth teach and lead him—and “let every man be swift to hear,”—when, to his circumcised ear, the voice of the turtle is heard in the land. So would I ever act in these sublime mysteries, and remain, till death dissolve this frail tenement, the anxious and willing servant of the Church,

CHARLES WATERS BANKS,

56, Queen’s Road, Royal Crescent,
Notting Hill, W.

Memorials of Departed Saints.

SACRED SCENES IN THE

DEPARTURE OF THE LATE MRS. ISAAC COMFORT.

DEAR MR. EDITOR,—On Wednesday morning, Dec. 11, 1872, at 10 minutes to 6, aged 53, my beloved wife fell asleep in Jesus, after only one week’s illness, from bronchitis in its severest form. Having telegraphed for my dear children on the morning of the 10th, they all arrived in the evening of the same day, when a scene of the most delightful character ensued; for about four hours, we surrounded the bed of my loved one, singing, praying, blessing, praising, while weeping bitter tears of sorrow, mingled with those of holy joy. After each hymn, my loved one said: “now, darling, conclude;” which the Lord enabled me to do eight or nine times, and my dear son twice; when she said, “only once more dear dad, although I do not think you can ask anything more.” At the close, she clasp’d hands saying, “oh, it is as fresh as though you had asked nothing before. It is the Lord who helps you;” adding “precious Jesus, lovely Lamb, ‘thou art all fair, my love; there is no spot in thee;’ I have nothing to bind me, I am ready to go.” After which, she sweetly commended each of us to the care and support of the Lord, also earnestly praying for the church and congregation, to whom she was much attached. Then one by one she took a calm and affectionate leave of us. She beckoned her kind attendant, embraced her, saying, “you do: you will love Jesus.”

Such a scene of holy composure I have no powers to depict, or words to express; nor do I think it will ever be effaced from the memory of those present. On Lord’s-day, 15th, I preached in the

morning from John xviii. 11 ; in the evening from John xiv. 3. On Wednesday, the 18th, we assembled round the dear remains, taking our last farewell, when my dear son, together with the others, spent a few moments in prayer, myself concluding ; resigning the precious casket to him " who is the resurrection and the life ;" whose she was, and whom she delighted to serve. After which, my brother, David Ashby committed all that was mortal to the silent tomb, in the cemetery of this town. On Lord's day evening 22nd, the Lord enabled me to notice more particularly the death of my beloved wife from Revelations vii. 15. Now, after a union of 27 years, I am left, not knowing how soon the Master may call for me ; yet willing to wait his time, so that I may live to his glory.

I remain, Dear Mr. Editor, Yours in Jesus,
West Street, Oundle. ISAAC COMFORT.

THE LATE MR. JOSEPH BAILEY,

Baptist Minister of Newcastle-on-Tyne.

BY MR. J. C. JOHNSON,

Minister of Newcastle-on-Tyne.

OUR departed brother was called by grace when about eighteen years of age. The Lord was pleased to make use of a blind instrument to open his eyes. He was however baptized by Mr. Andrew Jones, of London, about the year 1828. The Lord opened his mouth to testify the gospel of his grace, and to spread abroad the savor of the name of Jesus, in the midst of his fellow-men. Mr. Jones introduced him to a cause at Deal, in Kent, where he ministered about thirteen months ; and was then in the good providence of God brought to this town ; also by the instrumentality of Mr. Jones. He became the pastor of Marlborough Crescent Chapel ; during the four years of his pastorate, the church increased from seven to sixty members. He then received a call to Eden Chapel, Cambridge, at which place he ministered to a congregation upwards of five hundred for a period of eighteen months ; after which, at the earnest request of some friends, he returned to Newcastle. The death, however, of some of his supporters after his return to this town, rendered it necessary that he should engage in business in order to supplement his income. For many years he continued to preach at the hall in Westgate street ; and since, at other parts of the town. Indeed, for the space of about fifty years, he has been zealously and actively engaged in preaching the Gospel ; in former years, often three times on a Lord's day. He may be said to have died in harness, for many of you know that very recently he preached with great acceptance in this place during the absence of him who now addresses you. But what many do not know is, that he was suffering in consequence of the disorder that terminated his earthly career at the same moment that he was in this desk ; and I am bold to say, that not one man in five hundred would have ventured as he did, to preach placed under surgical arrangement in a way that I cannot publicly describe. It was with difficulty that he could get home afterwards. I merely mention this to show the indomitable perseverance of

our departed friend in the cause of his Lord and Master. He enjoyed good health for many years, not needing the assistance of a medical man; but of later years his disorder gradually increased, even to the shaking of the frail tabernacle. He was much kept awake at nights, but these were often seasons of communion and fellowship with God: leaning on the arm of his beloved. Portions of Psalms and other Scriptures were very precious to him at these seasons. Like the rest of us, he had a natural fear of death, but was always desirous that he might glorify God in the trying hour, which was richly realized in his last days; for after sundry attacks, he became much worse during the last ten days of his life. The agony he endured was something terrible, but the doctors who attended him, spake often of his Christian fortitude and patient endurance under the intense sufferings of which he was the subject. So lately as Lord's-day, Nov. 10th, supported in bed by cushions, he exemplified the power of grace in the midst of weakness by speaking on a portion that had been much on his mind for some days with sweetness; and had been a source of consolation to his own soul: "In my Father's house are many mansions." He spoke of the glories of heaven; and exhorted his hearers to cleave to the Scriptures, regardless of men's opinion. His strength failed him; but in the evening of the same day his friend, Mr. Shephard, for whom he had enquired having come, he requested that they should sing that sweet hymn "Rock of Ages," &c., which they did, he joining feebly in repeating the words with fervour. Every day after, he visibly sank lower and lower, so much so, that on the Friday it was thought he would not live the day out. Nor did he himself think so, for on his grandson coming to his bedside, he gave him his blessing, beseeching him to seek the God of Abraham, of Isaac, and of Jacob; and he added, "and my God." During the day he made his will, arranged his affairs with perfect calmness; and when asked by the doctors how he was, replied "*Nearly well and going home.*" During the night he slept calmly, excepting interruption by a painful hiccough at times. In the morning there was the same unfaltering faith in the Lord of hosts. He observed to his wife, that he had much to be thankful for in the matter of health, although now so weak. Portions of hymns as well as scriptures were much on his mind. Such as—

"Jesus, my God, I know his name.
His name is all my trust."

"Shew pity, Lord, O Lord, forgive—
Let a repentant rebel live."

"Rock of Ages, cleft for me,
Let me hide myself in thee."

"A debtor to mercy alone
Of covenant mercy I sing."

"Hear gracious God a sinner's cry"—

Gradually sinking, he at length breathed out his redeemed soul into the hands of his faithful Saviour; so that "Mortality is swallowed up of life."

Standing by his grave, we may imagine him as saying:

"Ye loving friends for me don't weep;
My clay cold body here doth sleep;
A little nap I take in dust.
Then rise to Him in whom I trust."

THE LATE MR. R. SEARLE.

But now he shines, and reigns,
 In glorious beams array'd ;
 And grief, and sin, and tort'ring pains,
 Are from his person fled.

WHEN I was at Two Waters, the other day, I stood and looked on the cottages our late brother Searle erected : and I thought how many long years did he toil here in the Mills, to raise his family ; and to provide honestly for all depending on him. And, then, when Saturday came, off he travelled to some appointed place, to tell the people of Jesus—the Way, the Truth, and the Life. Thus, he spent a busy life: never free from cares ; but always beloved ; devoted to his God, in the highest sense : devoted to his family, in the domestic sense : devoted to his earthly masters in a temporal sense. Now—all is over, and gone. Richard Searle fell down by the road-side, after preaching ; his aged master, fell down in his park, a few days after, and suddenly expired. Thus, the rich and the poor, one common level find. “Dust thou art, and unto dust thou must return.”

When at Two Waters, I called on good Master Green and his wife. They told me dear Searle was with them the other day, and he said, he should come to Two Waters annual meeting with his brother C. W. Banks ; but, alas ! no more here shall we meet together. I spent near three days with him at South End and Rochford ; and there I felt seriously disposed to believe he was not very long for this world.

For his dear son, Samuel, quite a lad, I feel much grieved. It seems but the other day, Samuel had his fond mother, his ever careful father, his kind aunt, Mrs. Jennings, and his prosperous brother in Japan. Now—what a blank to poor young Samuel ! His poor mother drowned. His prosperous brother drowned. His father suddenly called home. His aunt Jennings a few days after, fell in a fit, and expired. All gone. But Samuel has the fear of the Lord in his soul. Samuel has a friend in his widowed mother-in-law, as far as her power may extend ; and in his widowed sister-in-law in Japan, I do hope the same concern for Samuel's welfare will be manifested as was expressed by her deceased husband. Our God, to the fatherless and widows, is ever especially kind.

Mr. Samuel Jones, of London, a firm friend to Zion, writing to me of our departed brother says :—

“I believe the late Richard Searle was the only one called out of the family of seven. I never knew any others making a profession :—his mother was a good woman. Richard was brought to the knowledge of the truth under Mr. Fletcher, at Stepney Meeting :—he was in their Sunday School : was brought into Gospel liberty and to know the deep things of God, under *Mr. Joseph Irons, of Camberwell* ; we spent very many of our boyish days together, as he was apprenticed to my father, the late Mr. E. Jones. Why he left my father's employ I never knew. It was among the all things ; for he obtained employment with Messrs. Dickensons, King's Langley, and was with them about 34 years. When he first went to King's Langley, the churches in the neighbourhood soon found him. It is about 30 years ago since

we first preached together at Bedmont. The Lord made him what he was; and blessed his own message through the man. I believe him to have been useful in his day and generation." C. W. B.

RIPE FOR GLORY.

Such was our late departed brother, Richard Searle. When through grace he was made sensible of his condition as a ruined sinner, he sat under the ministry of that great man of God, Joseph Irons, of Camberwell; whose memory and ministry is still dear to my soul. Under his ministry, brother Searle became rooted, and grounded, and established, in the faith of God's elect. In the college of affliction and tribulation, under the sanctifying grace of the eternal Spirit, he learned many solemn and soul-comforting, and heart-confirming lessons,—as all God's people do,—for the spiritual benefit of his own soul, and the souls of others to whom he ministered the great and grand truths of the everlasting gospel. By divine teaching, he became a well grown stately cedar; firm, erect, and unmoved to the last from God's eternal truth. His motto was, "No surrender!" His character, carriage, and conduct, both at home and abroad, in the church and in the world, all scripturally corresponded with his profession of faith, and his proclamation of the gospel. He was, through rich grace, ready and ripe for his sudden change; and now in consummate blessedness, he fully and finally enjoys his crown of glory. Since his residence in London, he was seldom out of some pulpit, either in town or country, on the Lord's day, blowing the great trumpet to the comfort of many dear saints of God. He frequently heard my testimony for God, and has come into the vestry, with his face shining and his heart filled with holy joy, expressing the pleasure and profit he enjoyed in hearing the word unreservedly proclaimed; and has retired with a hearty, "God bless you." He has "fought the good fight, and finished his course" triumphantly; and has entered into the joy of his Lord. Like him, may the Lord keep us faithful unto death, and then give us the crown of life. His dear wife, the bereaved widow, is an honourable consistent, spiritually minded member with us at Bethel Chapel, Wellesley street, Stepney; and may the dear Lord comfort her mind in and under this sudden bereavement, and with her, bless all his fatherless children, with "Like precious faith," in a precious Christ; that all may rejoice in good hope of meeting again in that blest world where,—

"Parting scenes will be unknown
And worship never cease."

THOMAS STRINGER.

HEROD heard the preaching of John gladly, and did many things; but they make a better end who hear the word with sadness, and feel they can do nothing. "Without me ye can do nothing;" then look to Christ for all.—*Huntington.*

A CELEBRATED DIVINE who was remarkable in the first period of his ministry for a boisterous mode of preaching, suddenly changed his whole manner in the pulpit, and adopted a mild and dispassionate mode of delivery. One of his brethren then inquired of him what had induced him to make the change? He replied, "When I was young, I thought it was the thunder that killed the people; but, when I grew older and wiser, I discovered that it was the lightening, so I determined to thunder less and lighten more."

TREMBLING FAITH TOUCHING—HEALING
OBTAINED.

BY MR. JOHN BRUNT,
Of Norwich.

“The hem of His garment.”—Matthew ix. 20.

THIS is one of those little incidents, in the life of our Blessed Lord, so fraught with interest, that we do well to spend a few moments in the endeavour to understand it. A woman is diseased; and satisfied in her own mind that if she may but make the slightest application to Christ, she shall be successful; she draws nigh unto him, touches the hem of his garment; and finds, that she is made perfectly whole. Such is the narrative, and our object, on the present occasion is to explain the act, and show its application to those who would draw nigh to Jesus, that they may receive benefit from him. Preachers of the Gospel, stand at this day, in the position, once occupied by John the Baptist, when he cried, “Behold the Lamb of God.” And our object should be, to shew that Christ is as *near*, and as *able*, and as *willing to save* those who apply to him, as when this woman, so successfully made her application to him.

Job once said, “Oh that I knew where I might find him;” and it may be that my reader is saying, “Oh that I knew *how* to approach unto him, and *what* to say unto him.” It were well if I had not to tell thee, that neither great deeds, nor mighty works can open the door to his presence. Jesus has ever been “The Mighty God,” and as such can dispense with might and power on the part of those who seek his aid. He succeeds best, who like Jehoshaphat in 2 Chronicles xx. 12, can say, “We have no might against this great company that cometh against us, neither know we what to do: but our eyes are upon thee.”

It is doubtless one of the delusions of Satan, to fill the mind of a “Salvation seeker,” with a wrong notion of our adorable Lord, representing him, as high and lifted up, and therefore as unapproachable by those who would seek him, except by extraordinary methods, and means. Cunning craftiness may be necessary to set a snare, but experimental simplicity, may also be enough to break that snare, when the object sought, as on this occasion, is only to deliver those whom the Spirit of God would have go free. Jesus once used clay in the cure of blindness, and the use that he made of that instrumentality did but redound to the glory of his own glorious grace, and magnificent goodness. So it may be, He may make powerful the very means, which in themselves are intrinsically powerless.

Some of my readers may have heard of “Cicero’s Letters to Atticus;” written originally about the year 60 Before Christ. Being the composition of a highly educated Roman, they may be supposed to deal with the modes of thought current amongst neighbouring nations, and especially amongst neighbouring dependencies. Everybody knows that at the time of our Lord, the Jews were the servants of Rome; but whether the Jew borrowed of the Roman, or the Roman of the Jew, it is not necessary to decide at present. My object is rather to throw

a little light upon our subject by quoting an extract from one of those Epistles referred to a few lines previously:—"As I was going to speak of Varro, he comes in like the wolf in the fable. He is just arrived here, and at an hour that required my keeping him all night. But my entreaties to make him stay, were not so pressing as to *tear his robe*. For I remember your manner; besides, he had a great deal of company along with him, and I was not prepared for their entertainment. But this is immaterial. Soon after, Caius Capito arrived with Titus Carrinos, and I BUT JUST TOUCHED THEIR GARMENT, WHEN THEY CONSENTED TO STAY." Now to me its appears quite evident, that this writer intended to convey to his correspondent what we should mean by this very plain English sentence:—"I merely said to Caius Capito, will you stay? and he staid."

My reader, do you really want light upon this matter? Do you not clearly see, that I want you to understand, that in going to Jesus, you need no long, excellent speech: no studied forms of address or prayers; but that, that will succeed best with Jesus which springs up out of your deep necessity; as Peter's *speech* did when sinking into the Sea, he said, "Lord, save, I perish." That *touch of the garment*, called forth the Almighty power of Christ, and poor Peter was saved. If the above illustration needs one word more, to illustrate, or to strengthen it, that word is found in the case of the "dying thief" when he said, "Lord, remember me, when thou comest into thy Kingdom," and Jesus said, "To-day shalt thou be with me in paradise." And yet I know why—I feel moved to make a few "last words"—*they shall be but few*. Some of those who are called by grace, while under deep convictions of sin, are unable, and afraid even if they were able—to say but one word, to such I would say, "How exactly does the Word of his Grace meet your necessity, when it urges—not a speech—not a long prayer; but a LOOK—"Look, unto me, and be ye saved, all the ends of the earth."

Orford Hill, Norwich.

JOHN BRUNT.

OUR FATHER'S BUSINESS.

SKETCH OF A SERMON PREACHED IN MOUNT ZION BAPTIST CHAPEL, BOW, ON
NEW YEAR'S EVE, 1873.

BY HENRY STANLEY.

"Wist ye not that I must be about my Father's business?" Luke ii. 49.

THE preceeding verses give an account of the parents of Jesus attending the feast of the Passover at Jerusalem, in accordance with the command of God. On this occasion, Jesus being twelve years of age, was taken up with them to appear before the Lord, and to be made a disciple of the law. The feast being ended, the whole company who had gone from Nazareth, were returning thither, when after a day's journey, it was found that Jesus was not with them. Search having been made for him among the company without success, his parents returned to Jerusalem in great consternation to seek him, and none can tell, except those who have been placed in similar circumstances, what must have been their feelings when they had sought fo-

him three days without finding him ; driven almost to the verge of despair, they, like Israel at the Red Sea, are determined to cry unto the Lord ; and for this purpose wend their way to the Temple ; but what must have been their surprise on entering there, when the first object which met their eyes was their lost Son. Immediately we hear the Mother's rebuke, Why hast thou thus dealt with us ? Behold, thy father and I have sought thee sorrowing. To which the Saviour replies, " How is it ye sought me ? Wist ye not that I must be about my Father's business ? "

In all business affairs there must be at least three things. First, a Proprietor, second, Transactions, third, Results. The Proprietor here mentioned is God the Father, whose business the Saviour came to do ; hence he says, " I came from heaven, not to do my own will, (or business) but the will of him that sent me ; " and now, mark, and " this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing. " The Father's business therefore was the choice of his people, and the gift of them to the Son, with the fixed determination that none of them should be lost. In this choice, Christ was first elected to be the representative head of the people ; they are blessed with all spiritual blessings in him, chosen in him ; predestinated unto the adoption of children by him, according to the good pleasure of the Father's will, not because of their merit or demerit, but in a sovereign, free, and independent manner ; and being thus chosen, they were given to Christ : " Thine they were, and thou gavest them me ; " who came to perform the Father's business in seeking and saving that which was lost.

The transactions of the Father's business so performed by the Lord Jesus Christ, were many ; but for brevity, I shall notice only two, *Restoration and Redemption*. Man by sin disobeyed the law of God, repudiated his authority, and defaced the image of God in his soul. He had broken out into open rebellion against his Maker ; and, like a planet detached from the Solar system, and the influence of the centripetal force, had wandered so far off that there was no possibility of his return ; for by sin he had cut off both the power and the will to do so ; and the Saviour came to restore that which he took not away, obedience to the moral law, to repair or restore the dishonour in the very nature it had been inflicted, and for this purpose he became incarnate that he might be the repairer of the breach, the restorer of paths to dwell in ; and having thus obeyed the law, as the head of his people, and worked out a righteousness for them, the Father perceives the Church not in their first head, Adam, who broke the law and brought in a spiritual death, but in the second Adam—Christ—who performed the Father's business, and brought in everlasting life. But it was not sufficient that the law should be thus magnified and made honourable ; the justice of God must be vindicated, and the punishment due to sin inflicted ; man must be redeemed before he could be constituted righteous ; and this was done by Christ, who " redeemed us from the curse of the law, " and " bore our sins in his own body on the tree ; " for upon him was " made to meet the iniquity of us all ; " and by his doing and dying he has obtained eternal redemption for us, finishing upon Calvary's Cross the work, or business, the Father gave him to do.

The results of the Father's business are again many, but I confine

myself to three : viz., *Sin Dethroned, Death Destroyed, and Hell Despoiled*.—These, like mighty giants, whose forms towered above the clouds and filled the world, had usurped the sway ; Death and Hell has enthroned the monster Sin in the earth, and spread universal ruin ; but the dear Redeemer, in transacting the Father's business, dethroned Sin from the affections of his people ; and when a stronger than the strong man armed enters the soul, sin no longer reigns supreme, linger it may, but it is crucified, and dethroned ; Death too has been destroyed by him, and that promise made good, " I will ransom them from the power of the grave ; I will redeem them from death, O death, I will be thy plagues ; O grave, I will be thy destruction." For Christ went down unto death that he might destroy him that had the power of death ; and when the great transaction of redemption was complete, rocks were rent, and graves opened, and many of the bodies of the saints arose like the wave-sheaf of an abundant harvest ; and the time shall come when the blast of the Archangel's trump shall be heard, and death shall be destroyed for ever. Hell has been despoiled of its glut, and the powers of darkness bound by the mighty conqueror, Jesus ; who, by his death and resurrection, has begotten his people to an inheritance incorruptible, undefiled, and that fadeth not away.

We have thus noticed a few of the blessings wrought out by the Saviour in performing the Father's business, who has left us an example to follow his steps. May I urge upon you and the Churches generally to do so, through the year upon which we have just entered ; the past year has been an eventful one : many of those who stood foremost in the battle have been taken home ; dissensions and divisions have been numerous and painful, arising chiefly from a spirit of envy or ambition, and not the spirit of Christ. Seek peace, and unity, and pursue it ; if you cannot see eye to eye, angry disputations will only widen the breach. You will perform your Father's business much better by constant meditations on his word, and by evincing a spirit of love and consideration to all. " Pray for the peace of Jerusalem, for they shall prosper who love thee. Amen."

A HYMN OF PRAISE AND PRAYER ;

By WILLIAM STOKES, OF MANCHESTER.

While breath remains, my noblest praise,
To Thee, my Saviour—God, I'll raise ;
And this shall be my sweet employ,
In yon bright world of endless joy.

My heaven below, like that above,
Shall be to render grateful love ;
And even here I fain would be
A living sacrifice to Thee.

O, come and seal me for Thine own ;
O, come and make my heart Thy throne ;
Assert Thy right, Thy Sovereign claim,
That all I am may bear Thy name.

To Thee, let heart and soul be given,
Thou King of saints, Thou King o'
Heaven ;
And help me with Thy grace Divine,
That all I have be only Thine.

Long have I wandered here below,
A willing captive to Thy foe ;
But, henceforth, let me hear Thy call,
And Thou shalt be my ALL IN ALL.

I ask this boon, and groan, and sigh,
To be more like my Lord on high ;
For this is all my heaven above,
To bear the stamp of perfect love.

THE LATE JOHN STEVENS ON BAPTISM,
THE LORD'S SUPPER, AND CHURCH FELLOWSHIP.

(Continued from page 9.)

THE word of God requires that a state of grace precede the use of ordinances; but the Pædobaptist reverses the order of things: he is for using the ordinance first, and so puts his *unregenerate* babes upon a level, in worship, with his *regenerate* and believing brethren. How void of consistency must the scene appear, to behold at the same time, the nurse coming forward with her young infant in her arms, to the bason and the priest, and an adult character approaching, to be also sprinkled as a disciple of Jesus! That the same bason and water may suffice to sprinkle both candidates, it is easily conceivable; but that one honest and intelligent man can act, as the priest, in such a case, is no feeble testimony to the imperfection of this present state of mortals. Here, if Infidelity should laugh and deride, who will say it is without temptation offered by the weakness and folly of professing Christians?

But, I cannot now enter largely into the controversy about the ordinance of baptism, a more convenient opportunity may be afforded hereafter. The preceding observations may serve to shew, that baptized persons are sanctified or *set apart* to the glory of God, by passing through that ordinance for Christ's sake. They are distinguished by their profession and conduct, as the followers of Jesus Christ, whose name they confess, and whose conduct they aim to imitate.

As every institution of the Lord Jesus is designed to shew his distinguishing favour for his people; so the establishment of a church state for public communion and edification, is one orderly way of their being sanctified or separated, as a peculiar people unto God, to shew forth his praise. A gospel-church is as a garden enclosed from the world of mankind at large, a sacred lot appropriated to the Lord of life and salvation, as his special dwelling place. There he manifests his glory, meets with his saints, ministers to their comfort, receives their sacrifices and services, and edifies their souls. Within this spiritual enclosure, he has appointed the holy ordinance of the supper, as a gospel-feast upon a perfected sacrifice, once offered, for the sins of his church. In this ordinance, they commemorate the great work of the cross, by which they were sanctified sacrificially, through the atoning death of their great Shepherd and Friend; and while they thus celebrate their Saviour's name, they are found a sanctified people, separated from the world by gospel bounds, and employed in the spiritual service of the Lord with one consent. Holiness to the Lord is graven on each Heaven-born communicant, and the unction of the Holy One is diffused through the household, while the name of Jesus is resounded throughout the assembly. They discern the Lord's body, as broken for their sins; and, that, they might have meat in the wilderness, and live for ever. They are brought nigh to God, are arrayed in the robe of justifying righteousness, and clothed in the blood-washed garments of complete salvation. These are they who follow the Lamb, and who are not only relatively and radically sanctified: but they are also practically sanctified: these glorify God with

their bodies, and with their spirits, which are his, by choice, redemption and possession.

A few remarks may here be made upon the controverted sentiment, called Strict Communion, which at this time is strongly assaulted by a learned Gentleman, who professes to believe, that, adult baptism is the only true baptism, and that it is commanded in the Scriptures. Notwithstanding, it is pleaded that, Christian churches, of the Baptist denomination, ought to admit unbaptized persons to the table of communion, they ought, it seems, to make no distinction between obedience to the Lord's command, and disobedience! The Pædobaptist is *unable to see*, that, believers are the only characters that can be baptized into Christ; therefore, he ought not to be kept from the supper of the Lord, though, by the word of the Lord, he is justly chargeable with disobedience to his Lord's command. He professes to see, clearly, that, infant sprinkling is a gospel ordinance, appointed of God, though, in the word of God, neither precept nor precedent can ever be found: but he cannot discover, that, believers only are to be baptized, although both command and example plainly testify, that, such is the will of God: and because he is pleased to plead incapacity, and to affirm, that, he deems himself already baptized, having been sprinkled in his infancy, therefore, it is the duty of the Baptist to treat him as a baptized brother in Christ, and admit him to that ordinance, to which the apostles never admitted a person so circumstanced! It is called a Christian spirit so to do, and the contrary severely censured; but is not love to Christ required to be expressed by an adherence to his commandments? Is not such love a Christian spirit? If this be allowed, and surely it must, it follows that the contrary conduct pleaded for, of acting without either command or precedent, in treating persons sprinkled in their infancy as fit characters for admission to the table of the Lord, cannot be an exemplification of the Christian spirit, but of a natural disposition to rebel against the authority of Christ, and to court the commendations of the erroneous. Men may please themselves, and applaud each other, as excelling their brethren in the spirituality of their mind and temper; but, unless a due regard for the authority of Christ's commands, and the example afforded in his conduct, together with that of his apostles, and the churches they planted, be expressed, we are ever at liberty to question the justice of their pretensions. It is, certainly, very unscriptural to make the spirit of any man, or party of men, a law of action, instead of keeping close to the precepts of the Lord; and to extol the efforts of Mr. *Hall*, as breathing so abundantly the Christian spirit, while he has neither command nor precedent, in the word of God, to direct him to build such a church, as that for which he so strenuously contends, may have its effect upon the weak and the heedless; but the thoughtful Christian, whose faith stands not in the wisdom of men, will still be partial to the apostolic model and direction.

We are to esteem the primitive churches, formed under the direction of the apostles, as patterns in all things; and so, of course, in their being all baptized before they partook of the supper of the Lord, or were admitted into fellowship in a church state. Whatever disorders or inconsistencies might obtain sanction, in the following centuries, with them we have no concern; neither are we to imitate the faults of the first churches; but, as far as they conformed to the apostolic authority, in doctrine and

practice, we are required to learn of them, and walk in their steps : and though we have account of the success of their preaching at Jerusalem, and of converts being added to the church, yet, in no instance do we find any hint given of their breaking bread prior to baptism ; but *hearing* stands first, then *believing*, then *baptism*, then *membership* and *fellowship* : and in the doctrine and fellowship of the apostles they continued, which is mentioned to their commendation ; and this surely intimates, that, the apostles would have the same conduct pursued by all succeeding churches, until the coming of Christ. To this purpose are the words of Jesus, our commanding Lord, when he said to his apostles, "*Teach and baptize, and, lo ! I am with you alway, even to the end of the world.*" Here is no intimation of an alteration or deviation being approved ; nor can we determine a bound, when once the ancient land-marks are removed.

To admit unbaptized persons to communion, would be to allow of known disobedience and error in the church, and that with respect to a public institution, plainly commanded : and if one acknowledged error be knowingly admitted in the visible practice of the church, another can scarcely be censured and rejected, without partiality and unfaithfulness being displayed, to the blame and shame of the society. Surely, the way to keep the church free from error, would not be, to plant error within her fences. If it be pretended that error is not designed to be cherished, then let us not make root for it. The believer is commanded to confess his Lord in baptism, and afterwards to enter his house, and sup at his table ; but, to take the supper first, and openly confess the Lord afterwards, is, to act most disorderly, and unscripturally. Should it be said, "The Pædobaptist does confess the name of Christ, before he is allowed to eat at the table," I reply, "He has not confessed his Lord's name, as he himself requires it to be confessed, by being baptized into his death through faith."

It is impossible that both infant-sprinkling and the immersion of believers should be right in the sight of God ; but were the Baptists to admit unbaptized persons, they would act as though they were both scriptural, whereas, there is no Scripture precedent for such conduct ; neither can carnal infants and spiritual babes constitute one gospel family. If God has commanded believers to be baptized, he has not commanded unbelievers also to be baptized, whether they be infants or aged, for spiritual ordinances do not require any attention to be paid to the age of the people admitted ; but to their principles, or state, and practice. Neither are there any spiritual promises to children, considered simply as infants ; but the promises point to the regenerate and believing part of mankind, when viewed in a manifestative sense, and that is the sense in which we must take them, when we form a church state on the earth for the Lord Jesus Christ. God has never promised salvation, to any one, but in Christ, and his promise neither depends on childhood, nor old age. Suppose any one were to plead that a superannuated old man, whose father was a godly character, must be a proper subject for baptism, and in the covenant of promise, though entirely unacquainted with truth, what serious mind could sanction the plea ? Yet, what claim could an infant have, even though its parents should be believers, which might not be urged in behalf of the superannuated character just supposed ?

(To be continued next month.)

PRAISE TO THE TRINITY IN UNITY.

AN ORIGINAL HYMN FOR 1873.

BY MR. JOHN VAUGHAN,

MINISTER OF MOUNT ZION CHAPEL, DEVONPORT.

CALL thou on God
 The Father, in every time of grief and trouble;
 All creature aid is vain, delusive, a mere bubble;
 His word declares His grace shall prove "the double;"
 Call thou on God.

Wait thou on God
 The Father, even when His promise seems to tarry,
 He's faithful to His saints,—thy case can ne'er miscarry
 He's bound the burden and the burden'd One to carry.
 Wait thou on God.

Tell all to God
 The Father, for His ear's attent, and ever open:
 What, though thy mind's confused, and language poor and broken?
 He never will withdraw the promise He hath spoken.
 Tell all to God.

Have faith in God
 The Father, His children's trials are in mercy given,
 To wean them from this earth, and make them long for heaven;
 For aught He takes away, He giveth seven times seven.
 Have faith in God.

Take all to God
 The Father, for He is mighty, faithful, true, and just;
 Thy frame He knows is weak; He remembers thou art dust;
 His great name is pledged to help all those who in Him trust.
 Take all to God.

Pray thou to God
 The Son, for He knows thy case, and will supply thy need;
 He is the Lord, thy Shepherd, engaged thy soul to feed;
 By waters of salvation He will thee gently lead.
 Pray thou to God.

Cast care on God
 The Son; His grace is all sufficient to sustain thee;
 Thy present help in every need, to make the tempter flee;
 The darkest cloud—its silver lining He'll make thee see.
 Cast care on God.

Hope thou in God
 The Son, for He's thy stay, thy strength, and anchor stable:
 An arm of flesh is vain—a shadow and a fable:
 To save thee, "even to the uttermost," He is able.
 Hope thou in God.

Build thou on God
 The Son; in Zion He's the strong foundation laid;
 In Him Jehovah's promises, "yea and amen," are made:
 On Him the church redeemed, complete, are sweetly stayed.
 Build thou on God.

Look thou to God
 The Son, aye, look to Him alone, and not another;
 He is a Friend who sticketh closer than a brother;
 He'll comfort thy afflicted soul e'en like a mother;
 Look thou to God.

Cleave thou to God
 The Spirit, in every time of strife and sorrow ;
 " Of empty vessels not a few go thou and borrow ;"
 The oil of grace can't fail, He'll thee supply to morrow.
 Cleave thou to God.

Put faith in God
 The Spirit : the promise made He's able to fulfil :
 " Power belongeth unto Him ;" thy strength's in sitting still ;
 " It is He that worketh in thee, both to do and will ;"
 Put faith in God.

Keep close to God
 The Spirit : to wander from Him is but soul madness.
 He'll dry thy scalding tears, and soothe thee in thy sadness,
 And all thy griefs and cares He will exchange for gladness.
 Keep close to God.

Leave all with God
 The Spirit : He cannot err or fail, for He's too wise,—
 For He will work deliverance that shall thee surprise ;
 His unexpected blessing shall gladden heart and eyes.
 Leave all with God.

Rest thou with God
 The Spirit : he that believeth enters into rest,—
 By faith eats the bread of life, and drinks the wine with zest—
 With grace sustains thee now, for aye with glory blest.
 Rest thou with God.

All praise to God !
 Jehovah ! Triad, Great, Undivided Unity,—
 Father, Son, and Holy Ghost, in blessed Trinity,
 To Whom be glory by the Church through all eternity.
 All praise to God.

THE LATE EMPEROR, AND THE LIVING AND THE LABOURING POPE.

What will the predictors of a *Personal Anti-Christ* to be set up in the late ex-Emperor, say now ? No Christian man can review the life and death of the recently departed Napoleon, without realizing a solemnity of fear, not easily to be described. Our favourite paper—"*The Rock*"—after a long historical sketch, gives us the following rousing paragraph :—"The struggle, however, is not yet ended. A muster is being made over Europe to have the POPE restored by force of arms to his temporal sovereignty ; and this is a very powerful element at present working underneath the perplexed politics of France. The present hand that holds the reins is old and feeble. So soon as a new ruler is fairly established in that country the development of the policy which we have indicated will probably clearly appear. But what is most remarkable is that Protestants of Great Britain should be to so large an extent utterly blind to these grave moments. The great comfort is, "the LORD reigneth ;" the final victory of truth is safe in His hands, and probably nearer than many anticipate. "Be still, and know that I am GOD. I will be exalted among the heathen ; I will be exalted in the earth"

O then be precise and accurate in all manner of conversation ; keep up the power of godliness in your closets and families, and then you will not let it fall in your more public employments and converses in the world. I have often told you, that it is the honour of the gospel, that it makes the best parents and children, the best masters and servants, the best husbands and wives in the world.—*Flavel*.

PRODUCTIONS OF THE PRESS.

The Baptists.—It is painful to find the Editor of *Zion's Witness*, and his correspondents still reproving the Baptists. In January number Messrs. Vinall, Baxter, and Edwards, as well as some Baptists, are severely criticised. We most devoutly wish these good men could all meet together on their knees, in united prayer to our Heavenly Father, that the Saviour's promise concerning the Holy Spirit might be fully realized in them. Of that blessed Spirit, the Comforter, the Saviour said, "When He, the Spirit of Truth is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak, and He will show you things to come." We have read Mr. Baxter's commendation of Mr. Wilcockson, and Mr. Wilcockson's sharp rebuke of Mr. Baxter, and clearly see that if Christian brethren could meet together, understand each other; and, like Paul, determine not to know anything among themselves nor anything among men generally, "save Jesus Christ, and Him crucified," it would be productive of more good to Zion than all the censures and reproofs now published. We must confess for ourselves, we cannot renounce our faith in the ordinance of baptism by immersion of all quickened, regenerated, and repenting believers in Jesus. Our Lord commenced His public ministry by requesting John to baptise him; and his argument to John—"Suffer it to be so now, for thus it becometh us to fulfil all righteousness;"—this argument was, we affirm, so applied to our heart forty years ago, as prophetic, or as prospectively binding upon all the dear Redeemer's faithful disciples, that we cannot, we desire not, we dare not, slight or renounce it. Nevertheless we would not write, or speak, unkindly of any good man who declares he cannot see with us in this ordinance. No more can we hold fellowship with many who are strict enough in their observance of that solemn ordinance, but as they exhibit no evidence that they have spiritually been "planted together in the likeness of His death," nor raised up into a vital union with Him; there can be no experimental affinity between us. Their eternal state as before God, we know not; but their lack of a vital anointing by the Holy Ghost cannot be hidden. Our Lord Jesus, as we have said, commenced his public ministry by baptism; He finished His public ministry by instituting the Supper; this order

of things in the visible church on the earth, we believe, has the authority and sanction of the Almighty God. That many of the best of men have not so followed Christ, is a fact which we admit, a mystery we cannot explain; yea, it is this discrepancy among good men, we deeply deplore.

"*The Wedding Morning*"—in *The Day of Days*, for January, is a holy hymn, which would render our homes happy, if its prayers were presented in faith, and answered in uniting hearts together in Godly fear and reverential love. "Dr. Livingstone at work on his Journal" is a true picture in *Our Own Fireside*, for January, 1873; and, in the same number, we have John Howard, William Saunter, and other papers, all teaching pure truth in such instructing and enchanting forms, as must do good. From *Our Own Fireside* we give in CHEERING WORDS a sweet poem on "The Struggles of a Living Faith in Prayer." A couple of fine, fat, Chinese State Officers are represented in *Home Words*; but the Editor's counsels respecting what 1873 should be are so choice and useful that we feel a stronger love to the Editor than ever. We wish England had many thousands like the conductor of good *Home Words*.

The Work of a Prison Chaplain.—It has been extensively known that Mr. John Waters Banks—(a beloved brother of the Editor of THE EARTHEN VESSEL, and for many years Chaplain of the large Convict Prison in Portsmouth)—had been in a precarious state of health. Many will rejoice with us to learn he has been so far recovered as partially, at least, to resume his duties. From the Official Report of the Directors of Convict Prisons for 1871, we quote a few lines. *Words of warning* we all require; and intelligence of the care manifested towards the fallen we believe most of our readers will gladly receive. In one part of the Report, the Committee say:—"It is patent that a minister of religion, with his heart in his work, has a fine field for labour within the walls of a convict prison. The Rev. J. W. Banks, the Chaplain of the Portsmouth establishment, is, we know, a man of this stamp, and the extracts from his report show that his office is no sinecure, and that he discharges his sacred duties full of faith in the ultimate results. The rev. gentleman speaks of 'the church's full Sunday services, as in any country parish,' of 'attentive

congregations and of a penitent and believing company.' Every morning after breakfast the Scriptures are read to the men, and prayer and praise offered; the sick in the infirmary are regularly visited, and we are warranted in believing that the 'word in season' is often attended with good results. Those suffering in the 'punishment cells' are not forgotten, for the chaplain, with his pass key, visits all in turn. 'The chaplain in the cell,' (to quote Mr. Banks's own words) 'comes face to face with his fellow man, and he is able to report that seldom is he long in a cell without witnessing a softening countenance, a smile upon the most leaden features, and attention from the most reckless character.' The convict prison is not merely a place of punishment, and a man, on entering, is not made to feel that he is regarded as utterly lost and undone, and that there is no ray of hope for him. Schools and libraries are provided, and Mr. Banks is able to speak of the great progress made by some even in the higher branches of study, while the educational advancement of nearly all is most marked. In accordance with rules for the correspondence of well-conducted prisoners with respectable relatives there were, during the year 1871, 2990 letters written and 2760 received in reply. 185 were discharged on licence or expiration of sentence during the year 1871; and Mr. Banks refers to the aid given to these by different societies, adding—'Yet all are too few and too restricted to meet the wants of so many men so long estranged from honest competitive labour.' In order that the good effected in the prison may not be frustrated, it is of the last importance that a man, on returning to society, should not be lost sight of. The 'aid' societies are doing a valuable work, but, as Mr. Banks mentions, quite inadequate to what is required. To assist in raising the fallen is indeed a Christian duty, and these excellent organisations appeal trumpet-tongued, for public support."

The Congregational Almanack for 1873. London: R. Banks. The ministers and members of those churches called "*Congregational*" will be highly pleased with this new annual, which is exclusively devoted to, and prepared for, their use. On looking over the contents, we find every branch of information comprehended; it has one of the best calendars we have ever seen, and some choice articles by the leading ministers. To every purchaser of this almanack is presented a beautiful engraving of the New Congregational Memorial Hall, printed on toned paper, making a noble and handsome picture when framed; all for two-pence.

The Baptist—as a penny weekly paper for its own denomination has made a fair start. One of its contemporaries has been a little stirred up to a critical and careful review of the immersion churches; so that, altogether, the press is doing its utmost to bring the Baptists into more general notice. All we are concerned for is, the FAITHFUL delineation and defence of that Gospel which "THE MESSENGER OF THE COVENANT" so plainly, powerfully, and practically proclaimed, and which Gospel "that disciple whom Jesus loved," has recorded under the inspiration of the Holy Ghost, in such a clear and holy light that none can misunderstand it; except by priests and hood-winked parsons, they allow themselves to be led. To us it appears that every publisher is producing a quantity of beautiful literary blankets with which to smother, stifle, and, if possible, destroy "the Revelation of Jesus Christ, which God gave unto Him, to show unto His servants the things which must come to pass!" All these artificial blankets, all these philosophical coverlets, all these sensational veils, however, will, one day, make a terrible fire; and then, the despised Gospel of Christ will come out of the furnace with a greater brilliancy than ever. "Beloved, beware, lest ye being led away with the error of the wicked, FALL from your own STEADFASTNESS; but grow in grace, and in the KNOWLEDGE of our Lord and Saviour, Jesus Christ. Amen."

"Pisgah Cottages."—A pretty view of these happy homes is given as a frontispiece to vol. xix. of *The Little Gleaner*. Its suitable papers, pleasing poetry, and striking pictures, render it one of the best little prize books for our schools, we have yet seen. Of course, there are much more splendid books; but, if neat substantial binding, and thorough good reading are desired, then it is here furnished by Mr. Septimus Sears, at the lowest possible price. *The Sower*, by the same seedsman is also well produced. Some people ask—"What party does Septimus Sears belong to?" We believe, he is as near the good old Puritans as he well can be in these times. To sow good seed in good ground; and thereby, instrumentally, to bring forth good fruit, is *The Sower's* chief concern. For thirty-six stamps, both these vols. can be had from the Editor, Shefford, Beds.

Thoughts on the Evangelical Preaching of the Present Day. The late Vicar of High Wycombe, Rev. H. Paddon, M.A., has faithfully expressed himself touching the present declension of the English pulpit. Our readers must bear in mind, Mr. Paddon was always esteemed a sound preacher of Christ's Gospel while he filled the office of pastor in the fine old church at High Wy-

combe. Frequently have we heard the orthodox Dissenters speak in the highest terms of him, both as a Christian man, and as a faithful Ambassador for Christ; why he retired from his vicarage we cannot tell; but here are four little things which we gratefully acknowledge as tokens for good. (1) Mr. Paddon has in this pamphlet given full proof of his discerning, truth-loving, and Christ-like spirit. He evidently has a soul powerfully influenced by pure love to our Lord Jesus, and to His new Covenant Gospel. A faithful witness in these times is a mercy for which we are bound to be thankful. (2) This pamphlet has been eagerly purchased and read by thousands. We expect the fifth edition is already out. (3) The clergy generally are fearfully angry with the writer because he was not ashamed to disclose their cowardice, or treachery, in deceiving the souls of the people. (4) We understand that many of the devoted servants of God have openly expressed their sympathy with Mr. Paddon in this work he has issued; and, beyond all doubt, a fire has hereby been kindled which no man—nor set of men—can extinguish. We believe that the hand of God is in this matter, and, in his own time, it will prove a blessing to many. It would be an act of charity, and of honest zeal, if our laymen would see to it, that every clergyman, especially the young, should have this book laid before them. It is published by Macintosh.

Is this correct? The Monthly Record of the Protestant Evangelical Mission, in its January number says, "Though Protestants differ in their ministrations according to the gifts and grace given to them, yet they all unite in maintaining THE RIGHT OF CHRIST TO RULE according to the TRUTH OF GOD REVEALED IN HIS WORD." That we totally deny. If all who profess to be Protestant ministers did MAINTAIN—ministerially and practically—the right of Christ to reign and rule according to THE TRUTH OF GOD AS REVEALED IN HIS WORD, there would not be now rolling in upon us those floods of error which threaten our safety. It was once solemnly said, that "Arminianism is the head of the serpent, Unitarianism is the tail. Where the head gets in, the tail is sure to follow!" English churches have been nursing Arminianism and Unitarianism for many years. The first denies the absolute sovereignty of God in salvation: the second denies the eternal Godhead, and perfect Divinity of our Lord Jesus Christ. For this cause the nation seems given up to believe every false way. What will be the end of these things? The Protestant churches are selling the people over to the fashionable, superficial

and deceitful systems of the day. Nevertheless, there is still a remnant according to the election of grace. *The Monthly Record of the Protestant Evangelical Mission* contains a volume of articles and papers which ought to be read in these times. Mr. R. Steele will send for seven stamps a copy of the *Record* from the office, 14, Tavistock street, Covent Garden, London.

The Christian World, in its review of the Baptists, has made a reference to "Mr. Banks," which will be investigated as soon as is convenient. The daily secular and the weekly leading Christian journals have united to prejudice the minds of the people unfavourably towards the EARTHEN VESSEL, and its Editor. Hitherto he has silently smiled at these little critical effusions, and has gone on his way rejoicing; but, as the wise man tells us, "there is a time to keep silence, and a time to speak," so our time for speaking may some day turn round: when we may take occasion to show that when *The Christian World* affirms that "Mr. Banks remains almost the only representative of a class which has done much to render religion distasteful, except to the select few"—it only announces Mr. Banks to be one with those to whom the great Redeemer said, "Ye shall be hated of all men for My Name's sake." When the Saviour told them of the synagogue at Nazareth that "many lepers were in Israel in the days of Eliseus the prophet, and none of them were cleansed save Naaman, the Syrian," then, "all they in the synagogue when they heard these things were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill, that they might cast him down headlong." To that class who hated the doctrines Christ taught, Mr. Banks does NOT BELONG. *The Christian World* has, unintentionally, conferred upon Mr. Banks a great honour by placing him in the ranks of those faithful followers of their Lord, who, for the TRUTH'S sake, ever have been despised, persecuted, and even slain, by the enemies of Christ, and His Gospel. We never saw in these last days such an exposition of the whole of the seventy-second Psalm, as the recent virulent critiques of the press have produced. We say no more at present.

"*A Hyper Baptist*"—is recommended to read CHEERING WORDS, for February. We are thankful to hear that little monthly is well received in the cottages of the poor, in different parts of this and other lands. A Godly clergyman asked us *how* to get it? We said, send thirty-six postage stamps to Robert Banks, and for one whole year he will send you every month THE EARTHEN VESSEL and CHEERING WORDS."

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

A TRIBUTE OF RESPECT

TO THE MEMORY OF THE LATE MR. JAMES WELLS;

BY THE "SURREY TABERNAACLE BENEFIT SOCIETY."

A copy of the Report of the above Society for 1872, has been forwarded to us; and we realized such sacred feelings of grateful love and holy sorrow in reading it, that we determined to give an extract for the benefit of our readers. First of all, we may briefly refer to the healthy state of this institution, which we consider to be one of the very best of its kind in the kingdom. The number of members at present on the books is 987. But for the extreme carefulness of the Committee this number might have been considerably greater. Every member should act as an agent to induce young, healthy, Christian men to join. We sometimes witness painful scenes in our sick visiting walks, where families are thrown into great distress by reason of the husband and father's illness. Young men! defer not the opportunity of providing for a season of sickness; or, it may be, the trying period of separation. Illness and death await us all. Here is a society governed by a body of most Godly men, who will conscientiously see that your best temporal interests are, at all times, taken care of.

Nearly £6,000 Invested Capital in the Bank of England is an indisputable guarantee of the firm basis on which this institution stands. All who read the very clear and explicit Report, will be perfectly satisfied that the members of the Surrey Tabernacle Benefit Society are in safe hands, and in a highly favoured position.

In referring to the loss of their *President*, during the last year, the Committee have furnished such a comprehensive, truthful, and excellent memoir of the late Mr. James Wells, that we cannot withhold it from our readers. We most devoutly wish thousands who never knew Mr. Wells could read the following sketch of his life and death, written, we believe, by the Secretary of the Society, Mr. Robert Banks, who, in the name of the Committee, says,—

It is with no ordinary feelings of sorrow the Committee refer to the removal by death of the **PRESIDENT** of this Society. After passing through a severe and painful affliction, extending over a period of sixteen months, **MR. JAMES WELLS** was taken home to be for ever with his Lord. No apology need be offered for paying a tribute of respect to his

memory in this Report. James Wells was born in the year 1803, in the village of Alton, in Hampshire. Not much is known of his parentage: but in childhood, doubtless, he suffered privations of no ordinary character—knowing nothing of a father's care, and little of a mother's love and kindness. While yet a lad he obtained employment that brought him to London; and while thus engaged the great disadvantages of a neglected education were forced upon him; and with that determination of mind which was one of his prominent characteristics—he at once set to work to remove this difficulty. Eventually, he succeeded in obtaining employment in London. At about the age of 21, the Lord laid his afflicting hand very heavily upon him—so severely that at one time his life was despaired of. But this affliction was not unto death, but to a "new life;" for while lying in the Hospital on a bed of pain, he was shown in a vivid manner his utterly ruined state as a sinner; and deep soul-trouble followed. Ultimately, the Lord gave health to the body, comfort to the mind, and deliverance to the soul. Following this discovery of his sinfulness, and his deliverance therefrom, the Word of the Lord appears to have become to him both his "meat and his drink:" with much avidity he read the Word; and as he read, the beauties of the Gospel, and the mysteries of grace, were opened up to his wondering but ever-enquiring mind. His soul was fired to tell to others the grand discovery of the love of Jesus which he had been made the partaker of. Silent he felt he could not be. His own words were, "What shall I do to express my gratitude to God?" The reply was, "Preach the Gospel." His first sermon was delivered early one Sabbath morning in the open air, in the Broadway, Westminster. Soon his depth of spirituality,—his opening up of the Gospel,—combined with a ready utterance, brought around him, many friends; a room was secured at Westminster, but soon became too small; then a large schoolroom, this likewise became filled; from here to a chapel in Soho was the next remove; afterwards to a famous and favoured chapel in the Borough road, Southwark: which was subsequently re-built and twice enlarged; and lastly to the noble structure in Wansey street, erected at a cost of over £10,000. Few ministers of the Gospel have had such a successful and happy career as Mr. Wells: pastor of only one church, over which he presided more than 40 years. His first congregation consisted of about six persons, but his latter ones often numbered 2,000. He was a laborious student! his life-work

was the preaching of the Truth as it is in Jesus; and in that employ he was ever happy and free. As an author, Mr. Wells perhaps was not so extensively known as he deserved to be. His *Letters to Theophilus*, (about eighty in number) which appeared in *The Earthen Vessel*, have been justly described as a body of divinity. He also published *Twenty Four Lectures on the Book of Revelation*; and compiled a *Selection of Hymns*, with some originals; but his greatest use of the press was the publication of the *Surrey Tabernacle Pulpit*, containing his Sunday morning's discourse: for some years this was continued with much success, and testimonies to its usefulness were received from many different parts. On Lord's day morning, Nov. 6th, 1870, Mr. Wells delivered a sermon on *Infant Salvation*: for one hour and twenty minutes the preacher spoke with that vivacity, earnestness, and decision which marked the whole of his ministry; in the evening he again preached to a crowded congregation, but that was the last Sabbath he entered the Tabernacle. On the following Friday he preached at Bartlett's Buildings, Holborn: that was his last sermon. Symptoms of the disease from which he suffered showed themselves while this sermon was being delivered. To the friend who assisted him into the carriage, that evening, Mr. Wells said, "I shall never preach any more." From the pulpit he went to his bed; and for one year and four months endured a martyrdom of pain. A short time before his dissolution he remarked, "I shall have an abundant entrance into the Everlasting Kingdom of our Lord and Saviour Jesus Christ." Another time he said, "The Lord is very dear to my heart. The truths I have preached for forty-three years I steadily abide by. The finished mediatorial work of the dear Redeemer is a subject very dear to my heart." Drawing very near the end of his journey—with his wife and family around the bed, he observed: "I am three parts through the valley; and would not go back even if I could: no, not even to preach the Gospel. What retreat? No, no—a crown of righteousness is not only laid up for me, but for all those who love his appearing. I am quite willing, and only waiting the summons." In this state of mind, calmly and quietly—he went to his rest, on Lord's day afternoon, March 10th, 1872, in the 69th year of his age. His remains were interred in a vault at Nunhead Cemetery, over which his bereaved Church have erected a monument bearing testimony to what the grace of God had done for him. Thus, in a few words, we have tried to give a faint idea of the labours of our late beloved

PRESIDENT: the Church has lost a devoted and successful pastor; the widow a loving and affectionate husband; the family a kind and ever-anxious father; and the Society a wise and attached President and friend.

MALDON, ESSEX.—The minister of our little Zoar, Mr. Joseph Warren, has passed away. Will not our two little hands now become one? Mr. Warren's exercises were heavy, but the end has come.

AGED PILGRIMS' ASYLUM, HORNSEY RISE,

*Urgent Appeal on behalf of the
"Sustentation Fund."*

This noble building was opened on the 4th of July, 1871, as an additional Asylum for those of the Lord's poor who are already pensioners on the Aged Pilgrims' Friend Society, and is intended for the reception of 80 Pilgrims, who are lodged comfortably, have a supply of coals, medical attendance when necessary, and other advantages. (Every room is now occupied.) The land on which the Asylum is erected is freehold, and the building includes one room and a small scullery, for each of the 80 inmates, besides Committee rooms, Warden and Matron's rooms, a Laundry, and a beautiful chapel. The whole has been completed at a cost of about £16,000, and is entirely free from debt. The grounds around the Asylum are neatly laid out, and for the comfort of the Pilgrims are invaluable. The Asylum Committee find that to sustain the building properly in repair and comfort, to keep the grounds in order, to pay rates, insurance, charge for gas, and other expenses, they will require annually a sum of more than £300. To meet these claims the present list of Subscribers to the Fund is quite inadequate, and it is desirable the funds of the Parent Society should not be drawn upon. The Committee therefore propose raising "A Sustentation Fund," and they earnestly solicit both subscriptions and donations for what they hope may become a permanent and sufficient endowment for the yearly support of the Asylum. The Committee fully believe that the Lord will incline His people to provide this needed income, and thus supplement the noble gift of the late Secretary, Mr. Box, who so faithfully carried out the sacred injunction to "Do good unto all men, especially unto those who are of the Household of Faith." Subscriptions and Donations will be received by the Treasurer, ARTHUR MARSHALL, Esq., Amedee Villa, Crouch End, Hornsey; by the Secretary, Mr. WM. JACKSON, 29, Marlborough Road, Upper Holloway, N.; also at the office of the Parent Society, 9, Finsbury Pavement, E.C. Donors of £50 to the Asylum are entitled to one presentation to a room on the first vacancy occurring. At the Election for Inmates, Annual Subscribers to the Fund of one guinea, have three votes. Larger amounts in same proportion. Collectors have one vote for every ten shillings collected. Post office orders made payable at Upper Holloway, N. Postage stamps gratefully received. The Secretary is in attendance at the Asylum every Monday from 3 to 4 to receive Subscriptions, issue collecting books, and to afford information on the general operations of the Institutions.

N.B.—Subscribers and friends are respectfully invited to visit the building, which is open daily (Sundays excepted).

HAWKHURST.—In this pleasant village a new Baptist Chapel has been opened, where experimental truth will be proclaimed.

A PATTERN FOR PASTORS:—EXAM-
PLE FOR PEOPLE.

"The tender mercies of my Lord
Can never be express'd;
I rest my soul upon his word,
And lean upon his breast."

We welcomed the advent of 1873 at three sacred meetings which I will briefly describe.

On New Year's Eve we met in Johnson St. Chapel, Notting Hill, at seven, and closed about a quarter past twelve. I read some scripture; we sung several precious hymns;—Jonathan Howley, R. G. Edwards, E. P. Browne, B. Woodrow, Frederick Rushmer, W. Sack, and friend Hussey offered up heart-breathing supplications to the throne: and with a short discourse and closing petition I finished the old '72 and commenced the '73.

What's in the future, we can't tell,
But with the righteous 'twill be well,

New Year's Eve, at Hayes, I witnessed scenes; and saw and heard such things as led me to write the following notes on my journey home to London:—

HAYES TABERNACLE, Jan. 1, 1873.—There cannot be any sin in simply relating some of the pleasing scenes which sometimes pass before us in connection with the Lord's cause. I hope to stir up others to WORK for the good of the people, not by hearing preaching merely, but by such practical and useful benevolence as is carried out by the friends who worship in the Hayes Tabernacle. To me it is one of the most interesting spots for DOING GOOD I have ever seen. It is but a few years since the Tabernacle here was first erected; more recently two handsome school rooms have been built at the back of it, so that it has now the appearance of a large substantial building, for the spiritual, educational, and temporal advancement, of all who the Lord in His providence may bring in among them. There is nothing common either in the Tabernacle or its schoolrooms. The pastor and his devoted friends, the Mr., Mrs. and Misses Wild, with all their co-workers, seek incessantly to obey that emphatic prophetic injunction, "Comfort ye, comfort ye my people, saith your God." The pastor does this ministerially in the Gospel, and the friends endeavour to comfort the people by giving them such things as really are useful to them. Without the least desire to glorify man, I will fearlessly give it as the conviction of my heart that if our churches generally worked out that injunction of our Lord as charitably as they do at Hayes, there would be a better state of things than is often seen. Did not Jesus say unto us all, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven?" This, without ostentation, is done at Hayes. Pastor Robert Bardens has there gathered in about 200 boys and girls, and every Sunday morning and afternoon he and his band of teachers impart to them Biblical and intellectual knowledge. Lessons of economy, and opportunities of getting wisdom and health are given to them; and no one can

measure the real good which may flow from the advice, counsel, reading, preaching, praying, and practical benefits which these growing-up boys and girls constantly receive. Should the Lord be pleased to spare Mr. Bardens' life, and preserve him and his people in their arduous efforts, there can be no question but Hayes Tabernacle will be an institution for immense good in a few years time. I saw a happy tea-meeting there on New Year's night; the working men and their wives were entertained to a good tea; then I had the privilege of preaching to them. After this, on another evening, the school children had a treat to tea, and prizes and presents made to them, enough to make all their little hearts leap for joy. I would advise some of our do-nothing professors to visit this beehive of Gospel enterprise; and may the Lord say to them "Go thou and do likewise."

The third New Year's meeting I attended was Speldhurst Road. We spent two hours in prayer, praise and speaking. Brethren John Mumford, Thomas Thiselton, Charles Longley, and William Crowhurst, went to the Lord in prayer; and I spoke on the words, "Because of the house of the Lord our God, I will seek thy good." A sacred season was realised, and I solemnly desired that as I have thus been favoured to commence the year in the holy service of my Lord, so may I continue it, and may many souls be blessed. Amen. C. W. B.

KEDDINGTON.—We were favoured for many years to visit this delightful spot: and are thankful it still lives. Our friend and brother minister says:—I am pleased to inform you this little church is enjoying peace and prosperity; there are a goodly number of people attend, and in the summer months the place is full, at times even more than full; but in all this, the Lord I trust in a measure has kept me humble. I feel the work to be very solemn, and do earnestly desire that some may be entangled in the Gospel net, and prove to be good sound living fish. I can say there is nothing I desire so much as spiritual children. David says "Happy is the man who hath his quiver full of them." These are my rejoicing and encouragements in the ministry. I have reasons to hope some have been met. The Day Star has risen, but the Sun of Righteousness to them has not appeared in its precious healing powers. This is what I want to see; rebels brought under the sweet reigning power of grace into the liberty of the sons of God, serving Him from a principle of love wrought in them by the witnessing and sealing testimony of the Spirit of God, testifying from the heart "We love Him because he has loved us;" and by that love are sweetly, powerfully, and unctiously led to follow Him in all His commands. I must wait the Lord's time, feeling assured there is a set time to favour Zion. I am happy to inform you, you still live in the hearts of some of the friends, and have often heard your name mentioned. The widows of the two Messrs. Dillestone are still living, and attend the chapel, the one a

member and the other ought to be. Others I could mention but my epistle would swell too large. As you are aware they are poor people and not able to do much for the support of the ministry, yet they are very anxious for me to settle amongst them. I have been deeply exercised in that respect, and hope I am willing to go whichever way the Lord directs, but feel my health will not admit of continuing with a people in my present sphere of business, which I feel I must resign; which I am willing to do if the Lord wills it.

"And must I part with all I have,
My dearest Lord, for Thee;
It is but right since thou hast done
Much more than this for me."

WATFORD.—BEULAH BAPTIST CHAPEL.—The little Church gathered together and planted by the hand of God in this place have occasion to record the mercies and lovingkindness of their God towards them at the opening of another year, and in taking a review of the past eventful year have cause indeed humbly and gratefully to exclaim "What hath God wrought!" On the last Lord's day in the year the little place was packed as full as it could be with an attentive auditory to listen to the word, and witness the administration of the solemn ordinance of believers' baptism, the same being the third time they have had occasion to open the Pool during the past year. The text chosen for the occasion was Matthew xviii, 6 ver., "Come see the place where the Lord lay," after which five believers were immersed in the name of the Great Sacred Three, one of the number being the son of the minister, Mr. G. Burrell. Twelve souls have been added during the past year by Baptism, to the visible Kingdom of the Great Redeemer. Others have found a Gospel Table and home, who have been wandering in the wilderness as sheep without a shepherd. Peace has been maintained in our borders, and a goodly degree of gracious and temporal prosperity in our palaces. All current expenses have been met cheerfully, and the debt considerably reduced. We have in contemplation now the erection of a more commodious school room for the children, having been induced and constrained to take this step through the very liberal offer of one of our friends to meet half the cost. May God of his infinite mercy pour upon our beloved Zion, her ministers and churches more of the spirit of prayer, power, and holy union, keep his saints and servants all low at His dear feet, with a constant earnest and unanimous desire and purpose to crown the Great Immanuel Lord of all. Amen.

DUNSTABLE.—Our present minister, Mr. C. Witts, has been bereaved of his beloved partner, leaving him a widower, and a family of motherless children. We have had a meeting of sympathy, and for some support. The Church here has invited Mr. Witts to minister the Word of Life to us for six months. We earnestly ask our Lord to bless his work in our midst.

TWO WATERS.—Our annual Sunday services were held in Salem Baptist Chapel, Monday, Jan. 6, 1873. Mr. North, of Abbott's Langley, commenced the afternoon service; Mr. Wise, of Watford, conducted the devotional parts in the evening. C. W. Banks preached the sermons. A happy and numerous company took tea, which was furnished in abundance with good taste and kindness by the ladies. Our ministering brethren, Glasgow, from Gaddsen Row; Wood, of Bedmont; Shipton, of Berkhamsted, and others, favoured us with their company. Salem has been enlarged, is well lighted, and is altogether a pleasant and commodious place of worship. Our cause has existed over fifty years. It has always been preserved faithful to the Lord's gospel and ordinances; and the Church has now in it brethren and sisters ripe in Christian knowledge and stedfast in the truth. This Church has been a nursing mother to not a few young ministers. The late lamented R. Searle, H. Hutchinson, J. Cartwright, and many others, have here been encouraged in the ministry. Brethren Wise, of Watford, North, and other good men supply our pulpit. Our beloved Father Green is now in affliction; but his beloved wife and son are, in the Lord's hands, a comfort to him in his declining days.

NEWBURY, BERKS.—At the annual meeting of the church and congregation assembling in the Baptist Chapel, Mr. Cracknell, the pastor presided. During the evening the following resolution, moved by Mr. J. J. Davies, seconded by Mr. Hughes, and supported by Mr. Shaw, was put to the meeting by Mr. Coxeter, one of the deacons:—"Our pastor, the Rev. J. E. Cracknell, having intimated his intention of resigning his pastorate, we desire to bear testimony to the high esteem in which he is held. After nearly six years of social and Christian intercourse, we testify to his unblemished reputation, and thorough transparency of his moral and religious character—to the faithfulness of his ministrations—his genial and kindly spirit—his interest in the village stations, Sunday School, and welfare of the young. We would specially remember his earnest and successful efforts in freeing the chapel from debt, and general improvement of the services during his pastorate. It is our wish that he retain his position amongst us until a suitable opening present itself. He will leave a people who, without exception, desire that every blessing may rest upon him and his beloved partner, for whom we express our high esteem."—The resolution was passed, accompanied by many kind words and good wishes.

BURNHAM, ESSEX.—**DEAR MR. BANKS.**—Mrs. Newman sends a message to say she feels very grateful to the friends, and to you, for the great kindness she has received; hoping you will excuse her writing. Father received another 5s. yesterday from Mr. Whitteridge, minister of a chapel in Britannia Row, London. S. A. TAYLOR.

PEACE AND PROSPERITY AT DEPTFORD.

We well remember meeting for worship in the old chapel where William Felton first preached in Deptford. Since then Dacre Park Chapel has sprung into existence; but what changes in the pastorate we have seen! Bridge Street Chapel, Greenwich, was erected for Jesse Gwinnell; but pastor and place have ceased to be. At Devonshire Road Chapel, the other day, glorious things were anticipated of a great revival; but, alas! that has not been realised. Everywhere "*Mutable Marks*" are seen. Deaths! Divisions!! Distressing discoveries!!! all with trumpet tongue proclaim, "This is not our rest; *because it is polluted!*" Here, and there you see a good man is favoured to stand long, and to wear well, which is a mercy in this dangerous, deceitful, and dying world. As I stand in this bustling port of Deptford, and reflect for one moment on our pastors and people, I remember that almost angelic piece of holy ministerial life, Charles Box, so many years of Woolwich. There is that grave, reticent, and thoroughly good man, Henry Hanks, now in his own Carmel; from whence satan was permitted for a season to drive him; but to which Sovereign Power returned him, to be God's mouth to many. I might notice the long-preserved and honoured Moyle, and a few more, who, for years, have studied to show themselves approved unto God, and also to God's people; and who have not altogether studied in vain.

Following in the steps of some of these sage, grave, good, devout, steady, and useful ministers in the Strict Baptist section of the visible church we find, Mr. J. S. Anderson, of Zion Chapel, New Cross Road; a man of some physical and mental powers; acceptable to not a few in the dispensation of the gospel, and highly favoured and honoured in many respects. We look upon him as a kind of leader of a rather new class of ministers in the Churches to which he belongs; a class that avoid extremes of any kind; not extremely *deep* in experience certainly; not extremely *high* in doctrine; not superlatively classical or philosophical; and very far removed from that *illiterate condition* in which even some of the most useful have been found standing all their days. "*Mediocrity*" is the term most suitable with which to define the character of the men who are now filling the pastoral chairs, and occupying the pulpit platform of "*Our Churches.*"

A perfectly *Representative Meeting* of this class surrounded the pastor of the Baptist Church, meeting in Zion Chapel, New Cross Road, Deptford, on Tuesday, Jan. 7, 1873; it was the ninth anniversary of his settlement over that flock; and, from all that was said and done, it must have been to him a day of joy and gladness not soon forgotten.

Let us notice the constituent parts of this Representative Assembly. The venerable sire of the body, Mr. George Wyard, sen., is there; a long day's work in the vineyard has been given to him; but now he is fast

preparing for the Higher Peerage, whither most of his fellow-labourers have gone before. Among the chiefs now in their prime, is John Hazleton, William Alderson, James Griffiths, William Flack, J. L. Meeres, and others. Rising up to form a more refined and classical school is seen John Briscoe, W. J. Styles, J. Willis, and James Ballard; by their side are sitting George Webb, John Bracher, William Cooler, W. K. Bloom, William Osmond, and several other well-accredited London pastors; supported by Charles Spencer, Thomas Pillow and other gentlemen, firm and faithful to the good cause. What a rich variety of heads! How various the measure of their intellectual calibre! Yet, of every one of them it may be said, they are earnestly contending for the faith once delivered unto the saints; each one in his own sphere fighting the good fight of faith; aiming to lay hold themselves, and to be instrumental in leading others to lay hold upon Eternal Life.

We have, for forty years, watched with a keen interest, the rising and rule of the hosts of men who have served the Churches during that time; and as the fathers retire, it is grateful to behold the sons in rapid and abundant succession springing up, all determined to be better men than even their predecessors were. On the past, and the present state of the gospel ministry, we have our thoughts, but this is not the place for them.

On the occasion referred to, a meeting for prayer and thankfulness was convened in the afternoon; a host of friends were present; not less than four or five hundred had tea; and when Mr. Anderson took the chair, the place was crowded.

Mr. Anderson opened the meeting with a cheerful address, he said nine years had gone away since he became the pastor: he could say all had been years of mercy. (He had never been laid aside one Sunday for twenty-six or twenty-seven years.) They dwelt together in unity, love and peace; their numbers had increased; his ministry had been accompanied by a divine power. Good discourses were delivered by J. Hazleton, Alderson, and Ballard. Mr. Matthews then presented to Mr. Anderson, in the name of the Church and congregation, a very handsome gold watch and chain and a purse of morey Mr. Kennard read the inscription engraved upon the watch, as follows:—"Presented to Mr. J. S. Anderson, the pastor by the Church and Congregation of Zion Chapel, New Cross, Deptford, January 7th, 1873, as an expression of their esteem and affection." He said the amount which had been subscribed was £45 4s. 3d. The cost of the watch and chain, which had been supplied to them at cost price, was £28 18s., leaving a balance of £16 6s. 3d., which was enclosed in a purse and handed over to the pastor. Mr. Anderson expressed himself exceedingly thankful. It was quite impossible to express the emotion he felt. This meeting was remarkable in every way; and declared plainly that Strict Baptist Churches are not dead yet.

SWALLOWFIELD. — Enquiry having been made by a reader of the *Earthen Vessel* as to what was intended by the expression of your correspondent that the cause at Swallowfield had of late years merged into another section of the Church, I would gladly reply thereto. In this allusion to the church there whether abstractly correct or not must be left for the friends to decide; but certainly it was not in the least degree intended to convey the impression that there had been the slightest divergence from the truth or departure from the faithful observance of the ordinances of the Lord's house. But devoid of any spirit of controversy, and apart from all local reference, is it not, alas, too painfully true that amongst us as Strict Baptists there exists two parties—almost distinct factions of the church? Is it not truly repulsive to the feelings of any true Christian when asked, "Do you belong to the *Vessel* or *Standard* party? Whatever that appellation may imply it is certainly not of the Lord's making; for when his Spirit reigns, there is unity, peace, and love enjoyed. Does not Paul expressly say, "Grace be with all those that love our Lord Jesus Christ in sincerity?" and if in heart, in doctrine, and in practice there is an agreement, what can possibly make a difference either expressed or avowed? Is it not piteous that there should be a spirit of strife and dissension among us, rather than a united, fervent contention for "the faith once delivered to the Saints"? In the days of the Apostle the same evil apparently existed as now, for in writing to the Corinthians he declares, "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." And does he not too show them plainly how opposed to the Word of God and the things of Christ such a spirit was? Hence he asks "Is Christ divided?" Was Paul crucified for you? or were ye baptised in the name of Paul? Seeing then that our salvation is entirely distinct and separate from men, he exhorts them with all earnestness: "He that glorieth, let him glory in the Lord." How sweet and truthful are the words of the poet when he says,

"When is it Christians all agree
And let distinctions fall?
When in themselves they nothing see,
But Christ is all in all."

Oh! that God would grant, seeing our salvation is alone in Him and fixed in his eternal counsel and will, that Jesus may be increasingly precious to us, and that we by His Spirit may hopefully wait for the consummation of that promise of eternal life when, as one family, we may sing one song, and one glorious theme be the delight of oursouls: "Praise and honour, and blessing to Him that sitteth upon the throne and to the Lamb forever." May the Lord hasten it. Amen and amen.
E. P. BROWN.

NOTTING HILL.—New Year's meeting and special services in Silver-street Baptist Chapel, were held Thursday, Jan. 9, 1873, when a loving and lively discourse was delivered by the venerable Thomas Jones.

After tea, John Short, Esq., took the presidency of the public meeting, introducing the speakers in very kind, truthful words. A noble programme was provided, and the speakers endeavoured to work it out to the edification of their hearers. W. Snek offered up earnest prayer. J. Wilkins, of Soho, gave a clear address on "The work of the Father." H. Hall was expected to speak on "The work of the Son, but as he could not attend the meeting, that essential part of the programme—"The Work of our Lord Jesus Christ"—was omitted; C. W. Banks on "The Work of the Spirit"; W. Lodge on "The Ministers"; and T. Adams on "The Saints" occupied the evening. Mr. R. G. Edwards (who is now supplying the pulpit at Silver Street) gave the closing address on "The Work of the Sisters in Christ;" in which he highly eulogised the Christian ladies as co-workers in the building up Zion; and all who partook of the tea as furnished by the Sisters Fell, Taylor, Doncaster, Linforth, and many others were thoroughly satisfied. Mr. R. G. Edwards preaches in Silver Street every Lord's Day morning, afternoon and evening.

STEPNEY.—Sermons on behalf of the poor in communion with the Church meeting for worship in Cave Adullam, Stepney—under the pastoral care of brother George Reynolds—were preached Jan. 5 and 7, 1873. The discourse by Mr. J. T. Briscoe, on the Revelation, was well received, although the views enunciated were new to some, it was considered that the subject was scripturally supported. Mr. J. H. Lynn also delivered a discourse with good effect; and C. W. Banks on "The Permanence and Blessedness of the Saviour's Name," was cheerful in expressing his confidence in the certain prosperity of the Redeemer's kingdom. We are dwelling in peace at the Cave. Our pastor, deacons, and friends all prayerfully hope the Lord will here again display the Omnipotence of His grace; where, for nearly fifty years, the Gospel has been preached.

HEREFORD.—It is pleasing to see by report sent us that our brother M. Plaiice, the pastor of the Whitestone Church, is pursuing his ministerial and scholastic labours in peace, and successfully. He is in one of the most lovely spots in the West; and at the School New Year's meeting it was evident his work is rendered very useful. May the Lord long spare and honour him; and greatly increase the Church under his care.—FOWNHOPE CHURCH is also holding on well, with its venerable and cheerful pastor Mr. Mudge, who has toiled on for many a long year in training the young and building up the Saints who have believed.—The paper sent us, respectfully notes Mr. Samuel Banks's lecture on "*Epigrams and Epitaphs*" as being extremely interesting. The music also, as led by Miss Tyler, of Wessington, gave a dignified tone to the meeting.

NEWPORT, MON.—Highly interesting meetings were held in connection with the

anniversary of the Strict Calvinistic Baptist Church worshipping at the Albert Hall, Lord's Day, Jan. 12th; three sermons were preached by brother D. T. Phillips, late of Philadelphia. We enjoyed a precious season of refreshing from the presence of the Lord. The gatherings were large, and listened with deepest attention and interest to the preached word. Monday evening following, about 300 partook of an excellent tea and wholesome cake catered for the occasion. The chair having been taken by brother J. P. Thomas, the able and successful pastor of the Church, interesting and profitable addresses were delivered by brethren Dyke, Hockey, Mayberry, Anderson, Morgan, Phillips, and the pastor. Subscriptions have already been made towards erecting a large commodious edifice, which the brethren hope to be able to commence ere long. We wish them God speed. Ten candidates are awaiting baptism.

EARL'S BARTON.—"The Lord hath been mindful of us; and he will bless us." It is now twelve months since a few friends first met in a room to pour out their hearts to the Lord for a blessing; we must now declare that "the Lord hath done great things for us, whereof we are glad." I never knew a little cause of truth prosper so greatly in so short a time as this cause at Earl's Barton has. "Praise ye the Lord." I feel greatly encouraged in seeing our Lord's-day morning and Monday evening prayer meetings so well attended; and to find from the prayers of the people that my labours in the Gospel are so blest of the Lord to them. Dear Brother Banks, if you were at Barton you would rejoice to see so good an attendance, with open eyes, and ears and anxious looking faces to hear the Word of God. We had four added to our number on the first Lord's-day in this year. We baptised 19th of December, at the Tabernacle, Wellingboro', and were heartily welcomed by both pastor and people of that place; we felt it to be a time of love to our souls. I felt the Lord had again highly honoured me, in giving me another opportunity of attending to such a blessed ordinance to four, whom I have good reason to believe have been called by His grace. We came home that evening with joyful hearts; we could enter experimentally into the words of the Psalmist, "Sing praises unto the Lord." Our joy was increased when we found there were others, whom we hope well of, strongly inclined to take the same step. However dull and sleepy the people of God may be in some places, let us rejoice that it is not so in all places. Blessed be the Lord, His work is still going on; the Lord has lively ones in the Christian race. May He use them in the Churches to make the sleepy ones ashamed of themselves. We pray the Lord to enable us to erect a Chapel at Barton this year; we hope our appeal in the December VESSEL to the Churches for help will not be overlooked by them.—W. TOOKE, Baptist Minister, Earl's Barton, Northamptonshire.—[Our brother Tooke is well known as a faithful, devoted servant of Christ. Who

that has the means can withhold help from such a cause as the one now planting at Earl's Barton?—ED.]

LINCOLNSHIRE VILLAGES.

BILLINGHAY.—A short time ago I had the pleasure of meeting with that venerable, devoted and truly industrious servant of the Lord, Mr. J. Skipworth, who has been for so many years the pastor of the church at Billingham; which the Lord has been graciously pleased to build up by his instrumentality. The clean and holy conversation of that man of God is always very beneficial to heaven-born souls, and is highly adapted to warn thoughtless sinners and teach those that are out of the way. That he may be long spared to the church, and endowed with physical and mental power, and much of his dear Master's presence, is the heart's desire of

ONE THAT LOVES GOOD MEN.

BILLINGBORO'.—Our brother W. Wilson continues to proclaim a free grace salvation by the triune God of Israel. He is surrounded by a few real Christians who have struggled through years of adversity: and now for prosperity wait only upon God. May He grant them their desire. Brother Wilson's visits to neighbouring Churches are greeted with a hearty welcome.

PARTNEY.—The Old Baptist Chapel at Partney (where good David Wilson once laboured) has recently been re-opened, after years of neglect, by Mr. Newbold, the faithful pastor of Burgh. We trust that brother Newbold's labours will be owned and blessed of the Lord. It would give us great pleasure to see this old cause, amidst the reposing dust of some of the Lord's dear saints, restored to life and vigour.

CLAPHAM.—**REHOBOTH BAPTIST CHAPEL, BEDFORD ROAD.**—Annual thanksgiving services, on 26th Dec. last; good attendance, both of ministers and friends. At public meeting the chapel was filled; all were gratified and profited; the speakers were in liberty telling out the several departments of the Word, embracing doctrine, duty, and deportment. As several of the friends could not remain to hear the closing address by our pastor, wherein he thankfully acknowledged the kind visit of the ministers and friends, we respectfully request you will tender our sincere thanks to all who favoured us with their presence and assistance. We experienced the Psalmist's feelings when he said, "Behold, how good and pleasant a thing it is for brethren to dwell together in unity. What doeth hinder it?" THE DEACONS.

PETERBOROUGH BAPTIST TABERNACLE.—Annual meeting was held Tuesday, 7th Jan. Mr. Clarke, of Chatteris, preached in the afternoon; tea was provided, to which about eighty sat down. In evening, public meeting was held, Mr. John Sturton presided; addresses were delivered by Messrs. Turner, S. Kingston; also, by Mr. Shaw of Whilleeny. The meetings were all satisfactory and the collections good.

SURREY TABERNACLE.

During January, the different ministers who were announced to occupy the pulpit have fulfilled their engagements; with the exception of Mr. Stringer, they were generally not known among the people of the Surrey Tabernacle, none of them having preached for Mr. Wells during his lifetime.

Considerable anxiety is felt concerning the health of Mr. Edward Butt, who is still confined to his bed. We have been privileged to see him twice; and feel a pleasure in stating his mind is very calm and quiet: his only concern being the Church at the Tabernacle, and his wife and afflicted daughter. A special prayer meeting has been held during the month, to ask the Lord, if in accordance with his will, to restore our brother: the large vestry was more than crowded; and it was felt to be a very solemn season.

The letters written by Mr. Wells during his illness, to the Church and congregation, have just been issued under the title of *Achor's Gloomy Vale*. The work has a short preface by Mr. William Crowther, of Gomersal; then follow Twenty-five Letters addressed to the Church and Congregation; next there are Five Letters written by Mr. Wells specially to be read to the Members of the Church at the Administration of the Lord's Supper. Following these thirty letters we have the Experience of Mr. Wells written by himself some thirty years since, the substance of which was given in the April No. of *the Earthen Vessel*, 1872. Then there is a part of the discourse delivered at the commemoration of the 40th Anniversary of the formation of the Church; and the book closes with three original Hymns by Mr. Wells. The work consists of 154 pages, is neatly bound in cloth, and is published by Robert Banks, Racquet Court, Fleet Street, price 1s. 8d. In referring to this work, Mr. R. H. Davey, of Hammersmith says: I feel sure the letters Mr. Wells was favoured to write to his Church and Congregation during his illness will be blessed to thousands of the Lord's tried and afflicted family. Having sent a copy of *Achor's Gloomy Vale* to a dear old Christian, who has for many years been deprived of attending the ministry of the Gospel, and for a long time past been confined to her room, I have received the following warm-hearted testimony from her. She says:

"Many, many, thanks for the precious book, which I accept with heartfelt pleasure and thankfulness to the Lord who put it into your heart to send it. Yes, I do indeed, from the depths of my soul find an echo to almost every word. I can hardly believe my senses while I read it, and have gone over some of the pages three or four times to be sure I make no mistake in saying that it is my own experience from beginning to end, except the bitter and long bodily suffering, and the longing—intense longing—for the house of God, and his Master's work. He was faithful unto death—through grace—and is at rest, shut in with Christ, never to go out again; how I wish I had known him, and that he had been my pastor. My great wonder is that I should

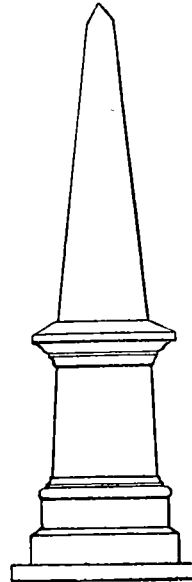
never have read or conversed with a creature under the same circumstances, with, at least, some similarity, it is too hard for me, too wonderful for me. I have been suffering greatly from severe depression but that seems all gone.

"Dear Mr. Wells was only six years older than myself; but he says he felt 'nothing—less than nothing' after all he has done for Christ, what can I think of myself; I ask myself if the Lord of the vineyard will give me, too, a penny; if He does it must indeed be of His own free grace. You mention that dear old hymn,

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

Yes, we can't go floating through the air to heaven, in silver slippers or on beds of down, but it seems the mistake of thousands. I am sure those who would live Godly in this present world must suffer."

The Pillar or Monument to the Memory of Mr. Wells is now completed. It is erected over the tomb in the Cemetery at Nunhead. The material is of polished granite, of two colors: the entire height, 16 feet; the "needle," or top part of the pillar is 10 feet in length, consists of one piece of granite weighing over two tons; the width at the base is 5 feet; and the material used in its erection weighs over ten tons. It is a substantial and handsome monument, designed and carried out by Mr. David C. Preston, the Monumental Sculptor, of Nunhead, upon whom it reflects very much credit. It has been erected gratefully, yet mournfully, by a devoted Church and Congregation. The following outline drawing is a copy of the design of the monument:—



Preston,

Nunhead.

The following is the inscription which is in gold letters:—

IN MEMORY OF
JAMES WELLS,
 AN ABLE MINISTER OF THE
 NEW TESTAMENT, WHO, AFTER
 A PASTORATE OF 42 YEARS,
 OVER THE BAPTIST CHURCH AT
 THE
 SURREY TABERNAACLE,
 ENTERED INTO THE REST THAT
 REMAINETH FOR THE PEOPLE
 OF GOD,
 ON THE 10TH DAY OF MARCH, 1872,
 AGED 69 YEARS,
 LEAVING A WIDOW AND FAMILY
 TO MOURN THEIR LOSS.

I HAVE FOUGHT A GOOD FIGHT;
 I HAVE FINISHED MY COURSE;
 I HAVE KEPT THE FAITH.

2 Tim. iv. 7.

THIS MONUMENT IS ERECTED
 BY THE SORROWING CHURCH AND
 CONGREGATION.

As many friends doubtless will visit the cemetery, to view the monument, we may state it will be found on the right hand side of the walk as you approach the chapel, laying nearly opposite to it.

Before closing, we may add that the annual collection for the poor was well sustained this year; £95, being collected on that occasion. We had hoped to have replied to a recent most unjustifiable remark of the *Christian Word* respecting Mr. Wells, but must leave it till March. R.

A PLEASANT EVENING AT THE AGED PILGRIMS' ASYLUM, CAMBERWELL.

—For several years past the Committee of this home for Aged Pilgrims have held a New Year's Social Tea Meeting, with the Inmates and other friends specially invited. on Tuesday evening, January 14, one of these pleasing re-unions occurred, when a goodly company of ladies and gentlemen sat down to tea, with our aged friends in the chapel. Amongst others, there were brethren Heathfield, Beach, Rogers, Hoddy, Murphy, Flack, Jackson, and others. Tea was excellently served at five o'clock, during which friendly intercourse was very general; at 6.30, Mr. Rogers, Treasurer of the Benevolent Fund, took the chair. The Secretary, Mr. Jackson, gave out hymn, beginning, "Kindred in Christ," &c. Mr. Hoddy offered prayer. Brethren Flack, Heathfield, Morris, and Murphy gave loving and earnest addresses. Mr. Jackson reported two deaths in the Asylum since last meeting—the vacancies had been filled up. He referred to the many kind

friends who had sent them various presents for the Inmates during the year. Mr. Beach engaged in prayer, specially referring to his afflicted brother and fellow deacon, Mr. Butt, now laid aside in much weakness. As aged folks cannot bear late hours, the Chairman advised drawing to a close; the friends joined in singing—"For ever with the Lord," and Mr. Billett closed this very happy and soul-encouraging evening with prayer. Kind friends wishing to send any temporal comforts to the Inmates, or requiring any information about the Asylum, please address to the Secretary, Mr. W. Jackson, 29, Marlborough road, Upper Holloway, N. This applies also to the Asylum at Hornsey Rise.

OUR CHRISTIAN CURATES.

Travellers like to know where the true Gospel is preached, and, as far as we can, we love to direct them to the best places. At Bearfield, near Bradford-on-Avon, is a Particular Baptist chapel, in a very interesting spot. Our brother G. Stephens often supplies the pulpit. He has been known, beloved, and well received by the churches around for nearly twenty-five years; travelling hundreds of miles, proclaiming salvation free and full in Jesus, the Son of God, and contending for the work, fruit, evidence, and life of the Holy Spirit, in all who are truly saved in the Lord. We wish brother George Stevens, of Bradford-on-Avon was more extensively known. His conversion to God, his call to the ministry, &c., we shall give in these pages, if the Lord will.

BROADSTAIRS.—We seldom receive notes more cheering than the following from brother J. J. Kiddle. Referring to his last year's work, he says,—“I never spent a happier year in my life: not a word of discord in the church all the year: and a few conversions from the ranks of Infidels have taken place. I have bitter enemies to Strict Baptism and Election from every quarter. I wish I had time to tell you all the wonderful goodness of God to me through the year.”

ORPINGTON, KENT.—Please acknowledge 5s. from L. T. C., Beckenham, for brother Willoughby, who still lingers on the dark side of Jordan's swelling flood, and to all appearance will do so for months to come. May he, and all the Lord's tried ones, have grace given to glorify the God of all grace in the fires. That we, and all who love our Lord and Saviour in sincerity and truth may, by well doing, put to silence the ignorance of foolish men, prays,
 Anglesea Road, J. SALES.
 St. Mary's Cray, Kent.

IPSWICH.—“At our Bethesda, pastor Poock is still supported, and souls are quickened; the work of the Lord goes on: in his last days brother Thomas is beloved by his people; and honoured by his Lord.”—A TRAVELLER.

READING.—Edifying and happy meeting was held at Providence Chapel, Oxford Street, on Jan. 6th, 1873. A good tea was provided by the ladies and enjoyed by 100 friends. At 6.30 a company collected for public meeting. Brother Hetherington presided. Brother Sykes gave out and we heartily sung, "O bless the Lord, my soul," &c. Brother Hetherington offered prayer; and made a few remarks. Brother Collett gave us a suitable and earnest address, exhorting us to a fervency of spirit and continuance of looking unto Jesus to crown our efforts with His blessing; success must be the result. A poem composed by brother Vize for the occasion was sung with great spirit. Brother Varney discoursed upon the cloud by day and the pillar of fire by night, guiding the children of Israel through the wilderness; emblem of the Divine presence guiding his people through this world to their desired haven of rest. Brother Burgess made a hearty speech upon the beginning of the New year; the beginning of time; the beginning of the Gospel; the Lord's beginning with us, &c. Brother Pursey called to remembrance fervent prayers offered during the past year that the Lord would be with us, and that evening we met to praise him for His goodness which he had caused to pass before us. It had been his painful duty, as treasurer for seven years past, in balancing the Church's account, to inform them of a balance due to him; at Christmas last not less than £44 17s. was required to meet the deficiency; but the friends had nobly shown union and strength, combined with principle, in paying the debt and placing a small balance in hand. We have, in a financial point, to bless the Lord. Not only so, but the Lord had sent his servants to preach the gospel to us which had been the means of comfort, peace and joy to our hearts. Brother Martin spoke upon the position of the building fund, or chapel debt; showing that £200 had been paid out during the past two years, which had reduced the debt to £580; of which £80 is due to the Baptist Building Fund, payable by half-yearly instalments of £5 without interest; a matter calling for great gratitude to God, who has stood by us and helped us thus far. The Committee desire also to acknowledge the kindness of the Christian public and friends. We thank God and take courage. He urged upon all to act in union; look to the Lord; trust for continued success. The choir sung that beautiful anthem "Awake, awake, put on thy strength." Brother Hetherington followed up this with a cheerful address upon the words "I wish you a Happy New Year." Brother Brown gave an appropriate speech on perseverance and faith in our Lord Jesus Christ, which was well received. Thus we had a good tea; excellent chairman; profitable addresses; pleasant singing; and glad hearts, desiring to hold Jesus first, Jesus last. We sung "All hail the power of Jesus' name," and departed, feeling this the most united meeting we have known for some time.

CHATHAM, ENON CHAPEL.—Our annual meetings were on Monday, Jan. 6. Evening service began with a hymn of praise; 139th Psalm was read and prayer offered by the pastor. Mr. W. K. Dexter, of Meopham, delivered an address, subject, "Our days, their speech; our years, and the wisdom they teach." It was powerfully impressive; scriptural; and listened to by many who received it as a fresh impetus to the innerlife. W. F. Edgerton (pastor) offered a few remarks upon Him whose years fail not. Friendships, relationships, honours, position, etc. all fail. We change, creatures fail, faith abates, love grows cold, zeal droops, yet the eternity and eternity of the Lord Jesus are ever the same. His years fail not; His perfection, character, and relationships, borne to His people are the same yesterday, to-day and forever. This address was followed by Mr. Terry, who reviewed the past year, and called to mind events tending to solemnise and also to refresh the hearts of God's people. Prayer and praise ended this, which some found to be a time of refreshing from the presence of the Lord. ТМОТНУ.

KENTISH TOWN.—The Recognition services in connection with the settlement of Mr. Margerum at Bassett-street Meeting, took place Jan. 13, 1873. Mr. Thomas Steed stated the order of New Testament Church in a clear and excellent spirit; Mr. Lodge asked the questions; which Mr. Margerum answered satisfactory. C. W. Banks united Pastor and Church. Large company took tea. The new pastor presided over evening meeting. Mr. Steed offered ordination prayer. C. W. Banks gave the charge. Mr. Lodge addressed the deacons and members in a kind, warm and wholesome address. We wish every word of it could be printed, digested and practically carried out by all the deacons of our Churches. Messrs. Beazley and Steed closed the services. Brother N. Oakly has furnished us with long report, but it came too late for this month. We hope to prepare it for next. Without the slightest desire to weaken other causes, we trust Christian friends who are not settled in Church fellowship, will give brother Margerum their prayers, their presence, and support. He is a severely tried minister.

HALLING, near SNODLAND, KENT.—A cause of truth was begun here in Mr. Rayner's house; after two years, a church was formed on Strict Baptist principles; for two years they have been supplied by men of truth; during the four years sinners have been called and saints refreshed; being a working people they need help to enable them to meet expenses, and pay the supplies. Any friends willing to assist them, seeing there is no other near them, and they are in the midst of a population of 1,700, the smallest donation will be thankfully received by Mr. Rayner, sen., Halling, near Rochester, Kent, Messrs. C. W. Banks, Warren, and McCure, with others, know and have preached to this people.

MR. McCURE'S RECOGNITION AT CAMBRIDGE.

On Thursday, the 16th January, Mr. Buiyan McCure was recognised as the chosen pastor of the Church assembling for worship of the Trinity in Unity, in Eden Chapel, Cambridge. Mr. T. Jones, of London, Mr. McCure's oldest ministerial friend, was invited to preside on the occasion. Three hundred persons sat down to a magnificent tea, the preparation and gift of the ladies, who consulted all possible tastes in the variety and delicacy of the accompaniments.

At the hour for the public meeting, the chapel, which was built for the late Mr. John Foreman of honoured memory, was well filled with respectable-looking people, who joined as in one earnest voice in singing the 512 hymn, Gadsby's selection. A devout prayer was offered to the Head of the Church for His presence and blessing, and a portion of Scripture was read. After giving a short address on the nature of the occasion, and including a testimony to the new pastor's steady adherence to truth authorized by many years acquaintance, the chairman read the Church's letter of invitation, Mr. McCure's acceptance, and lastly an exceedingly kind Christian letter from the Church at Rehoboth dismissing Mr. and Mrs. McCure to the Church at Eden, with high commendation of both as consistent sincere followers of the Lamb. Mr. McCure gave in brief a history of his Christian life, his call to the ministry, his doctrinal views, his reasons for resigning the church at Pimlico where he had been favoured of God, and had met with much affection from the people; recounted the circumstances under which he was led to Cambridge, and concluded with an appeal to the flock at Eden for prayerful sympathy and zealous help in the discharge of the solemn duties to which they had called him.

The congregation listened with almost breathless attention to this recital which many no doubt, heard for the first time. The senior deacon, an old disciple, in the name, and on behalf of his brethren, took the hand of the new pastor; expressed his thanks to God for sending them an under shepherd, after a long period of trial, of faith, and patience and prayer; and expressed ardent hopes that the union of the day, may be the union of many years, of happy fellowship, ministerial success, and much blessing. After another hymn the chairman addressed the Church and its pastor, congratulating each and all on the good providence which had brought them together; gave a few brotherly counsels to the pastor, the fruits of many years ministerial work; exhorted the Church to watch unto prayer, to stand fast in one spirit, with one mind, striving together for the faith of the Gospel. Finally he commended the pastor, the Church, the congregation, the old and the young, to the loving care and guidance of a covenant God; that life, love and peace may abound among them; that Cambridge Eden may compare with the first Eden, "Like the garden of the Lord"; that joy and gladness be found therein, thanksgiving and the voice of melody.

Two or three good brethren gave a few welcoming words in the course of the evening. We remember only two of their names, Mr. Deeks and Mr. Levett.

The whole passed off most pleasantly all seemed pleased and grateful.

"Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever, amen." A VISITOR.

SPALDING, Dec. 30th, 1872. — DEAR BROTHER BANKS,—At Love Lane the Lord's presence is in the midst of us. Our congregation steadily increases; the Lord is blessing Mr. Vincent's labours, the time is not far distant when the little one shall become a thousand, and the small one a strong nation. We, as a church, feel very thankful that the good Lord in His kind providence has sent such a truthful, benevolent, and honourable man as brother John Vincent, to break the Bread of Life amongst us. The Lord bless him in his soul, in basket, in store, and in his ministry, and His name shall have all the praise. G. COLES, Deacon.

LINCOLNSHIRE.—"One who never was a Deacon," after a long note, says:—"We had that solid piece of divinity, William Wilson, to preach for us the last night in the year; and young Joseph Wortley supplied the pulpits at Billingborough and Three Kingham, in December. Our friend (?) says, "If you think we have no sound ministers in Long Lincolnshire, you come wide of the mark."—[We never thought this of Lincoln. It is a pleasure to us to know such honored men as David and William Wilson, and others we could mention. Our Lord has His people in Lincolnshire, and to feed them he sends His servants. Amen.

HOXTON.—Mr. Crowhurst's 13th anniversary of his pastorate was celebrated in Mr. Lodge's "Providence," Jan. 20th, 1873: the pastor and deacons kindly lent their place, and gave their presence to cheer and encourage our excellent brother, W. Crowhurst. Many smiling faces and willing hands, supplied, and enjoyed the tea. W. Crowhurst presided; asked W. Lodge to pray; and requested C. W. Banks, C. Cornwell, Gander, Myerson, Osmond, and Whiteridge, to expound Psalm xxiii. We were glad to see brother Crowhurst so well; and his ministerial staff so skilful in their work.

MAYFORD.—Wednesday, Jan. 8th, the well-wishers of the cause here held their New Year's meeting. A happy company assembled; and heard with much pleasure two earnest and affectionate sermons by Mr. Kern, of Guildford. They realised the presence of the Lord, and desired, for mercies past, to thank God, and, in dependence upon his grace, to take courage for the future. May the Lord make his face to shine upon his people here; maintain His work begun; and carry it on till the day of Jesus Christ to the glory of God the Father. Amen, and amen.

PLYMOUTH.—Brother Burbridge, late of Hadlow, has been supplying at How Street. Our correspondent says: "He is well-grounded in the truth; he is experimental and savoury."—[Three good elements in a Gospel Ministry.]

NEW BEXLEY.—Trinity Baptist Chapel, Mr. Frith baptised three believers in the name of the Holy Trinity, on Wednesday evening, December 31st, 1872.

CITY ROAD.—Walter James says—Mr. Willis preached the Gospel faithfully at our "Jireh"; but we pray to see our Churches growing.—[Let us all meet, in the unity of the Spirit, in the faith and fellowship of Christ, and plead together, and Heaven's windows will open; but while jealous and pharisaic divisions exist, we fear no good will be done.]

PESTWOOD COMMON.—On the evening of Christmas-day last, a truly blessed meeting was enjoyed in our Baptist Chapel; brethren Buchanan, Phillips, and Price gave us truth and Christian experience in homely, acceptable, words. We are a poor people; but we all did our utmost to clear off our chapel debt of £20. Never was the doxology sung with greater spirit than when the last shilling came forth. Our enlargement debt is cleared off.—[We have had the pleasure of preaching at Pestwood more than once. To see its galleries and pews and seats all crowded is a noble and happy sight. We do heartily bless the Lord that some of our gardens are growing in grace and multiply in numbers; and, instrumentally, to feed their souls, the Lord rasieth up such devoted, self-denying men as brethren Price, Buchanan and others. Hallelujah, amen].

BOROUGH GREEN.—Mr. Huxham baptized two the first Sunday in December; and four the first Sunday in January; and received the same into the Church, with one who had been previously baptized.

Notes of the Month.

BAPTIST NOEL passed away from the Church Militant on Sunday, January 19, 1873, aged 74 years. In spirit, and in Christian character, he was purely devout. Both in the Church of England and among the Open Communion Baptists, he was, for years, a leading and useful man. Robert Cecil, Daniel Wilson, and Baptist Noel, successively rendered Bedford Row a strong evangelical fortress: when they all left, it fell to the ground: but much of the good seed sown there will flourish where "the spirits of just men made perfect" know nothing of that "*Rock of Divisions*" which here split up and divide earth-born systems of men.

"THE SINS OF SAINTS."—MR. EDITOR, —You may do a little good if you warn ministers against covetousness and reproach. I live, with my husband and son, in a quiet

little cottage, not many miles out of London. Near us lives a rich, retired, aged minister:—could you see him you would never think him rich; but he is so; he has a plenty of this world's goods; and he considers himself abundant in holy conduct—with a good stock of self-conceit. He calls sometimes on us, and he deals so bitterly in his censure of others, that my John and I are glad when he has gone. Poor old man! he will soon depart! We wish he was more like the ONE he professes to follow. Do pray warn the tattling parsons against the great sin of exposing everybody's faults, as though it was for them to sit in judgment. All the time the pastors practice these dark deeds of murdering their brethren, the church cannot prosper. I am quite prepared to give the old ministers name of desired.—NELLY WALP.

EX-PASTORS.—MR. EDITOR,—Is it to the praise and glory of God, that a Pastor, having resigned his pastorate, should still retain his membership of that Church, attend the Church meetings, try to influence some of the members in their future conduct, obstruct the Deacons in their arduous work, and in a despotic way try to govern the pulpit, who shall supply and who shall not, in fact to keep divisions in the Church? A BRUISED REED.—[It is a pity when jealous ex-pastors thus act: but neither the deacons, nor the Members should be moved by the man who neither in the pulpit, nor in the pew, can do the Church any real good.—ED.]

NOTTINGHAM.—The different letters and pamphlets require more time. We are amazed and fearful: some dare to do anything. We watch and tremble.

HALESWORTH.—Glad of it. Take care of him. If the Lord speaks to your soul through his ministry, be thankful, watchful, charitable. No shifting from east to west.

ROCHDALE AGAIN!—Mr. Pattison's reflections upon the hard-shell Baptists, &c., come strangely from a Baptist. If he can treat Baptism with such indifference, why not resign his office as a Baptist altogether? Are the ordinances of Christ left to man's likes and dislikes? Certainly not.

THE METROPOLITAN Religious, Benevolent, Philanthropic and Charitable Institutions, with all their different Agencies, Offices, and Objects, are described in corrected detail, in the *Protestant Dissenter's Almanack, and Political Annual for 1873*. Besides its immense amount of Statistics and General Information, it contains several original papers on subjects of exciting interest at this time. For seven stamps, post free, from Robert Banks, Racquet Court, Fleet Street.

DIED, on the 14th of January, 1873, W. B. Syms, aged 60 years. He was a hearer at Surrey Tabernacle for about 35 years.

MARRIED, January 15th, at Jireh Chapel, East road, City road, by Mr. H. Myerson, James D. Bowtell, Baptist Minister, of Rehoboth, Kedington, to Martha, third daughter of Mr. John Wheeler, 36, Essex street, Kingsland road.—[New Address, James D. Bowtell, Baptist Minister, Rehoboth, Kedington, Essex.

The Late Mr. Edward Butt.

BRIEF MEMOIR OF HIS LIFE, ILLNESS, AND DEATH

“THE LORD *seems taking one from us now every week.*” These expressive words were uttered by Mr. Wells in his own pulpit, three years ago this month ; it was Sunday morning, February 13, 1870. Since that time, how many we once knew have been removed from us ! The preacher was himself then approaching the period of affliction which kept him from his beloved work for sixteen long-trying months ; and then he was taken. Now another sorrowful time has fallen upon the Church at Surrey Tabernacle, in the removal of Mr. Edward Butt, whose anxious and unceasing labours in connection with his deaconship there, no doubt tended much to the undoing of a feeble constitution. Since the commencement of the enterprise to erect a new Surrey Tabernacle Mr. Butt was deeply exercised ; and most indefatigable in his endeavours to see the building carried to completion—to get the debt cleared, and his pastor comfortably settled down to his work. These desires were granted : and immediately the pastor fell on what proved to be his death-bed ; previous to which that honorable and useful servant of the Lord, Mr. John Carr, was called home. The illness of Mr. Wells laid upon Messrs. Butt, Beach, Mead, Boulden and others, the heavy responsibility of filling the pulpit with acceptable and faithful ministers ; but, perhaps no man’s mind was ever more tried—as regards obtaining ministers—than our departed friend, over whose death we all have sorrowed, because he was a devout, a devoted, and essentially useful man.

As soon as it was found that Mr. Wells’s pulpit must be supplied, Mr. Butt and myself had some serious consultations upon the subject. I feared the task was a difficult one ; and that he realised painfully and increasingly. Nevertheless, four things must be gratefully acknowledged. First, the deacons *perserved* in their pursuits to find the very best ministers they could. Secondly, the Lord directed and favoured them. Thirdly, Godly ministers from almost every part of the Kingdom came to their assistance. And, lastly, the Church has steadily kept together, the congregation has often been overflowing ; unity, peace, and prosperity have attended the cause. For all these mercies the children of God throughout the world, will be constrained to exclaim “This is the Lord’s doing, and it is marvellous in our eyes.”

Not very soon can I forget the two last interviews I had with our deceased brother Butt. On the first occasion he told me he thought he should recover. I did not ; but, his heart was still in the Surrey Tabernacle ; and his affectionate concern for the welfare of his beloved wife and afflicted daughter constrained him to hope that he should be restored. Speaking, on that occasion, of the Church, he said to me with so much emphasis, “*We shall never get a Minister!*” He meant another settled pastor. Only five days before he fell asleep, understanding from my son, Mr. Robert Banks, that Mr. Butt wished to see me, I went to Camberwell ; and on my way the words came into my mind very pleasantly “The Lord God is a sun and shield ; the Lord

will give grace and glory ; and no good thing will he withhold from them that walk uprightly." I stood by his bedside. I said, "Brother Butt, the Lord has been your Sun. He has shone into your soul, and cheered you many times. He shone upon the Word, and shewed unto you the way of life. He has shone upon your circumstances; and prospered you in all your journey through the wilderness. He also has been your shield; and has preserved and defended you from thousands of snares and dangers into which others have fallen. The Lord has given you GRACE! The grace of life, of faith, of love, of decision, of usefulness; and now only one thing remains, that is GLORY!" He looked at me very expressively; he said, "Yes! Yes! He has." I believe his heart was comforted. I kneeled down; spent a few moments in prayer. Then, with both his hands he clasped mine, and thanked me most earnestly. We parted, never on earth to meet again. Without the slightest exaggeration, I may add, he used the office of a deacon well; "purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus;" and is now gone where the anxious work of seeking for preachers, and of trying, instrumentally, to hold up a large cause of truth, is left behind for ever. His sighs and his sorrows have fled away; and his reward of grace in the Master's Kingdom is his happy lot. So believes
C. W. BANKS.

MR. EDWARD BUTT'S EARLY DAYS.

MR. EDITOR,—It is several years since I asked for space for any communication of mine; will you at this time favour me by inserting my testimony concerning our dearly beloved brother Butt, who has been so widely known in connection with our brother James Wells and the Surrey Tabernacle. Doubtless you will have several communications respecting him, as to the latter years of his active Christian life; and as you have known him several years, your pen could supply much to tell us of his Christian work and worth. I therefore, shall not trouble you with any statement about his latter days, except just to say, having visited him in his illness, we talked over matters of long bygone days; and having just taken my last look at the face I have loved for five and forty years, I have had vividly brought before me his form, his features, his voice, his manner, his love towards me when as a child in the Sabbath school, I sat in his class, and for above five years resolutely refused to be "moved up," because I so loved the gentle, kind and tender hearted teacher.

I simply wish, by this letter, to tell of his long career in Christian work; and when I say that between the time of his presenting me with the first book and the last he kindly forwarded to me, a period of forty years passed away, you will see that he had a long time of labour in the gospel kingdom. The first book he gave me was a copy of "Dr. Watt's Hymns;" the last one a copy of Mr. Wells's "Lectures on the Book of Revelation." In the latter he wrote: "To my esteemed friend, Mr. P. W. Williamson, as a forty years' remembrance. Edward Butt, November 1, 1870."

Our brother, when about seventeen years of age, became an active teacher in the Sabbath school connected with the Baptist Church, Gray's Walk Chapel, Lambeth. There he continued as long as I

resided in that neighbourhood ; and the only regret which I then felt was leaving Mr. Butt. He became a member of that church ; and although I did not see him baptized, he took me on the Sunday afternoon to see the baptistry as it was filled with water ready for the service. The following Lord's day he took me with him to see the Lord's Supper administered ; and I sat with him during that service ; I think that was the first time he had ever thus commemorated the death of Christ. If I am not mistaken, this was either in 1829 or 1830, when he was about eighteen years of age. I also remember him taking me to the funeral of a school fellow, Stephen Willis, when we stood around the grave and sang the hymn,

" Death has been here and borne away
A brother from our side."

Also, at another time, he took me to hear Mr. Orchard preach a funeral sermon for his son, who had been drowned, and the text was David's lamentation, " O, Absalom, my son, would God I had died for thee ! O, Absalom, my son, my son ! " At another time, there was a service held in Mr. Chin's chapel, Lion street, Walworth ; several Sunday schools were present. Mr. Butt, small boy though I then was, would have me go with him ; he saw me safely there and back. Who the preacher was I never knew, but his text I have never forgotten ; it was, " Come, ye children, hearken unto me, I will teach you the fear of the Lord."'

The geniality of Mr. Butt was also very prominent on the occasions of the Whit Monday excursions ; and well do I remember his two sisters, and brother, and she who is now the bereaved widow, and also his father, who then appeared, in my eyes, a venerable gentleman.

Respecting his early engagements I remember him first going to " The Sunday School Union," and with that society he rose, I believe, to the highest position, and I know the Committee held him in the highest esteem, and placed unbounded confidence in him ; and there he laboured until the last of his life.

Possibly most of his co-workers in that Sabbath school have passed from time into eternity. Mr. Stiff, so well known in Lambeth, was one of them : but whether they have passed away or still remain on the earth, the many years have passed, and soon we must all enter the eternal world.

Seeing it is true, " Blessed are the dead which die in the Lord," I thank God He kept our brother safely in the covert of salvation, therefore " He sleeps in Jesus ;" and my prayer is for all who love the Lord—" May we die the death of the righteous, and may our last end be like his." I remain, Yours in the Kingdom and Patience of Christ,

P. W. WILLIAMSON.

1, Gatton Park Villas, Red Hill, Surrey, February 21, 1873.

MR. BUTT'S LAST DAYS.

A LETTER TO THE EDITOR BY "R."

DEAR SIR,—After your very recent visit to Camberwell, it will not, I expect, surprise you to hear that our esteemed friend, Mr. Edward Butt, has been taken home to his eternal rest. On Tuesday, February 18th, 1873, at 3 o'clock in the afternoon, he fell asleep in Jesus. During the morning of that day, he lay in a calm, quiet sleep ; and those who anxiously watched around the bed of the dying saint, could

hardly tell when the happy spirit winged its flight to the God who gave it :

“One gentle sigh his fetters broke,
We scarce could say ‘He’s gone,’”

so peacefully and softly was he released from the “tenement of clay.” Our dear friend, we are thankful to say, was mercifully spared any very acute suffering. He has not long remained in the wilderness after his pastor’s departure—whom he laboured with and served so faithfully. What a meeting in the glory world must that have been ! I had the pleasure of seeing our friend several times during his illness ; and found that his mind was calmly resting on the Lord’s love and faithfulness : “He knew in whom he had believed :” and in the time of his trial and affliction, there was his comfort and salvation found. His great anxiety was his dear wife and a very severely afflicted daughter. When speaking of his probable dissolution, he said to me, “You know, the grace of God does not take away our natural affections—quite the reverse.” I ventured to suggest to him, that his labours in connection with the Tabernacle had been very heavy of late. To this he at first demurred ; and although rather reluctantly acknowledging that there was some truth in the remark, he gave me to understand it had been a “labour of love.” My last visit to him was a few days before his death. In the morning I received this short note from him : “Dear Friend—Come and see me this evening. E. BUTT, in bed.” Of course I complied. I found him pillowed up in bed ; but what a change a few days had wrought : his breathing was most difficult and distressing ; his lips were dark and clammy ; his full eye was sunken and dull ; and his body had wasted to a shadow. He was still supported with a full assurance of his interest in the Redeemer’s blood. He stated quietly that he did not think the medical treatment he was under was doing him any good ; and appeared to be waiting resignedly the issue. There was a beautiful large print Bible lying on the bed (sent him specially by the Committee of the Sunday School Union,) and he appeared to have been enjoying the reading of the word. When I left, he took my hand in both his, and warmly shook me, saying, “The Lord bless you and yours.” I left with the impression that I should not again see him in this world.

It has been my privilege to know Mr. Butt for about fifteen years, during the last ten of which I have been brought into close connection with him ; and I think I never knew a more consistent, energetic, and industrious Christian : truly he was “in labours more abundant.” Visiting the sick, attending to church matters, presiding at meetings, and seeking suitable ministers, occupied much of his time. The Aged Pilgrims’ Society he laboured much for, being an active member on the Committee, and one of the Trustees to the Hornsey Asylum ; a similar office he also maintained in connection with the Surrey Tabernacle Benefit Society. As a strict business man he was highly valued. This, I think, is fully proved from the fact that the position he held at the time of his decease he had occupied with increasing confidence for forty-four years. About the year 1828 he entered the Sunday School Union, at the age of eighteen. The Union at that time was a very small concern, employing only two or three persons ; now it is an extensive establishment. When he had completed forty years service with the Union, and risen to a most responsible position in its

management, the Committee, in the kindest manner, presented him with a handsome easy chair, bearing on it this inscription :—

“Presented to Mr. EDWARD BUTT, by the Committee of the Sunday School Union, as a token of their esteem, and in commemoration of his having completed 40 years of faithful service to that Society.—December 18, 1868.”

In 1871, the Committee very kindly relieved him of a portion of his duties, thus shortening his hours at the office. On this becoming known to his fellow-labourers, they presented to Mr. Butt a pleasing testimonial of their high regard for his Christian character.

I hope it may not be considered out of place to mention how highly the Church valued his services in the position of Deacon—not only since Mr. Wells’s decease, but for many years previous. In conjunction with his brother officers, he watched and worked most assiduously, and with no small share of anxiety, for the Church at the Surrey Tabernacle for over twenty-five years. His labours as Secretary, in connection with the building of the New Surrey Tabernacle were very heavy. Still the labour—as he stated—was a labour of love; and it was lightened by the assurance that such services were fully appreciated by his brethren. Years previous to the erection of the new chapel, the Church gave Mr. Butt a substantial proof of their high regard for him. I remember being present at a very crowded meeting, held in the old Surrey Tabernacle, about fourteen years since, when the Church and congregation presented him with a handsome silver salver, on which was laid a purse containing one hundred and fifty bright new sovereigns. The salver bore the following inscription :—

“Presented, with a purse of one hundred and fifty sovereigns, to Mr. Edward Butt, by the Church and Congregation at the Surrey Tabernacle, Borough Road, as a token of Christian regard, March 17, 1859.—J. Lawrence, E. Edwards, J. Thwaites, J. Carr, H. Attfield, T. Howard, *Deacons*; James Wells, *Minister*.”

Out of the six deacons whose names are attached to this testimonial, three have passed to their rest, also the pastor, and now the recipient of the gift. As I have said, for about a quarter of a century he was the Church’s willing servant; and to within a few days of his death he continued to labour. I believe I am correct in saying that the list of Ministers, which appeared on last month’s cover of the *Vessel*, was written by him in bed.

The illness which terminated in his decease, first caused some anxiety with his friends in the summer of last year. He was advised a change of air, and with considerable reluctance, he went to Eastbourne. But the change had not the desired effect, and he returned to town. A very trying cough came on, accompanied with shortness of breath, followed with a great failing of strength. Still he persevered in his duties till near the end of the year. I think the last time he was at the Tabernacle was the first Sunday in December, when he presided at the administration of the Lord’s Supper, and gave an address. From that time he gradually sunk, until the Lord took him to himself. Had he been spared to the 22nd of March, he would have completed his 62nd year. I had the sorrowful privilege to see him after his decease, and when I had taken the last look at the countenance of him who for many years I had looked upon as a Christian counsellor, and loving friend, I read the following plain inscription engraved in brass on the lid of the coffin: “Edward Butt, died 18 February, 1873. Aged 62 years.”

R.

The Tenth Day of March last Year and this.

“They are not lost! they are within the door
That shuts out loss; and every hurtful thing;
With angels bright; and loved ones gone before,
In their Redeemer's presence evermore;
And God Himself, their Lord, and Judge, and King!”

IT was Sunday afternoon, March 10, 1872, that our esteemed brother JAMES WELLS was delivered from the mortal pains and groans of an earthly tabernacle. The scene in the Surrey Tabernacle that evening will never be forgotten by the sorrowing sympathisers, who heard brother EDWARD BUTT's report of the last moments of their pastor. It was not by any design on our part, that on the tenth day of March this year, we hold our anniversary of THE EARTHEN VESSEL, in Johnson Street Chapel, near Notting-Hill Gate. The announced wish of the Strict Baptist Society caused us to alter our meeting to Monday, March the 10th. As that will be the first anniversary of our departed brother Wells's falling asleep (so far as the body is concerned), we earnestly invite our ministers, brethren and friends, from all parts, to meet with us in Johnson Street Chapel, on the said Monday, March 10, at two o'clock precisely, to spend one hour and a half (previous to our brother Crowther's sermon) in solemn prayer to our God and Father, on behalf of our Churches, who are without under-shepherds to go in and out before them. Christian brethren and sisters in Christ, let us meet in union of heart and soul, surround the Mercy-Seat, and plead the promise our Redeemer gave us before He returned to His Father's house on high.

A CHRISTIAN EPISTLE TO THE EDITOR OF THE “EARTHEN VESSEL.”
BY HIS OWN BROTHER,

[We cannot withhold the following loving note from our affectionate brother John; although it may be considered private. Thousands of our readers will peruse it with holy delight.]

MY DEAR BROTHER CHARLES,—I greet you well on the eve of your natal day. God bless you and hold you up many years for the glory of His name and truth.

Years roll on; and with them cares and life, and also mercies. By mercies we have been holden up; and those mercies endure.

Why (though tempted every day, and though falling many times a day,) we still stand and must stand is, because *our* God will have mercy on whom He will have mercy. And having had mercy on us in our low estate, goodness and mercy follow us still.

God's mercy manifested in Christ humbles the soul. The soul then flows out to His goodness; it desires to be wholly His and to be wholly like Him; and God sees this desire, and He looks upon it as His own image, He recognizes it as His image in us, and He accepts it and us as His own workmanship. He who loved us when *dead* in trespasses and sins, will not hate us when alive, though in trespasses and sins, if we are fighting against them. When we were yet without strength, in due time Christ died for the ungodly; *while we were sinners Christ died for us*. Much more then, now being justified by his

blood we shall be saved from wrath through him. Here is a verse useful to me for self examination :—

“We are healed by his stripes. Would'st thou add to the Word?”

No! no! no! His blood atones. His blood justifies. His blood cleanses. His blood heals. It is enough!

“Nothing but thy blood, O Jesus, can relieve us of our smart.”

But this can. We trust to it solely, wholly and alone. We are satisfied with it as the healing balm; and rejoice it is of heavenly virtue.

When I was suddenly cast down with this heart disease, last May, I looked about for my evidence of safety. It was at hand. It was this, “To him that worketh not but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.” Christ is made of God unto me righteous. I believe it. I know whom I have believed. The verse before quoted says,

“The best robe of heaven He bids thee put on,

Oh, couldst thou be better arrayed?”

I answer no! no! no! I want no other, nor to add the least thing to this.

“Jesus, Thy blood and righteousness

My glory are my beauteous dress.”

Now these truths stated plainly and fully in preaching, take away all merit, all boasting, all conceit of creature excellence; and they offend “The Christian World.” But having these sovereign and sovereignly free blessings to dispense; and having God's presence and blessing in dispensing them; my prayer is that you may not be permitted to come down from your holy standing to strive with the potsherd of the earth. I am thankful that, in this world, any are *tolerated* to preach the simple truth. I have, for myself, often been thankful for this. I have often felt that men of Gospel truth, of whatever name, cannot be loved for the truth they deliver; no! they are hated. But God who enables men to stand, procures for them toleration until their testimony is complete. Therefore I pray that, as you are great in labours, great in the power of the gospel, great in the bedewings of the Holy Ghost, and great in faith and love, so you may be great also in subjugation of the old man, great in reticence when you are reviled, and great in hope that this also shall turn to your advantage; and it shall if you do not seek to justify yourself.

Now we come to your VESSEL anniversary. You press me to be present on the 10th of March. This is what I can say: If I am alive, and able to be with you, it will be the Lord putting honour upon me. I shall rejoice if I may be with you some part of the day. But, unless I am marvellously restored, I shall not be able to do more than show myself.

That notice of my Annual Report deluded you into the idea that I was again at my post. I am at home, and that is all that can be said at present.

Now I come again to your birthday. May you be in the SPIRIT on the Lord's day. May you have an enlarged and enriching blessing in your own soul; and a new-birth blessing for your people on your 67th birthday.

O Grace! Grace! Grace! What do we not owe thee! With love to all do I remain,

Ever your loving brother,

Portsmouth, 8th February, 1873.

JOHN.

[The following address has spontaneously originated with, and is issued by the Deacons of the Baptist Church meeting at Johnson Street Chapel, Notting Hill Gate, out of respect to their Pastor, the Editor of “The Earthen Vessel.”]

TO THE READERS OF “THE EARTHEN VESSEL,” AND FRIENDS OF THE EDITOR.

THE kindly manner with which you received our address last year, by your presence and help, induces us once more to make this unsolicited appeal in prospect of the forthcoming anniversary of this publication to you again. We have longed for such a meeting once more. It was a holy day, a joyous day, a day of great spiritual feasting, and of high intellectual development of the holy

principles which are the pole star of our souls, whereby we can navigate the sea of life and gain the shores of bliss securely. Few will doubtless ever forget the gladdened faces, and the hearty greeting that characterised the various gatherings on that day, which things are no small matters to the Christian during his pilgrimage in this world of sorrows. Whilst we desire to do justice to our kind friends in thus acknowledging their hearty good wishes to the Editor of *The Earthen Vessel*, we feel in all fairness to him, (as one who labours so assiduously, honestly, if not perfectly, for the churches of Christ), that he has a claim of love and help upon us, and we consider we ought to encourage him still to labour in his great work, as a Preacher and Editor of this very useful publication, *The Earthen Vessel*. Not that he needs such things as a stimulant; his heart being too deeply in the matter. We have proved that he is ready to spend and be spent for his Master CHRIST, either by editing or preaching. Yet as a man he is sensible of the kindly graces of his brethren, and is made happy when he knows his labours are appreciated; and with greater zest applies himself to the work and service of the church. Let us, therefore, dear friends, help him, cheer him, give him some tangible proof that we do value a life so indefatigably devoted to that which, so far as pecuniary results are concerned, is a work demanding sacrifices on his part, but to us of great gain, even to the salvation of some of our souls. Yes! we owe him much. Our respect can be shown him by our prayers, which we know he much esteems; by our kindly gifts, by our presence at the meeting, by seeking to circulate *The Earthen Vessel* still more widely, and by inviting our friends to the anniversary. We will give you a hearty good welcome at Johnson-street; and may the presence of the God of all truth be there. For without HIM, friends and brethren, deacons and ministers, editors and pastors, yea every other means and instrumentality for our comfort, or for the spread of the knowledge of the glorious Gospel of the Blessed God, are but poor fragile things—ineffectual to any good results. But with Him we are great—we are happy—we are holy—we are heavenly.

May the kind Lord be gracious to deal favourably with us; granting us His presence. Then shall we have a good day, for the glory of our God and Christ, for our souls, and encouraging to the Editor.

Grace, mercy, and truth to the Church of Christ throughout all ages. So prays yours in the Gospel,

The Deacons of Johnson Street Chapel,

E. BURD, E. SPARROW, F. F. RUSHMER,
W. EDWARDS, J. ROWLEY, W. JAMES.

Remittances will be kindly received by Mr. F. F. Rushmer, 53, Artesian Road, Bayswater.

SOUL-ASCENDINGS.

"He brought me to the banqueting house; and his banner over me was love."—*Solomon's Song*, ii, 4.

Lord Jesus, a smile from thy face,—
An encouraging word from thy mouth—
A feeling within of thy grace,—
A mellowing gale from the south,—
What rapturous feelings they give;
How upwards I soar with delight;
'Tis then, and then only, I live
With joys unalloyed and bright.
If engaged with this life and its cares,
I quit them to commune with thee;
Leave behind all my worldly affairs
A glimpse of thy glory to see!

There's nought upon earth can compare,
With a melting of heart at thy feet:
'Tis blessed indeed to be there—
'Tis the joy upon earth most complete.
Lord Jesus, now with me remain;
Let thy visit be gracious and long!
Still nearer access may I gain; [strong;
May my love be more warm and more
May my heart be more tuned to thy praise;
To my feelings within may it burn;
Of thy love may I sing in my lays,
And love thee again in return.

J. T. D. P.

LOVE is the fulfilment of every divine law, the end of the Everlasting Gospel, the perfecting grace in every saint, and the evident token of salvation;—for no soul can ever stand before the book of the Law, nor before the book of Life, if destitute of Divine Charity (1 Cor. xvi. 22).—*Huntington*.

"THE MAN CHRIST JESUS."

THE SEVEN SHEPHERDS AND THE EIGHT PRINCIPAL MEN.*

EXTRACTS FROM A SERMON

BY R. A. LAWRENCE,

Minster of Ebenezer Chapel, Bermondsey New Road.

"And this man shall be the peace, when the Assyrian shall come into our land : and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men."—Micah v. 5.

THERE can be no question but what the "man" referred to here is the Lord Jesus Christ, the glorious God-man Mediator. If we were without the context, that verse in Ephesians 2nd, would prove it to us. "For He is our peace who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition between us." I said "If we were without the context," but we are not ; and, I am sure the 2nd and 4th verses both speak of the dear Redeemer, and of His glorious work ; I do like the way that 4th verse ends ; it says "For now shall He be great unto the ends of the earth ;" and I'll tell you what it is ; if you get into the "ends-of-the-earth-position" in your own experience, you will find Him "great" indeed, and what is more, you will need His greatness ; yea, none but a great God will do for you.

However, to our text. We have First, the Manhood, or the humanity of Jesus Christ set before us, by the words "*This Man.*" Secondly, when he shall be the peace. In a time of invasion : when the Assyrian shall come into our land." Thirdly, the standard raised against Him : "Seven shepherds and eight principal men." Just let me say before we go any further, that the word *Man* should not be in our Bibles, as it is not in the original ; and may be left out, as you will see by its being put in italics. I am glad *it is* NOT in the original ; and I am glad it is in our Bibles ; I am glad it is not in the original, because we are at liberty to leave it out ; put our finger over the word *Man*, and put in any name or character we like of the dear Redeemer which is found in the word of God. Hence, if we like to read it, "This King," "this Mediator," "this Priest," we are quite at liberty to do so, and some of these characters may suit us nicely this morning ; still I am glad the word *Man* is here, for had He not have been *Man*, He could never have saved you and me. The poet speaks sweetly of this, and says,

"Till God in human flesh I see,
My thoughts no comfort find ;
The holy, just and sacred Three
Are terrors to my mind."

And the doctrine of God manifest in the flesh is to my mind a sweet one ; for what hope could you and I have apart from this ? Let us go to the Word and see what that says about this *Man*. We read in Genesis that "God created man in his own image, in the image of God created he him." This means, of course, in the moral likeness of God ; such was man, when he came from the hands of his Maker, but you would search in vain the

* We have a series of papers on the above remarkable characters ; but we stand back this month, in order that our brother in Christ, Mr. R. A. Lawrence, may take the lead.—ED.

wide world o'er for a man like this now. Not one trait of the Divine likeness is left. Sunk in sin, they are black as the devil, dead in trespasses and in sins, and far off from God, by wicked works. This is the truth, friends, though men may dislike it and fight against it. But now come to this Man—the Lord Jesus Christ, “whose life was pure, without a spot, and all His nature clean.” Oh, friends, Jesus Christ is the express image of God: the exact likeness of God. We know, of course, He was God, but I am now speaking of His manhood, and that was a perfect manhood. Again, let us look at Him in another way, and I am sure we shall see beauty in Him as “the Man.” “The children therefore being partakers of flesh and blood, He also Himself likewise took part of the same.” Yes, He whose life was pure, suffered for the sins of His people. I think I have told you before that I have heard people talk of Jesus weeping at the grave of Lazarus, of His sleeping, of His being weary, and sitting on the well; and they have called these the “sinless infirmities of the dear Redeemer.” Well, I know what the good men mean; but still I do not like the term; what they call His “sinless infirmities,” I call “the very perfection of His manhood.” Yes, we have in Him a perfect man.

We have, then, in Him this twofold view of *this man*: first, “in the image of God;” and secondly, “in the likeness of sinful flesh;” yet without sin. There are many precious things said in the Word about Him as a *man*. Joseph was a type of Christ, and we are told of him that he was a *man*, discreet and wise. Now surely you see Jesus here: He is discreet and wise. Joseph, you know, shewed his discretion by laying up a store for the people. I am sure Jesus has done this: He has laid up a store for His people to eat as long as time shall last; yea, more, to all eternity. Then, Joseph said on one occasion, “Wot ye not that such a *man* as I can certainly divine?” I believe he told a fib in saying so, but it is true of our Jesus: He is possessed of divine foreknowledge. If you want a proof of it, and of his discretion, go to the well of Samaria, and see Him there telling that poor creature of all she had done: “Thou hast had five husbands, and he whom thou now hast is not thy husband;” thus charging home sin upon her conscience, and doing it in such a way as to make her leave Him and go into the city, and say—“Come, see a man that told me all things that ever I did; is not this the Christ?” See his discretion again in discovering the proud thought of His disciples, when they had been talking among themselves as to who should be the greatest. Then David, too, he was another nice type of Christ. He, we are told, was a *man* after God’s own heart. Really, there is so much said about *This Man* in the Word of God, that one hardly knows where to begin to talk about it. We are told this precious truth, that “*This Man* receiveth sinners, and eateth with them.” Ungodly men said it in scorn and contempt; they laid special stress on the word *man*: what they spake in contempt, we own and love; we, too, lay special stress on the word *MAN*! We rejoice in the fact that He does receive sinners and eats with them. Again, we are told that “Never *man* spake like *this man*.” He never, when on earth, spoke one useless word, nor does He now. Oh, you that have realized, you that have sat at His feet and listened to His words, tell me if they have been in vain? Tell me if you could not say on hearing them—“Never *man* spake like *this man*?” Then we are told that

"This *man*, because He continueth ever, hath an unchangeable priesthood." You see it is because He continueth ever. This must be an encouraging—a sweet—a blessed theme for the Christian, in the midst of changes around us, to know "This *man* continueth ever," and ever remains the same. Though this *man* is exalted, yet he is a *man* still; yes,

"Though now exalted up on high,
He bends on earth a brother's eye;
And still remembers, in the skies,
His tears, and agonies, and cries."

Again, we are told of Jacob, that there wrestled *a man* with him; and who was this but the *man* Christ Jesus; and with whom does He wrestle? With poor sinners. Why does He wrestle with them? To take the conceit out of them. He wrestles with me very often, and He always prevails: He takes all the strength out of me—puts my thigh out of joint, as it were,—makes me feel what a poor helpless thing I am; and then I begin to wrestle with Him again. We are told that *a man* stood before Joshua with a sword in his hand; and again, Goliath said, "give me *a man*, that he may fight with me." But when *the man* came—the appointed One by God to deliver Israel—we find he despised him, for he said—"Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." But the sequel shewed who was the conqueror. We cannot fail to see here David as a type of the glorious *Man*, who was to destroy the Goliath, the enemy of his people. Again, we are told that the Lord will "make *a man* more precious than the golden wedge of Ophir." And is He not: is not a hope in Him above everything? If we have a hope in Him, then, let us lose all, we are still happy. But take this away, and we may have all—we may have gold heaped up together so that the world would not hold it—and yet be poor, and then sink into hell at last. Again, we are told that "*a man* shall be as a hiding place." A hiding place is a place of shelter, a retreat; a hiding place is something you can get into; and abstract deity would be no shelter for you and me. But a wounded, a bruised, a spear-pierced Christ, we can get into, and shelter in Him: I speak in figure of course, but you will understand me. May the Lord give us to see more of the preciousness of that word *man*, for it forms the link that unites us to Him. I will repeat the words of the poet again, for nothing more expresses my feelings this morning—

"Till God in human flesh I see,
My thoughts no comfort find;
The holy, just, and sacred Three
Are terrors to my mind.

But if Emanuel's face appear,
My hope, my joy begins;
His name forbids my slavish fear;
His grace subdues my sin."

This man shall be the peace. "The work of righteousness shall be peace." And is it not so? The law comes with its threatenings—"for every idle word that men shall speak they shall give an account thereof in the day of judgment." When the law comes in with its thundering in this way—"Pay me that thou owest;" when it goes on cursing, cursing, and cursing, there is not much peace then. If you know anything of this experience you will want Christ as the hiding

place then. I remember once in my life (and I think it was the only time I was ever guilty of such a thing) taking a little halfpenny picture from a shop: I had been buying some, and I managed to get this one unnoticed. Well, do you know when I got out I set-to, and ran all the way home, and when I got there every knock I heard at the door I thought it was the policeman. I could not tell anyone what I had done, the fact of it was I was afraid. This is a simple illustration, but I think it will answer the purpose. Do not you and I know what it is to be afraid to lay down of a night, for fear of waking up in torment? Well, "the work of righteousness shall be peace." Let Christ be beheld as the one who has drained the cup of wrath, so that there is none left for you and me, then we shall have peace, and not before. Again, we might use the figure of a man in debt: I should imagine a man that owes a deal of money could not have much peace: he would be in continual terror, not daring to show his face at a window or door. But let some one step in and pay the whole: there is no more fear. Just so it is with the child of God. Let him see his debt paid in the person of Jesus, and he is happy:

"Payment He cannot twice demand—
First at my bleeding Surety's hand,
And then again at mine."

Then, we are told, "The mountains shall bring peace." You know what mountains are, strong, high, stable things; and I am sure we may say this of the attributes of our God. You might as well try to overturn Gibraltar itself with your little finger, as overturn one of them. This is a subject the saints can rejoice in, especially when privileged to see they are interested in this God. Then they can 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."

"All that His heavenly Father gave,
His hands securely keep."

When *this man* spake here on earth—when the poor disciples were tossed about on the sea, what a calm took place! And it is just so in our own experiences: when He speaks to our hearts, I will defy any storm to rage. This *man* shall be the peace. I am not a member of the Peace Society, but I am half one: I hate war; I detest it from my heart. Men may talk of the "glories of war," but to my mind it is something awful. At the same time I do not believe in peace at any price. But the heart of man, by nature, is at war with God. He hates Him, and desires not the knowledge of His ways. If this has been overcome, it is because this *man* has been at work and destroyed the natural enmity, and put love in its stead. The spear then becomes changed into a pruning hook. I was once at war with election; but the Lord came and revealed Christ unto me as the first elect; then the people as chosen in Him. Since then I have loved it: no more war against it now. Then the atonement: we were at war with this. And lastly, we were once at war with the promises of God. We, in the mad enmity of our hearts, found fault with Him because of the freeness of them, and because they were without conditions. But we cannot do so now; on the contrary, the language of our hearts is:

"Wore not Thy love as firm as free,
Thou soon wouldst take it, Lord, from me."

But, secondly, the time spoken of: *when*. "This man shall be the peace *when* the Assyrian shall come into our land." Now, I do not want to call people names, but I do not believe the Lord will find fault with me if I call the Assyrian a blasphemous old wretch. Look how he spoke to Hezekiah—"Let not thy God in whom thou trustest deceive thee." He has flung that lie in my face many times: "Don't you suppose the Lord will appear here for you, for He will not." And many a time, as I said, I have been half inclined to believe him, especially if the Lord has kept me waiting for a little time. Then it may signify any opposing power: Satan, sin, the world, all bring their power to bear upon the Christian; he is like a vessel tossed on the stormy sea; he sings at times—

"Beset with snares on every hand,
In life's uncertain path I stand."

And—

"Are these the blessings we expect?
Is this the lot of God's elect?"

But you shall find rest. This Man shall be the peace.

But, thirdly, when they come into the palaces. This is very dreadful. What is meant by the palaces? I think we might take it to refer to the truths of the Word of God. And the devil comes in here sometimes and says—"Do you suppose you are one of the elect; why just look at yourself; it is presumption." He brings his temptations to bear with such power on the soul that we are inclined to believe him, and say, "No, I do not think I am." Then, another way in which he comes into the palaces (and here he becomes pious) is thus—"It is very hard to suppose that God has chosen some and left others; why He is too merciful for that; He could not be so unkind." Oh, it is fearful when he comes into the palaces in this way. But then the standard raised against him—"Seven shepherds, and eight principal men!" Seven, you are aware, means perfection. So here we have the perfect shepherd character of the dear Redeemer. David was a nice type of the dear Redeemer as the good Shepherd, when the lion and bear came to devour the flock, and he rescued them out of their hands. And in the 10th of John we have a true description of Him as the good Shepherd, that lays down His life for the sheep. This is what the believer brings to bear against the enemy of souls when he comes against them, and against the truth of God, viz., the perfection of the shepherd-character of the dear Redeemer. This is the standard He brings to bear against all the railing accusations of the enemy. Then, eight principal men. Eight signifies resurrection, *i.e.*, that which follows number seven (or perfection), and this is a standard the Christian may raise against the adversary, ah, when He comes in like a flood, and seems as if he would carry all before him. May God help you to raise this standard against him: the standard of the death of the dear Redeemer, who in His perfect shepherd-character laid down His life for His sheep: the standard of the resurrection of the dear Redeemer, as represented by the eight principal men; eight signifying resurrection, and the principal men meaning the testimony of His servants concerning the resurrection; and may He give us to realize, as we pass through time, that He is our peace, and His name shall have the praise.

"THE INTERPRETER" OF GOSPEL TRUTH.

"I SAY THE TRUTH IN CHRIST: I LIE NOT."

THE second part of "*The Interpreter*" has been forwarded to us; from its pages we select a few sentences which well sustain the opinion we previously expressed of this great effort on the part of Mr. C. H. Spurgeon, to carry vivid and decided illustrations of the Gospel of the grace of God into the homes—and, if God will—into the hearts of tens of thousands of people in this our native land—and to the dwellers on more distant shores.

We are often told by good people who sometimes hear Mr. Spurgeon, that he confounds his statements of truth with offers of salvation indiscriminately; and with free-will and duty-faith invitations. We are not prepared to deny such assertions. One thing we have proved. Between Mr. Spurgeon's published works, and the pulpit or platform discourses of such men as Talmage, Henry Ward Beecher, Landells, and others, who are considered popular men, there is a striking contrast. The mighty orators to which we have referred, never bring forth clear and unmistakable developments of salvation as the results of free, unconditional, distinguishing, and invincible grace: never. But, read the following sentences from Part 2 of *The Interpreter*. On Hebrews xi., he says:—

"The faith of Abraham was tried in many fires; and so must ours be. Will it stand the test? Are we resting upon the faithfulness and omnipotence of God? Any pillars less strong than these will give way beneath us. The faith of God's elect, WHICH IS THE GIFT OF GOD; and THE WORK OF THE HOLY SPIRIT, will endure, and overcome, and land us safely in the promised inheritance. Have we this faith, or not? May the Lord grant us this most precious grace!"

Nothing sounder can be found in Gill, Goodwin, Owen, Philpot, or Gadsby. But we turn to another page; and here are *The Interpreter's* words on Romans the Ninth; as deep and as solemn a chapter, as any in Paul's epistles. He says:—

"In this chapter the Apostle illustrated the doctrine of Election by the history of the households of Abraham and Isaac, in which the will of the Lord made differences irrespective of merit. Here Paul brings us into a great deep; but if we only wish to know what God reveals, and no more, we may safely follow where the Scripture leads. ELECTION IS NOT A FIT SUBJECT FOR IDLE CURIOSITY; neither is it to be PASSED OVER IN NEGLECT; for whatever is taught us in the Word, is profitable for some gracious purpose."

The Interpreter here hits hard at thousands of preachers; faithfully he, indirectly, reproves them for the sin of ignoring, or "passing over in neglect," the doctrine of Election altogether; and some boldly put man's free-will, where God's sovereign choice ought—and ever will, stand. But we must give another paragraph, because of its sweet and truthful harmony. On Roman ix. 11—13, we have the following comment:—

"God passed by Esau, and gave Jacob the Covenant blessing. This is a fact to be believed, and not to be made a matter for human judgment. Who are we that we should summon Jehovah to our bar? God is righteous in all His ways. We find that Esau despised his birthright; and sold it for a mess of pottage; and so, by his actions abundantly justified, as well as fulfilled the purpose of God.

"How it ought to humble us when we remember that we have no claim upon God. If he should leave us to go on in sin, and perish, we have no right to complain, for we deserve it. How earnestly and humbly should we implore Him to look upon us in mercy, and save us with His great salvation! 'Whosoever cometh unto me I will in no wise cast out' is the voice of Jesus, and whether we see it or not, it is quite consistent with the Predestination taught us in this chapter. THE LORD HAS A CHOSEN PEOPLE; and yet His Gospel is to be preached to every creature. Believe; but do not cavil. When we believe on the Lord Jesus, we are in the way to make our calling and election sure—that is, to ourselves). Only by faith can we be assured that the Lord has called and chosen us."

We are so decided for, and delighted with, the WHOLE TRUTH AS REVEALED, that we must ever speak well of that man who speaks well of Christ, of His people, and of His Gospel; let that man be where, or who, he may.

THE LATE JOHN STEVENS ON BAPTISM, THE LORD'S SUPPER, AND CHURCH FELLOWSHIP.

(Concluded from page 49.)

TO admit what is termed Open Communion, would be *holding one faith in judgment, and practising another in our conduct*. This is what no honest man can submit to, if he be aware of the inconsistency. If a church ought to be formed according to the Scriptures, and it be acknowledged, that, they require all believers to be baptized, then, the church ought to consist of baptized believers only; and it would be contrary to Paul's injunction to the Corinthian church, to allow of opposite sentiment and practice in the same society. "Now, I beseech you, brethren, in the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."—1 Cor. i. 10. Can it be thought, the writer of these words viewed the subject of strict communion, as Mr. Hall does now? How can a church speak *the same thing*, when one part of it is contending for Pædobaptism, and the other for adult baptism? One pleads that carnal persons are to be baptized; the other, that none but spiritual persons are proper subjects. One says, whosoever is rightly baptized shall be saved; the other, that very many of those who are rightly baptized are eternally lost. One says, "*If thou believest thou mayest;*" the other, if thy father believes thou mayest. One affirms baptism is a figure of the sufferings and death of Christ, also of his burial and resurrection; the other, that it is a sign of our enjoyment of those things, in a life of holiness, and *not* a figure of Christ's death and resurrection. One considers *much water* to be requisite to the due administration of the ordinance—and seeks a convenient place accordingly; the other believes a few drops only to be needful: the *former* uniformly maintains immersion to be the only right way of performing the ordinance; the *latter* speaks sometimes of *sprinkling*, and at other times of *pouring*, as equally right; but that *plunging* is not Scriptural! One supposes his natural seed to be entitled to Gospel-blessings, as being the children of godly parents; the other believes that they have no claim on any such foundation: the *former* speak of coming to Christ by Abraham; the *latter* of coming to Abraham by Christ.—Gal. iii. 29.

One believes that whosoever has a right to baptism, has also a right to the supper of the Lord, and that such person is required to walk in newness of life, and to adhere to all the ordinances of the Lord's house; but the other believes that infants have a right to baptism, which can neither properly receive the Lord's Supper, nor walk in newness of life, nor attend to other branches of holy worship. Now, as the Pædobaptist is thus obliged to separate the two connected ordinances, through the circumstances and state of his young creatures, does it not amply show that he has misunderstood his Lord, relative to the subject, or person, proper to be baptized? To me it is obvious that this must be the case.

Another reason occurs to me, which has some claim to notice, *If the Baptists were to comply with the popular scheme proposed, it would become impossible for the pastor of such a mixed community, to be both FAITHFUL and ACCEPTABLE to his flock, either in his prayers or his preaching.* If we consider him as standing at the head of the assembly, interceding with God for His blessing upon His people through the word; so long as no particulars are specified, there is no division of mind occasioned by his petitions: but, presently, he feels his heart grow warm in the engagement, and thought less as to consequences, he prays that God would lead his people into all truth, not only as to doctrine, but also as to practise; and that he would cause them to confess his holy name, in the appointed ordinance of baptism, and not leave them to follow the customs of men: he prays that the saints may speak and practice the same thing. The Pædobaptist knows his meaning, but unites not with him; whilst the advocate for adult baptism feels interested, and perhaps, in the simplicity of his mind, mentions that part of his pastor's prayer afterwards, with some mark of approbation, which the Pædobaptist no sooner hears, than he drops some hint of his dissatisfaction, or his disregard for what his brother remarked, and this creates a coolness, at least, between them. To say this is not likely to be the case, is only to betray an ignorance of the imperfections too common to the best of men; and if we suppose the pastor to enter faithfully into the subject in his preaching, what may reasonably be expected to follow? If he hide the Scripture testimony for baptism, as being an ordinance for believers only, one part of his church will be discontented; and if he faithfully plead for it, the other part of his charge will be dissatisfied, if not highly displeased. Besides, we are to bear it in mind, that perhaps this pastor is a plain man, and has never been taught to act with craft, and to deal in ambiguous terms and phrases; it may be he knows not how to flourish over the premises without affirming any sentiment, or making any error. Perhaps he has a tender conscience for the honour of God, and is constrained to speak God's Word faithfully; and if so, how will his labours be acceptable to his Pædobaptist friends? and when the ordinance of baptism is administered will they be glad to see it, and rejoice with their brethren that others are come to follow Jesus in the watery way? If the preaching, praying, and singing, be close to the point, will they not feel very restless, or, at best, entirely careless? I am certain from observation and experience, the effects of such a mixture must be often painful, and, at times, truly injurious to both parties; it always tends to gender a negligence of mind, as to sentiment, or unhappy disputation rises. Such characters so different in sentiment are

better apart, and their love for each other is more likely to be maintained in separate societies, than by their being blended into one; for, if they unite, it must be at the expense of truth and faithfulness.

Once more. *General Communion would encourage the unscriptural custom of sprinkling babes, and of infant communion, with other erroneous sentiments that follow in connection.* The apostle could not say to such a mixed assembly, "I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you;" but to such a society, the words of God by the prophet would be more appropriate,—“Ye have changed mine ordinances.” It seems highly unreasonable to imagine that children should be admitted to baptism by the apostles, and no account of the matter be anywhere recorded, no command be given to baptize them, nor any directions afforded on the subject: whether the children of Godly *parents* were to be baptized, or whether those which had but one Godly *parent* should be esteemed proper subjects; and if it signified whether that parent was the father or the mother, or whether infants in general were to be baptized! for, it is very certain the Scriptures nowhere give any direction on this head, but all through declare, “*If thou believest thou mayest;*” which leaves us sufficient ground to infer that *if thou believest not thou mayest not.* “He that *believeth* shall be saved.” What may we infer from these words? No less than this, “He that *believeth* not shall be damned.” Surely the apostles did not require faith of some, in order to baptism, and not of others.

It seems a most absurd idea for any good man to take up, that he was baptized when an infant, since which time he has, in all probability, shown himself the enemy of God and truth, and, therefore, what can that ceremony have to do with him as a true Christian now? How could he have to do with a spiritual ordinance before he was a spiritual man? Or rather, does it not evidence the custom of sprinkling carnal babes to be a carnal ordinance and of human authority, seeing the subject is not required to be spiritual? And how is it that anyone, while carnal, can perform what would have become his duty after regeneration, had he not done it while in an unregenerate state? These things to me appear so ridiculous, that I wonder how any serious, reflecting mind, can become their advocate. Does it make no difference in the ordinance whether the person be baptized when a child or when he is become not only a man but a good man? To answer in the affirmative would render it difficult to vindicate the plea of having been baptized in infancy, as containing proof sufficient that there remains no need for further baptism after conversion: and to answer in the *negative* would be making a work of grace a very unimportant thing, with regard to the worship of God, as well as to the character who performs it; but, blessed be God there are many gracious souls to be found who have not so learned Christ. Hence, it appears that the pretence of having been baptized in infancy, is no reason why a church of baptized believers, should consider such persons as baptized, according to the Lord's command. Therefore, they are not fit persons to admit into the church of Christ, not having put on Christ, or confessed His name in that way of obedience which is prescribed in the Scriptures, and was adhered to by the churches formed under the ministry of the Apostles of our Lord.

“WHITE AS SNOW IN SALMON.”

“HE SAITH TO THE SNOW—BE THOU ON THE EARTH.”

“**G**OD is everywhere, and His hand in everything”—said I to myself, as I mused upon the commands of the Almighty, even in the world of nature; for I dearly love to put the Book of Revelation side by side with the books of Providence, of Grace and of Nature, and then admire the delightful harmony existing among them all.

Lord’s-day, February 2, 1873, will not soon be forgotten. The snow had fallen freely, and it continued to descend thicker and thicker, until it was like a huge white blanket spread over all our houses, foot-paths, and roads. A strong, cutting, cold, north-east wind was so sharp in my face as I tried to ascend Notting-hill—and my feet went so deep in the snow, that I hardly thought I could reach our chapel. Of course, all the dear London Christians were frightened, and very few of them ventured out at all. Through all the services of the day I was permitted to go; and returned home safely. Next day to Spalding; next to Peterborough; speaking, thinking, praying, and writing of HIM in whose service I delight above all things in this world: but everywhere there was snow, frost, and wind. Nevertheless, back to London safe He brought me; and, on sitting down in my study to prepare for a service in our own place—after trying to praise God for His many mercies unto me, and contemplating a little upon the white and wintry aspect all around—Elihu’s words took possession of my mind:—

“For He saith to the snow, Be thou on the earth,”—and I found faith telling me my text for the evening was therein contained. I had been speaking, and travelling, and conversing, with many of the blessed saints during the three previous days, but, there had been no anointing on my soul like unto that which these words produced.

Elihu had opened up many mysteries to poor Job; but here I saw him unfolding the true saving grace of God by the works of the Divine Power in the fields of nature. Do not lightly esteem the teachings of His Spirit, although the elements in the natural world are His chariots! Between the secret work of God’s Holy Spirit in the soul, and His works in the heavens and on the earth, there is a close analogy. See Job xxxvii.:—

1. “He directeth. . . His lightening unto the ends of the earth.” A flash of light darts into the soul of a sinner; his spirit is quickened into a newness of life; although whence it cometh or whither it goeth he cannot tell. The Light of Life is there! It is gone into the depth of the soul; nothing can destroy it.

2. “He thundereth with the voice of His excellency. . . God thundereth marvellously with His voice!” Yes; in the garden, “Adam! where art thou?” Oh, how it made the poor fellow tremble! From off the top of Sinai, too; and in many a rebellious heart there is the voice of God’s thunder breaking that heart, and laying it prostrate at the feet of the Great Eternal. What rollings of God’s thunder have I heard in my soul when I awfully believed He was about to send me down to the region of despair for ever! But,

3. Instead of that, great things did He do for me, which we cannot

fully comprehend here; nor will any man believe them—although we declare them ever so sincerely—*Grace* doeth “GREAT THINGS” indeed; and that my soul knoweth right well.

4. “For He saith to the snow—be thou on the earth.” This innocent and interesting figure, the Holy Ghost employeth in a variety of ways. It indicates a time of severity and danger. Would you have a peep at

A GOOD MINISTER—AND HIS WORK ?

Then read 2 Samuel xxiii. 20. *Benaiah* was an old type of a valiant minister of Christ. His name means—“the building of the Lord.” Our Jesus redeemed all the members of His mystic body; and He sends men to gather them together, and to “build them up for a habitation of God through the Spirit.” Paul declared himself to be a wise master-builder; and many a church, and multitudes of precious souls, were builded on Christ, the foundation, by His instrumentality. Some ministers are scatterers, not builders; God is their Judge.

This *Benaiah* slew two lion-like men of Moab: they represent *Infi-delity* and *Idolatry*—two mighty powers against CHRIST! When HE sends His Gospel, in the power of the Spirit, it virtually slayeth both of them in the experience of saved and sanctified souls. This *Benaiah* was a daring man. “He went down, also, and slew a lion in the midst of a pit, IN TIME OF SNOW;” that was a dangerous effort; but, like David, He was victorious. Satan coucheth down in the pit of a sinner’s heart; there pride, presumption, and a destructive spirit, keep the pit barred against any good thing, until the omnipotent arm of the Lord, by the Gospel, slays the enmity and pride of the human heart; then, from the pit Satan is cast out, and Christ turns it into a palace where His throne and kingdom stand for ever.

5. The snow is used as expressive of the intensity of the Messiah’s purity; as Daniel speaketh, when he saw the Ancient of Days, “Whose garment was white as snow!” Mark is very grand when speaking of Christ on the Mount of Transfiguration—“His raiment became shining—(as though the rays of His Godhead did shine through His humanity, until he became)—exceeding WHITE AS SNOW; so as no fuller on earth can white them.” Thus, also, John, in Patmos, saith—“His head and his hairs were white like wool—as WHITE AS SNOW; and His eyes were as a flame of fire.” The entire Person of Christ—as God-Man—in the original and perfect purity of His nature, character, and work, is thus set forth by the snow.

6. The Church is also represented by the same figure. The martyred and persecuted saints are specially, yea, wondrously described by the weeping prophet; her Nazarites were purer than snow, they were whiter than milk. If any doubt the propriety of this application, let them turn to that excellent Gospel Psalm—the sixty-eighth,—there the mystery of the Gospel dispensation is as clear as the sun at noon-day. You have the fulness of the covenant, “Thou, O God, hast prepared of Thy goodness for the poor.” This Divine Provision was all treasured up in Christ, when He had finished the work His Father had given Him to do; then “the Lord *gave the word* ;” Jehovah, the Father, gave “THE WORD” which in the beginning was with Him; the Jehovah, the Son, gave the grand old commission—“Go ye into all the world, and preach the Gospel to every creature.” After that, Jehovah the Spirit

gave the "power," without which no word of man can reach the sinner's heart; but the Promiser said, "Ye shall receive power after that the Holy Ghost is come upon you." How true to the letter was that promise fulfilled! "Suddenly there came a sound from heaven as of a rushing mighty wind; it filled all the house where they were sitting. Cloven tongues of fire sat upon each one of them: they were all filled with the Holy Ghost; and began to speak with other tongues; as THE SPIRIT gave them utterance:" thus "the Lord gave the word;" and great has been the army of them that published it; the army now is great; perhaps it will be greater still. In this army, or heaven-born company, there have been "*Kings*" who have fled through the world; the lowest of mankind have been raised up, and on wings of faith and love have risen high into the glories of the Redeemer's Kingdom! Here comes in that singular Scripture—"When the Almighty scattered kings in it, it was white as snow in salmon;" which sentence, as the margin shows, refers to the Church of Christ; "when the Almighty scattered kings for her—SHE WAS WHITE AS SNOW IN SALMON."

Three questions arise in my mind:—1. To what part of Zion's history does this Scripture belong? 2. Who are the kings; and why are they said to be scattered? 3. What is the mind of God in this description of the Church—"she was white as the snow in Salmon?" Will any of my Spirit-taught readers answer these questions? Replies will be gratefully received and acknowledged by

56, Queen's Road, Notting Hill.

CHARLES WATERS BANKS.

PRODUCTIONS OF THE PRESS.

The Basis of his Success as a Preacher.—Nicholas Morgan, the author of "Phrenology," &c., came from the north to manipulate the head of Mr. C. H. Spurgeon, and to search out the natural, the intellectual, and the acquired powers which have rendered him so popular as a preacher, lecturer, and philanthropist. The results of Mr. Morgan's reviews, researches, and phrenological investigations, have been published in a threepenny pamphlet, by Passmore and Alabaster, of Paternoster-buildings; which said pamphlet is remarkable for its defence of the phrenological science, as also for its register of the various mental organs of the upper stories of the Metropolitan Tabernacle Pastor. We trust the real, the genuine, the original basis of his success is the same, in some degree, as was spoken by "the word of the Lord" to Jeremiah, when the Almighty said unto him—"Before I formed thee in the belly I knew thee: and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations." There have been, and there may now be thousands of men on the earth whose intellectual and vocal powers are

equal if not far superior to those of Charles Haddon Spurgeon. But then God never either ordained or sanctified them to the work of the ministry. In the purposes of the Divine Mind there is *predestination* to the office; *qualifications* for the work of that office; and a special *blessing* underlying and flowing through all the enterprises which the grace-taught man of God puts forth: hence the language of his heart will ever be—"By the grace of God I am what I am." In our CHEERING WORDS for February, 1873, we have given a leaf out of Mr. Spurgeon's book of Christian experience: that testimony declares him to be a man born of the SPIRIT—born of God, and raised up to be a blessing to many thousands. And, as a preacher of the Gospel, we believe the extent of his usefulness never can be measured here. But his wholesale production of young ministers fills us with fear for the consequences. We have always had a deep conviction that if Mr. Spurgeon could have *entirely devoted himself* to the preacher's and pastor's work he would have been a healthier, a happier, and a safer man; but his "laudable ambition"

has carried him on until he has become preacher, president, pastor, editor, author, commentator, originator and conductor of orphanages, asylums, &c., &c.; and in all these works may God Almighty sustain and bless him to the end of his days. Amen.

William Winters and his *Memoirs of Toplady*—published in London by Master Frederick Davis, successor to that patient, persevering publisher of sermons, &c., the late James Paul, of Chapter House Court, north side of St. Paul's Church-yard. Price one shilling. Here are four very notable characters to begin with. The late James Paul originated the *Thursday Penny Pulpit*, and through his instrumentality, hundreds of thousands of sermons by Gadsby, Warburton, Philpot, Kershaw, Smart, and other Godly men, were scattered through the world. James Paul instrumentally rendered great service to the cause of truth. But he has long since passed home. His honourable and excellent widow then carried on this publishing trade for some years to the perfect satisfaction of all who did business with her: a first class woman as a Christian and a publisher. She has retired. Her intelligent and industrious nephew, Mr. Frederick Davis now perpetuates the issue of Discourses by all the most eminent Divines. What some of the clergy would do without now and then repairing to this great storehouse of Theology, it is not for us to say. However, at 1, Chapter House Court, they always find a large variety, and some of the most valuable: old and new, high and low, broad and narrow, every size and every shape. Mr. William Winters, the book-worm of Waltham Abbey, the student in the British Museum, and the author of several poems, and polemical papers, has dared, in these truth-rejecting days, to compile an original Memoir of the Life and writings of the renowned and revered Augustus Montague Toplady; and through Mr. Davis he has published the same: which, for correctness, style, and faithfulness, is well adapted to the pockets, and plain palates of the Lord's poor people who live in these latter ages of the world's existence, when the mental powers of the people are become so feeble that they cannot comprehend, receive, digest, nor enjoy those rock-like verities, those sublime and substantial revelations of God's Gospel, which Toplady so powerfully expounded and contended for. But of Toplady and this work by Mr. Winters we have something to say next month.

New York Weekly Times—came safe. We are much indebted to Mr. Lee. Will he send us the best Baptist paper? We hope to hear from him.

A Hand-Book of Revealed Theology, by Rev. John Stock, LL.D., with Recommendatory Preface by C. H. Spurgeon. Third edition; revised and much enlarged. London: Elliot Stock, 62, Paternoster Row. (Price 6s.) Here is a library of divinity in one volume. From "the existence of God" down to "the Duties of Church Members"—Mr. Stock has travelled with such a patient perspicuity, and distinctive arrangement, as renders his book an essential and profitable accompaniment for every Christian's study. One paragraph from the "Introduction" will give our readers some idea of the whole work. The Dr. says, "Our theme is the science of the cross. We seek to present in systematic form those doctrines which cluster round the Person and Work of Immanuel as the Saviour of the lost. Natural theology can never solve the question, How shall man be just with God? for this is a query which nature was not intended to answer. To settle this point the Bible was inspired. This is the grand difficulty which the cross of Christ meets. Revelation alone points out to the sinner how he may escape the wrath to come, and find the road to heaven. The volume of nature was published too soon to contain any answer to the enquiry, "What must I do to be saved?" for it was extant before man fell. Prejudiced critics might find some fault with this production: we feel a holy glow of loving gratitude to the compiler; and believe, thousands of preachers whose means are small, and time for study very limited, will highly prize this Companion to the Bible and Concordance; with the blessing of God, it will greatly help them.

"The Questions of the Day, and The Question," &c., being No. 1,093 *Metropolitan Tabernacle Pulpit*.—This mixture of politics and piety is unpleasant to us; and it evidently was so to the great preacher himself: nevertheless, he knew that nearly all the Noncons. were for a big separation; and therefore he must come forth with his "Down with it; down with it, all ye who have a spark of justice left in your souls." If it is the will of God, and if the time is come, then "down with it" men certainly will; but we are so fearful and nervous, that unless the Lord sent an angel to tell us it was heaven's decree, we should tremble to advance in that work of destruction, to accomplish which many thousands are now zealously going forth. We are more concerned for the spiritual prosperity of the LIVING CHURCH OF CHRIST than we are for any other Church in the world; and she is now so mixed up with everything something, that it is hard to know where to find her, or what to do for her.

Christadelphians NOT CHRISTIANS. By R. Govett. London: Nisbet & Co. These people style themselves "The Church of Christ's Brethren," but Mr. Govett, after searching into, and well weighing their own testimony, declares they are only "Millenarian Unitarians." He says, "these are not Christians, but Antichrists. They deny the Father and the Son in the sense affirmed by the Holy Ghost." We cannot this month do more than commend Mr. Govett's sixpenny book, and warn weak minds and speculating theorists, lest they be led away into the unbelief of these people.

"England's Present Dark Crisis;" this, and every subject connected with the decline of the Protestant Faith is ably expressed in *The Anti-Papal League Magazine*, published at 16, Prince's Street, Edinburgh. It is David over again going to meet old Goliath. We know, in God's good time, on which side the victory lays; but then, in these times, the Lord expects every faithful disciple to do his duty. Woe to the luke-warm and the lazy when the Master comes!

Memoirs of a Professional Lady Nurse, by M. Stannard. London: Simpkin & Co.—For rich and racy narrative—for one continued stream of thrilling incident—and for pure expressions of faith in God, and love to His people, we seldom meet with anything to equal Mrs. Stannard's modest and instructive book. Extracts another time.

The Last Days and the First Resurrection: Thoughts on Paul's Last Epistle.—These are pure Thoughts: to all whose hearts are united lovingly and faithfully to Christ and His Gospel, they will be very precious and fruitful Thoughts. Published by Fletcher, Norwich.

James Fackrell and his Inquirer's Handbook are worthy of honour and of help. Both the author and his book must have a note or two.

Literary Notes.—Sir Charles Trevelyan's pamphlet "on Famine Fever" opens up a terrible discovery of the poverty and misery of London. Three millions and a half of people, in this elephantine Babylon, is a mass of immortals fearful to think of, as seen before us in Sir Charles's letters to *The Times*. From every quarter of the globe the misty and the morbid of men come to London. Temperance, industry, and the true grace of God in the heart, are the only remedies for the vice and the starvation now everywhere to be seen. If every Christian Church would put forth its utmost efforts to reform, to moralise, and (as far as God would bless) to evangelize their own locality, we believe a much

better state of things might be obtained! Oh that we were all Christ-like in this one part of His precious life: HE WENT ABOUT DOING GOOD.—Dr. H. Nelson Hardy sends us *Hospital Out-Patient Reform*. Now listen! The number of out-patients is so immense, and the doctors so few and unskilful, that the poor patients are in more danger than if they never put themselves under their care. We would rather go to a good honest herbalist than to all the out-patients' rooms in London. Everywhere distress, diseases, and deaths surround us. Great God Almighty! wilt thou awake for the help and healing of our people?—"Harriet, I am not a child of God!" This is the turning point in the experience of the late beloved wife of Peter Leigh, given in *The Gospel Magazine* for February: a simple narrative of a godly woman's travail of soul, which commends itself to our heart as a genuine testimony to the work of saving grace. When complete we hope to notice it more fully.—Mr. Elliot Stock's *New Handbook of Illustration* is a fine cabinet of jewels for all who require "fillings up" in their public addresses.—"Christ and His Table Companions," and an exciting biography of "Billy Dawson," with other informational papers, are in *The Sword and the Trowel* for February. The editor proclaims himself "convalescent;" and like a bishop over an immense diocese, reports great progress in his various enterprises. The world is large enough; the people are wicked enough; fatal errors are rife enough; and Christian churches weak enough, to require a thousand Spurgeons. As yet we have but one; and many can neither understand the man nor his work. That he is destined to effect some great change we have no doubt. As yet it is only in its infancy.—*The New Testament* in the Russian language is being sold at the rate of 100,000 per annum. This is joyful and hopeful. Where the Word of God is freely circulated, some good must result.—In *The Christian Standard* Mr. Grant continues his antagonism with errors of every class and form.—*The Day of Rest* is a rare pennyworth of pictures, piety, and poetry; but what its aim is we cannot yet discover.—Mr. John Dixon, the well-known baptist minister and author, has issued a new book—*The Gospel Feast*. It is a condensed exposition of holy truth. We think it the best of all his books.—*Public Ledger Almanack*, published by G. W. Childs, Philadelphia, is perfectly handsome; full of information to all who wish for an insight into Philadelphian commerce, corporate, or Christian statistics.—*The Baptist* is progressing with great spirit. The modern schools are very proud of their new weekly.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

HAPPY EVENING WITH MR. THOS. STRINGER AND HIS FRIENDS AT BETHEL CHAPEL, WELLESLEY STREET, STEPNEY.

AFTER eight years and six months Gospel work in this part of the field, brother Thos. Stringer had special services on Jan. 26 and 28, 1873. Sermons were delivered by himself, the Ven. George Wyard, and Mr. John Hazelton. These services closed with tea and public meeting. Thomas Pickworth, Esq., presided, and addressed the friends in an humble, homely, honest, and useful manner. Mr. Pickworth is well qualified for such services, and all who know him can but pray that his devoted life to the Lord and His people may, for many years, be lengthened out. Mr. Baldwin poured forth a hearty prayer at the opening. Mr. Stringer briefly stated that DECISION for the Gospel of God; DISCRIMINATION between things that differ; DEPENDENCE upon the power and presence of the Holy Spirit; and DEVOTION to the spirit and cause of Christ, were the principles which actuated him and his people in their work and enterprises in that corner of the vineyard.

Mr. J. S. Anderson on the "ETERNAL GOD" opened up some sacred mysteries flowing from the revelation the Lord God had made of Himself unto His people in His Word. This was a key-note speech to the evening's discourses; and lifted up the people's thoughts to a dignifying and holy sphere of meditation.

Mr. E. Langford followed with careful sentences on the ETERNAL PURPOSES; and Mr. Thomas Jones came on with his smiling face and silvery sounding expositions of the eternity of the REDEMPTION of the Church by Christ our Lord, which he showed to be so complete that nothing to it can be added, nothing from it can be taken.

C. W. Banks referred to the precious Word in Heb. v. 9, "Jesus being made perfect became the Author of ETERNAL SALVATION unto all them that obey Him." The fall appeared to break up all the provisions of the covenant, and to dissolve all the union between the Mystic Head and the members of the mystic body. The fall reduced us all to nakedness; exposed us to the flaming sword; brought the sentence of death to bear upon us; and placed a great gulf between us and the Father in glory. God Almighty found ONE in the person of His Eternally Beloved and Co-equal Son, willing and able to become the SUBSTITUTE for all the Father had given to Him. That Substitutionary work JESUS came into the world to accomplish. For the Church's nakedness He worked out a perfectly beautiful robe of righteousness. The flaming sword He received once for all in His own heart; the sentence of death fell upon Him; the distance between the fallen Church and the Sovereign Lord God Almighty—Jesus—filled

up; and thus, as the SAVIOUR, being made perfect, He writes out, publishes and reveals unto us, by His Spirit and His Word, the Eternity of our deliverance from every danger, and our deliverance into every good even the Glory of God itself; and thus became the "Author of Eternal Salvation unto all them that obey—or believed—Him."

Mr. R. A. Lawrence was a pleasant and edifying teacher of the great blessing ETERNAL LIFE. He reviewed four distinctly different kinds of life which appeared in the Word of God:—1. A life of perfect obedience, without the knowledge of good and evil, which Adam had before the fall came in. 2. A life of perfect disobedience, with a partial knowledge of good and evil, which was the life of man in the fall. 3. A life of perfect obedience with a perfect knowledge of good and evil, which was the life JESUS lived in His incarnation days. Lastly. A life of faith in the Son of God. This contrastive review was original and striking; it was correct, and edifying; and his oriental definition of the Saviour's words, "Whoso eateth my flesh and drinketh my blood, hath eternal life;" which Mr. Lawrence interpreted as meaning that the truly regenerated and sanctified believer was most lovingly and entirely satisfied with, and most affectionately lived—by faith—upon the person and work of the LORD JESUS CHRIST, as the GRACIOUS ADVOCATE spake unto His Father in John xviii. 3, "And this is life eternal, that they might know Thee the true GOD, and JESUS CHRIST whom Thou has sent." Mr. R. A. Lawrence's progress in the knowledge of truth, and his pleasant and persuasive manner of unfolding it, raiseth the hope that his ministerial life will prove a protracted and permanent blessing to the Church of God. It is not very easy to report

Mr. Thomas Steed's closing speech on ETERNAL GLORY. Flashes of evangelical lightening went through the hearts of the people, and made us all feel that a man of God was gently climbing up towards the eternal mansions of heavenly bliss; but as he, nor any other man, could describe the true character of the celestial city, he wisely contented himself with giving some weighty and pithy words of caution, comfort and sympathy. Our brother Thomas Steed has evidently become a thinking, reading, and well-speaking man. He is thoroughly original, determined for Gospel truth, and is doing good service to our cause.

Mr. George Baldwin proposed a vote of thanks to the chairman, Mr. Pickworth. He had told them on a previous occasion Mr. Pickworth had helped them in their financial necessities, and that evening he had given five pounds toward the cause. Above and beyond all that Mr. Pickworth's very Christian spirit, and kindly bearing, made them all feel his presence among them was a

special favour: Mr. Thomas Stringer seconded the proposition, which was heartily responded to, and a rich spiritual feast on eternal realities was finished by singing

"All hail the power of Jesus name."

HAYES TABERNACLE.

THE fourth anniversary was observed Jan. 27, 1873. A sermon, comprehending a three-fold view of salvation; the experience of the saved, and of the ministration of angels, was delivered in the afternoon by Mr. J. S. Anderson, Pastor of the Baptist Church in Zion Chapel, New Cross, Deptford. The handsome and spacious school room was filled with friends, who enjoyed a tea well and kindly served.

Mr. Samuel Ponsford presided over the evening meeting, which for attendance, harmony, and sound speaking, was gratefully satisfactory.

C. W. Banks briefly referred to that grand old prayer in Psalm xc. 16, 17, "Let thy work appear unto thy servants." He said one verse in the 106th Psalm contained four distinct parts of that work which the church prayed might appear, and which he (the speaker) rejoiced to know had begun to appear in connection with the cause in Hayes Tabernacle. God grant we may all pray for, and watch to see, this work in our Churches. In that 106th Psalm the Church describes, first, the work of the Holy Spirit: "Save us, O Lord our God." The Spirit alone can put that cry into a sinner's heart. When you see and hear broken-hearted sinners crying out for God's salvation, then certainly there the Holy Spirit is at work. Secondly, there is the work of the Gospel, "And gather us from among the heathen." The Gospel is sent, not to gather up the whole fallen family, but to gather out from among the heathen the chosen seed, redeemed vessels of mercy. And, unless this gathering work by the Gospel goes on, our churches must decline. Oh, brethren, may we so faithfully preach the Gospel; may the Spirit of God so effectually work by the Gospel; may the Church so watch and plead for souls, that there may be a large ingathering of sinners to Christ. Should we not hold united and special meetings for prayer for this one great part of the work—crying out, "Let thy work appear unto thy servants." Thirdly, look at the Church's work, it is thus expressed, "to give thanks unto thy Holy Name." Where the Lord has given a faithful minister of his own Gospel; where that ministry is honoured of God, should not the church give thanks unto Christ's most Holy Name? Ah, if this giving of thanks was more in happy exercise, and murmuring less allowed, surely the ingatherings would be more frequent. Last of all there is the closing work of the departing saints, they triumph in "Jehovah's praise."

Mr. Bennett, of Pimlico, addressed the meeting in a mellow and sacred spirit upon the Path of Life. We noticed the people received the exposition with great attention.

Mr. J. S. Anderson, on the Tree of Life, travelled from the garden of Eden, through the patriarchal and prophetic symbols, right down to the Patmos Revelation, and even up into the Holy Jerusalem, pointing out the spiritual riches which were derived from that Plant of Renown, which our Creator, God—our Eternal Father hath given for the health and healing of the nations. We thought that in reading, in recollecting, in uniting, and in quoting the Scriptures, Mr. Anderson is happily at home.

The Pastor, Mr. Robert Bardens, said: "About two years ago, I first came here to supply the pulpit, not anticipating I should stay three weeks. I believe it was God's doings." Mr. Bardens made a loving and hearty appeal to the meeting, as regards their state before God, expressing how much his heart yearned for the ingathering of precious souls to Jesus.

Mr. Ponsford closed with prayer another blessed season; and on the following Thursday evening, Mr. Bardens preached and baptized. The Church is growing, the Lord is glorified.

OUR SUNDAY SCHOOLS.

Not a very grand but really good meeting was holden, Tuesday Feb. 11, 1873, in Mount Zion Chapel, Stoke Newington. Mr. R. Howard presided, and pleaded for Sunday schools in a neat, pleasing, and effective spirit. Mr. Weight read a cheering report; and the children sung sweetly, evidently well-trained by their devoted superintendent. C. W. Banks said to carry on our schools successfully we require earnest *men*, sufficient *means*, intelligent and willing *minds*, and a kind, winning manner. Are there no good men in the neighbourhood of Stoke Newington who would gratefully work for the Lord, and for the benefit of the rising race, by turning in to help brother Weight and his friends to raise up a useful school there? Mr. Geo. Webb, the happy Baptist pastor of Camden Town, delivered an address full of love and truth, which encouraged the people greatly. Our brother G. Webb, gave us a solid and blessed sermon on the Sunday morning, for which we thank the Lord, and His servant too. Mr. John Wheeler, who is about to settle at Sudbury, expressed his hope that the Lord would incline the heart of his brother, R. Howard, to take the pastorate at Mount Zion, and prayed the blessing of Heaven might rest upon his ministry. Mr. Ryder opened the meeting with prayer, and closed it with a short discourse. Thus ended one of those seasons which help us on our way; and is sometimes found by

ONE WHO WAS THERE.

WEST HAM BAPTIST CHAPEL.—A tea and public meeting was held on Tuesday, February 4th, to commemorate the opening of a Sabbath School in connection with the above place of worship. The pastor, Mr. W. Bracher, opened the meeting, observing that after many desires to see a school, prevented only by circumstances over which they had no control, he was at last gratified

to see his wishes carried out. During his 15 years pastorate the removal of the debt on the building, together with the purchase of the entire freehold, had been accomplished. They had lately added a gallery and other conveniences at considerable expense. The school was opened on the 12th ult. with 35 scholars, increasing to nearly 50, being a pleasing result. Many kind friends had helped on the good work in a pecuniary way, by gifts of 50 Bibles and hymn books for the children, the same friends giving a donation towards the purchase of a scholars' library.—Lively useful and congratulatory addresses were delivered by Messrs. Anderson, Meeres, Flack, Griffith, Gray, and Brown, of Deptford, London, Bermondsey, and Forest Lane, and the children sang several hymns very creditably, they having had but brief rehearsals. A goodly number gathered at the tea, and the collection was very encouraging, seeing many friends were prevented from being present owing to the unfavorable weather.

SURREY TABERNACLE.—The first Sunday in February, Mr. Thomas Jones was the preacher; it was a most inclement morning; the snow had fallen heavy and fast during the night and morning, and many persons were unable to get out; in fact our good brother Jones got weather bound, and did not reach us until after the service began. We were exceedingly pleased to see him looking so well when he did arrive; the people "heard the Word gladly" as delivered by our loving, amiable, kind and generous brother. If all our ministers had the same loving spirit, the same happy disposition, the same determination to do the Master's work in the Master's spirit, as our friend has, what a happy body we should be; he is the very personification of Christian love, and benevolence. The next Sunday Mr. Godwin came again "without any heads and tails;" but I must not say anything this time about him. The third Sunday we had another clergyman of the Church of England, Mr. (or the Rev.) James Battersby, perpetual curate of St. Simons, Sheffield. I believe, Mr. Editor, you once had nerve enough to publish a small pamphlet entitled "Ten Reasons in Favour of Church and State." That certainly was a bold step for one holding the double position of a Strict Baptist pastor, and an editor of a magazine representing such Churches to take. I think some of your "brethren were sore wrath with you;" and you were beaten with many stripes for telling what you believed was the truth. One of the arguments in that tract was the sound doctrine of the Church of England; and another reason why you could not "pull her down" was the many good and gracious men that had from time to time been found in her midst. Dr. Hawker, Watts, Wilkinson, and many others of sweet memory. Well we have had another good and great preacher who is a Church of England clergyman at the Tabernacle, this Mr. Battersby. He is a man of large mind; of bold, but becoming manner; a man evidently well versed in

the scripture; and for expounding and explaining the Word his mind seemed unlimited, and his matter exceedingly pointed and spiritual. I make no hesitation in saying, he is the best preacher that has yet supplied the pulpit at the Tabernacle. It is somewhat singular, but the truth is, the three most acceptable preachers have been clergymen of the Church of England; Mr. Rolliston, Mr. Bradbury, and Mr. Battersby. But we are in sorrow; death has visited us again; and this time our brother Butt is taken home.

MR. H. F. GRIFFIN, AND THE CHURCHES IN CANADA.

"The Canadian Baptist" of Jan. 30, 1873, gives the following:—Scotland. On Wednesday evening, the 15th, a very large donation party assembled at the parsonage to welcome to his new home their pastor, the Rev. H. F. Griffin. After filling the cellar, pantry, and wood yard with every necessary to the amount of over 80 dols. they took tea, every one appearing to overflow with good feeling the one to the other. Deacon Isaac Merritt arose and addressed Brother Griffin in a few feeling and touching words, wishing both for him and the church all the rich blessings of a kind and covenant God. In reply, Brother Griffin said:

"I feel deeply, more deeply than I can express, my position to-night. I came to this country a perfect stranger, with many fears and great anxieties, yet, from the moment I first made myself known to Brother Stewart, of Toronto, to the present, I have met with nothing but kindness and consideration. I never can forget that, though I am an Englishman, yet that I can claim very near relation to this great people, seeing that British blood flows in almost all its veins. I trust that the two nations may long continue hand in hand labouring for the good of our common humanity. I rejoice in the great respect I find paid by almost all classes to the religion of Jesus Christ, for sure I am, that a nation is only great in proportion to the depth and sincerity of her religious principles. May our union be long and lasting, and may many souls be won to the Saviour's kingdom. I thank you for this very practical evidence of your good feeling. I accept it not as charity, but as the free-will offering of a loving and devoted people."

The Canadian Baptist churches report great progress:—they appear to have the things we need, heavenly revivals:—ingatherings of souls:—and UNITED EFFORTS for the spread of the Gospel. We have quotations to make; from which our people will draw their own conclusions; we must confess the spirit of life and love exhibited by them is cheering to our almost frozen and isolated heart.

NOTTING-HILL GATE.—The early spring services in Johnson-street chapel, were February 16 and 18. Discourses were delivered by Messrs. G. Reynolds, John Hunt Lynn, and C. W. Banks. Mr. Thomas Jones presided over the public meeting, in the absence of the announced Chairman, T. M.

Whittaker, Esq., who was ill; which fact threw a cloud over our gathering. We pray the Lord to recover, and very long to spare, our esteemed friend, Mr. Whittaker. Mr. Robert Bardens gave us a sweet opening of the Source of the Church's Salvation. Mr. Lynn defined the Righteousness of the Church in Jesus. Mr. P. W. Williamson presented to view the sanctification or holiness of believers in Jesus with much ability and clearness. C. W. Banks said a few words on Redemption. At Silver Street Baptist Chapel Mr. R. G. Edwards is preaching with pleasing hope of raising up the cause which during Mr. Crumpton's illness rather declined. Notting-hill does not appear a very fruitful soil for Strict Baptist Churches. Mr. Henry Varley's Tabernacle, and all his mission work, goes forth successfully. Mr. G. W. Lewis has a flourishing institution. Mr. Saphir, a converted Jew, is gathering multitudes. The different churches, episcopal and congregational are largely and fashionably attended. Notting-hill must not be written down an irreligious district; thousands upon thousands attend the means of grace; but, in no part of London, are the Strict Baptists less encouraged than they are in those immense localities called Bayswater, Kensington, Hammer-smith, Brompton, and their surroundings. The church which Mr. McCure left at Rehoboth, Princes Row, Pimlico, is surely blessed of the Lord. We spent one Sunday evening with them; the place was crowded; the spirit of holy devotion appeared to run through the people; and we felt near the gate of heaven; Mr. Bennett, at Carmel, Pimlico, also, progresses; therefore, in the midst of those gigantic western suburbs, the Lord has His witnesses, and the Gospel is preached.

CAVENDISH, SUFFOLK—The first public tea meeting ever held in Baptist Chapel, Cavendish, took place on New Year's Eve. Many friends sat down to a good tea, well served by the ladies, who are friends of the cause. The occasion of this meeting was to re-open the chapel, after being closed for alterations, which alterations have been justly approved by many. A nice platform has taken the place of a narrow wooden box called a pulpit. Great praise is due to our highly esteemed brother, R. Page, through whose ingenuity and industry the change has been effected. After tea, our public meeting was well attended. Mr. R. Page took the chair. Brother Copsy engaged in prayer; the chairman gave an address relating the leading circumstances that had attended that place of worship for the last thirteen years; his address was listened to with great attention. Divine service is held here on Lord's-day evenings and Tuesday evenings; the greater part of the attendants are members and friends of Clare and Glensford Baptist causes, who reside in Cavendish. The services are now principally conducted by brother Page, whose heart and lips the Holy Spirit has opened to testify of the Gospel of the grace of God: that his testimony may be owned for great good, is the prayer of many saints. After the chairman's address, brother Kemp, of Glens-

ford, gave us an address full of good wishes and good council; brother G. Firbank, of Cavendish,—whose labours in the singing department and in the prayer meeting are very serviceable—gave us an address upon the discouragements and the encouragements which he had witnessed since his connection with the cause; then brother Wilson, of Clare, gave us a speech upon Place and Time. Respecting the place he said there was much that was pleasing and suggestive; the purpose for which it was set apart was pleasing—God's glory and His people's benefit; the improvement recently effected was pleasing; the Divine presence enjoyed in it was pleasing—the union so visible among the people; 'twas pleasing to see members from the three aforementioned causes all as one. The place and meeting was not only pleasing, but suggestive; the place having only one door reminded him of only one door into heaven, which was Christ; of the Church visible, only one door which was baptism; the people assembled were suggestive—three in one—three causes joined into one assembly reminds us of the Trinity, Three in One, One in Three. Respecting time, the speaker said it being New Year's Eve he would bring their attention to some of the interesting eventides named in the Bible. A desire, after the close of the meeting, was expressed by brother Kemp that the address could have been taken down by a reporter, thinking that others might be interested thereby. The meeting being brought to a close by singing and prayer, the happy people expressed a wish that the meeting might continue till midnight; others said it was the best meeting they ever attended; the sweetness enjoyed that night will be long remembered by many. That the God of all comfort may bless the people with many more such enjoyments, is the prayer of—**ONE WHO WAS THERE.**

[We do rejoice to find brother Page is in the good work. When a transparent, genuine Christian man can stand up in his own village, and preach Christ to his neighbours, there must be a blessing.—ED.]

EBENEZER OF PRAISE.

[The following lines were composed by brother G. White, of Woolwich; and were read at the annual meeting of the church and congregation, in St. James's Place, Plumstead. Pastor—Mr. J. Warren.]

Another year has gone its round,
Yet we, a little band are found,
Thankful past mercies to review,
And raise our Ebenezer too.

God has been pleased our souls to bless,
He crowns us here with much success;
Seals to the ministry He has given;
And angels have rejoiced in heaven.

To see some wanderers return;
To see some heirs of Glory born;
Well may they strike their golden lyre,
And tune their harps with holy fire.

And shall we not rejoice to see,
This church arise?—in love agree?
And help each other on the road,
That leads to heaven: that leads to God!

PULPIT PRESCRIPTIONS. No. I.

Kind Joseph Wortley, as the Lord hath set thy heart and soul on Himself, and on His work, let me intreat thee to pray earnestly for the following, among many things, most needful.

1. Pray for the silent habit of clear, consecutive THINKING. Go into the work of thinking with all thy might. Let not tattling, and empty talk, absorb thy time and mind; but, secluded from the world, think upon His name.

2. WALK WITH THE LORD; talk much with Him, and with thine own soul also. Aim to realize that high tone of mental and spiritual business the Psalmist describeth, where he says, "My meditation of HIM shall be sweet."

This happy conclusion of the Psalmist's was the result of two *previous* exercises; and these you must well ponder over, and practice too. The first is in the nineteenth Psalm—"Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my strength, and my Redeemer." There is his *prayer*, that all his heart thinking, and all his public speaking might be acceptable in the sight of a holy God.

Then, in the forty-ninth Psalm, our glorious Lord, in the spirit of prophecy, gives us the blessed *pattern*. He says, "My mouth shall speak of wisdom, and the meditation of my heart shall be of *understanding*." The heart must be enabled to dive deep into the mysteries of Divine Revelation; or, like some we know, the talker is a mere *re-peater of himself*, and of some theological outlines he has picked up, and worn threadbare a long time since. You must have the prayer, the pattern, and the prophecy together, then the people will *PROVE* the truth of your discourses; and, as one said to me, "*you have not been in the chapel at all to-day; only your MASTER has been here.*" Like Arthur Cleveland Cox, may we cry out—

"Give me, Thou glorious Lamb of God,
Daily to walk where Thou hast trod,
And in adoring rapture grow,
As in Thy lowly steps I go.
Give me to ponder, more and more,
Thy words, and Thy example's lore,
That walking here, my God, with Thee,
Still as my days my strength shall be."

Secondly, I will exhort you to wrestle hard for a rich *Freshness of Soul*, by the incomings of the opened Word by the Holy Ghost. This has been a marvellous blessing to me for many years; that word Jesus spake has been realized—"it shall be in you *as a well of water, springing up into eternal life.*" To be anointed with "*fresh oil*" is so rich and blessed.

Thirdly, for a *Fulness of Mental Power*: Fourthly, for a Happy Freedom of Speech:

And fifthly, for the felicity of faith in, and fellowship with the Lord. These are qualifications for the ministry no man sent of God can do without. That many run without them, and consequently fall and fail, is lamentably true.

I cannot in this note define the three last-

mentioned blessings; look for it the next time you hear from your friend, C. W. BANKS.

LEICESTER.—The late Mr. Chamberlain's chapel is a commodious and comfortable place to worship God in, but it is nearly empty. Phœbe Brown's little hymn is suitable for the people there. She says:—

"O Lord, Thy work revive
In Zion's gloomy hour;
And make her dying graces live
By Thy restoring power.

Lord! lend Thy gracious ear;
Oh, listen to our cry!
O come, and bring salvation here!
Our hopes on Thee rely."

If the chapels of truth in Leicester are getting so empty, why do not the ministers and believing people meet together, and, in prayer to our Great High Priest, and in *practical* efforts to carry the Gospel out to the masses, co-operate as the heart and hand of one man? Nay; they will not do this. The late Mr. Chamberlain, of blessed memory, would lock his pulpit up when he left home; excluding everybody from that sacred place. Paul would not have done that. When ministers stand as popes and as severe judges, their causes are sure to fail. It is said, "Mr. Hazlerigg gets all the people." We do not believe it. At any rate, the exclusion of all means to spread Christ's gospel always has been followed by a winter of desolation. Let the bitter and the bigoted beware.

CHELLENHAM—Bethel Chapel, February 11, a lecture was delivered to a large audience by Rev. S. A. Walker, of St. Mary's-le-port, under the presidency of H. J. Willmott, Esq. The lecturer expressed his opinion that the question of Romanism and Ritualism would tend to bind them together as Christians, and that it was a subject which required great consideration, and attention from them. He related his experiences of Rome some few years ago, showing the absurdities there practised. In Rome he said there were 366 churches for between two and three hundred thousand people. Ten thousand of these are priests, and forty thousand in some way connected with the church. At the time the lecturer was in Rome there was no such thing as a Protestant church, and he related the troubles which befel Mr. Lewis, a Presbyterian who held services in his house. He pointed out that everything was done to show the holiness of the city, and said that at every corner the visitor was sure to meet friars who present a most disreputable appearance. At the close the lecturer asked his hearers to consider their privileges, especially of having a full, free, and everlasting Gospel preached to them by their minister, and other ministers of the Gospel, and join against Rome's aims, and take the Gospel for their standard. At the conclusion, a collection was made in aid of improving the chapel, &c., the amount altogether, with donations promised, including £5 from the chairman, amounted to about £35. Will friends help? Contributions received by
Mr. J. FLORY.

Cheltenham.

MR. JOHN BUNYAN McCURE AT
CAMBRIDGE.

[Miss Esther Favell, a long standing and honourable Member of Johnson Street Baptist Church, Notting Hill, has given us a letter from her brother, Mr. Joseph Favell, a most esteemed deacon of Eden, Cambridge, from which we quote the following]:—

“ You will be wondering how we are getting on with our new Minister, Mr. J. B. McCure. I do not know if you have heard him, but if you have, you could not fail to observe his loving spirit; he appears just the man for us: we have been racked by dissensions; he comes with the Gospel of peace, and speaks words of peace and love to us; it seems like oil upon the troubled waters; it calms the troubled surges. Verily, like Zion of old, we passed through fire and water, but the Lord has brought us into a wealthy place. Yes, our minister is a man of truth; he is blessed with much freedom and ability to declare that truth; and having had a liberal education, he sets it before the people in an intelligible manner. The congregations are excellent; the Word is blessed to many; several have migrated from other Churches, and one is now waiting for baptism; she has given a pleasing testimony of the Lord blessing the Word to her own soul; may this be but as the drops before the coming shower! May the Holy Ghost from whom the life and vitality of the Church proceeds, descend in all his quickening and life-giving power, that there may be a great shaking amongst the dry bones of Israel, so that many shall flock to Zion, as doves to their windows.

I must tell you our dear minister, although he declares unto us that which he has received of the Lord most energetically and earnestly, is still, very far from being strong; he has served us in much weakness of body; and his nervous system has received such a severe shock, that I fear it will take a long time before it regains its equilibrium.

No doubt you have the account of the recognition services; the oldest amongst us does not remember such a gathering; the aisles and pews were crowded. Our Pastor gave us an outline of the Lord's dealings with him in *providence*, in *grace*, and respecting his call to the ministry. We had a capital chairman in Mr. Thomas Jones. It would have done your soul good to have seen our senior deacon of 83 summers give our dear pastor the right hand of fellowship in the name of the Church. It put me so much in mind of good old Simeon with the infant Saviour in His arms, saying—“ Now, Lord lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.” The Church he had lived to see just emerged from her troubles in the settlement of a man of truth; and now he seemed willing, yea, *waiting* to depart. It was a *sweet*, a solemn, and an impressive season; and many found it good to be there.

May that peace that now attends us *continue*; may the God of peace abide with us.

The Lord bless you with much of his presence; and those in Church Communion with

you; and when you enjoy nearness and precious communion with your risen and ascended Lord, *remember me*. Your affectionate brother,
JOSEPH FAVELL.

ORPINGTON, KENT.—Ludgate Hill, Monday, December 9, 1872.—In a semi-tunnel, waiting until the lords of the iron-line, and the kind providence of God, take me to St. Mary's Cray, for Orpington, where I am to speak twice this day, and collect for dear pastor Willoughby, if the people have any bowels of compassion for a beloved minister of Christ who “ did his best ” to serve the church while health and strength continued;

But now at anchor laid,
He is sometimes afraid
Lest after all—
When God shall call—
“ *Found wanting* ” he shall be.
Such fears our souls will try
Until we come to die;
Then, bidding all good-bye,
Mercy will take us high
Above the reach of all
That now doth us befall
In these lowlands of sin.

All day yesterday I was in Jericho; there I had a glimpse of the mystery of faith—the mystery of Jericho, and the mystery of Rahab; but these views I hope will become brighter in some other pages. Now we are off to Orpington; what there awaiteth me I may record another day.

Tuesday, December 10, 1872.—Yesterday I found the cottage in Mary Cray where dear Willoughby lays in his bed under affliction. Had some quiet converse with him; then went to Bethesda. There I found that dove-like brother Thomas Whittle. He read, expounded, and prayed. I preached twice, had solemn feelings in prayer in the evening. After service walked to brother Willoughby's again. Had liberty in prayer by his bed-side. He told me the last text he preached from was “ He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” Brother Sales and I left him in peace. Our services were pleasant, and some little help was afforded our brother Willoughby. Kind brother Whittle made a little collection for him too. It did rejoice my heart to see CHARITY out on her walks. I think she is the most lovely of all heaven's delightful family. After all was over, I started for home, and reached it safely, by walking, waiting, and rail-riding at 12.30 this morning; so on Monday I was favoured to work about sixteen hours: is this what the gentlemen clergy call being “ Mondayish ? ” The little churches around here are spoken well of. Brother Ballard, of Farnborough, is becoming quite a bishop—they are building for him a little palace. Brother Clinch, at Down, is doing well, growing and progressing; mercies attend his path.

IVINGHOE. — The late Mr. R. Searle was baptised by Mr. Collyer, the long known and much esteemed pastor of the Baptist Church at Ivinghoe, Bucks. “ Many days have past since then ! ”

EATON BRAY.—Providence Baptist Chapel.—Dear Brother Banks,—I beg to inform you of the death of our dearly beloved pastor, Mr. William Yeulet, of Winslow. He fell asleep in Jesus, Sunday morning, February 16th, 1873, aged 33 years. Our loss was his gain. He was interred in Winslow churchyard, February 20th. The deacons and several friends followed him to the grave. Mr. Yeulet took the pastorate at Eaton Bray, August 1st, 1869, and continued to January 26th, 1873. He was a talented and deep taught young man, strong in mind, straight in truth, far beyond his age in christian experience, altogether qualified for the ministry, but he laboured under great weakness of body. The words of Toplady were often quoted by him:—

“Rock of ages, cleft for me,
Let me hide myself in Thee.”

It pleased the Lord in a measure to bless his labours, to the salvation of precious souls. During his time he baptized twelve, and they now walk honourably in their profession. We believe the fruit of the grace of God is sown in the hearts of several more. They are like mourning doves; they are hovering about our tabernacle, and have an anxious desire to live and die with the people of God; but, like Mr. Fearing, they fear to presume. We pray the Lord to take away this obstacle, and with his love constrain his little ones to come forward and say with the Psalmist of old: “Come and hear all ye that fear the Lord, and I will tell you what he hath done for my soul.” We are now walking under the dark cloud of sorrow, and are now like a flock of sheep without an under shepherd to go in and out amongst us.—**ONE OF THE FRIENDS AND A LOVER OF TRUTH.**
[We sincerely pray that the hereaved and much honoured church may soon have another God-sent minister and pastor.]

NORWOOD.—A new baptist cause is rising in this fashionable southern suburb. A generous invite has been given to Mr. Pung to settle with them as pastor; but, whether he can leave his much-loved charge at Cottenham, is a serious question. If he cannot, we anxiously desire for the good Norwood friends a pastor worthy of the position they so much wish to be occupied. A gifted and Godfearing minister of Christ would here find an extensive and useful sphere of blessed labour. But, where to find these well-qualified servants of God, is the difficulty our Churches have to contend with.

HERTFORD.—“An Old Friend” says, “R. Bowles, pastor of Ebenezer Church has been cheered by a handsome present from his people; and, after several years ministry is still upheld with hopeful prospects for the future. Our neighbours at Ware are not so abundant in ingatherings as we could desire; still they hold on in the truth. Do you know, we consider our Ebenezer Church at Hertford was planted in 1773, hence we are one hundred years old this year. Of our centenary anniversary you may hear more yet.—[We hope we may.—ED.]

HAYES TABERNACLE.—“A Silent Observer” says, Hayes Tabernacle presented a most pleasing sight on Friday, January 10, 1873. It was the day for distributing the gifts and prizes to the Sunday school children and on that occasion nearly 230 boys and girls assembled. A party of the youngest met early in the afternoon, and the elder boys and girls in the latter part of the afternoon. From a Christmas tree; and a table well loaded, were distributed articles of comfort, of clothing, and of every kind of interest, and use, with books, Bibles, &c., &c. These presents had all been provided by the friends who take a lively and untiring interest in the temporal and spiritual welfare of the people; and of the causes of God and truth at Hayes Tabernacle. It was a sight enough to make any one weep for joy to see and hear the beloved pastor Bardens and the friends, talking to and encouraging the children, to whom were given (besides all the valuable articles), nearly 200 bags of nuts, oranges, &c. Words of caution, of comment, and of sound christian exhortation were administered; with simple fervent prayer that a divine blessing might attend the whole service, which was supplemented by a bountiful tea and sweet singing. The death of one dear little scholar at the time rather solemnised the gathering.

HAMPSTEAD.—DEAR BROTHER,—Our highly esteemed brother Trotman, many years deacon of the baptised church of Christ, Ebenezer Chapel, Hampstead, having died suddenly, February 13, 1873, his eldest son requests me to send you the following for insertion.—“My honoured father has left off praying and has commenced praising. For a very long time his soul was founded on the Rock of Ages, and his constant petition was,

‘Rock of Ages shelter me,
Let me hide myself in Thee.’

Now he has climbed the mount, and is beholding the glory! The Lord be praised.” May our God raise up many more such solid and judicious officers in Zion!—**JOHN DIXON.**

BROADSTAIRS—Peace and internal happiness experienced in the church here during 1872 is, we hope, an indication of more special blessing. We had no seat rents, collections, or salary during the year; and yet the pastor was supported, and the usual expenses met without the least uncomfotableness about money. Our trust is in God. “Hitherto the Lord hath helped us.” We are sneered at, and designated the *Favoured Few—The Elect*, etc. We want to repair our chapel for the coming watering season—Who will help us?

STURRY near CANTERBURY.—Our afflicted brother, Samuel Foster, writes to announce the death of that steady and earnest friend to Christ’s gospel, Mr. Fulforth, well known to many of the Lord’s servants. Of his life and peaceful end we desire to give a true report.

MR. J. S. ANDERSON, MINISTER OF ZION CHAPEL, DEPTFORD.

[Some few years since, I was preaching at Woodford, in Essex. Before the afternoon service commenced, an Independent Minister came into the room, and rather abruptly asked, "Are you Mr. C. W. Banks?" Yes sir. "You are a Baptist, I believe?" Yes sir. "Ah!" said he, "you Baptists are mostly made up of two classes; the one I call *mud-larks*, the other *sky-scrappers*." I admitted there might be some dreadfully deep men, who dwell principally on internal dark experiences, who justified his remark; and there have been others who soar—or have tried to soar—with abstruse theories; making *their* supposed knowledge to be a standard or test of every man's faith; but, I confessed I had no sympathy with these hyper, extreme men. In the report I gave of Mr. Anderson's meeting, I simply aimed to show that he was neither a mud-lark, nor a sky-scraper; but, a faithful, honourable, and useful minister of the Gospel. I ask that my report be carefully read again. The following note would imply that my kind intention has been misunderstood. But, wherein I have sinned I cannot yet discover. *The Earthen Vessel* was the only Monthly that noticed the meeting at all. I gave what I felt to be a fair review; and am grieved to find it has been wrongly construed.—ED.]

To the Editor of the *Earthen Vessel*.

DEAR SIR,—In your report of the meeting held in Zion Chapel, on Tuesday, January 7th, I am much surprised to find it stated that "Mr. Anderson (the pastor) is not extremely *deep* in experience, certainly; not extremely high in doctrine," &c. This is quite a mistake. There is nothing at all ambiguous in Mr. Anderson's sermons. Our esteemed minister *most certainly does* preach "*The Truth in its fulness*;" and he is as deeply experimental in his pulpit teachings as indeed was the Great Apostle to the Gentiles, and our great joy is that we see in him, (Mr. Anderson) "a good minister of Jesus Christ," and certainly one whom Paul himself would have designated, "A workman that needeth not to be ashamed, rightly dividing the word of Truth." My Dear Sir, what more do you want? * Hoping you will find room in your next issue for these few lines, I remain, dear sir, yours faithfully,

F. LONDON.

* In other words, I have said the same as Mr. London; and I really "want no more."

HERTFORD—Ebenezer chapel: the annual meeting of the members and friends of the above cause was held January 29. Mr. Bowles, the pastor, Mr. Sampford, of Ware, and other friends addressed the meeting. In the course of the evening a purse containing £17 was presented to the pastor, Mr. Bowles, expressive of their high esteem and appreciation of his labours. Five were received into the church on Lord's-day, February 2. Peace prevails, and refreshing seasons are enjoyed. God be praised.

LINCOLNSHIRE.—At Burgh-le-Marsh, on January 14th, 1873, a new schoolroom was opened in connection with the Baptist Chapel, when three sermons were delivered by Mr. Briscoe. A number of friends assembled, and a profitable time was spent; excellent tea was provided by the ladies. It was gratifying to the honoured pastor (Mr. Newbold), to his worthy deacons, and to all that love the Lord, to witness the peace and general good feeling that was displayed by the vast assemblage. The friends at Burgh have long felt the need of a separate room for the Sabbath school, which they have for several years held in the chapel; and although somewhat inconvenient it has been made a blessing to many children. Through Divine mercy, the writer can testify of his personal advantage, by attending that instruction many years ago; and would say to the teachers, "Be not weary in well doing." Since I have been a Sunday School teacher, I have found there are many things to annoy; much self denial is required; still, it is good for the soul to be thus engaged. I hope this field of labour, which our Brother Newbold, has entered upon, may be a fruitful one; that he may be the means, in the hand of the Lord, of bringing many precious souls to a saving knowledge of our Lord Jesus Christ, for that is his desire. The improved state of the Church (when compared with what it was for some years past) is an unmistakable sign that his coming to Burgh was of the Lord, therefore let us praise our God, who removeth the candlesticks according to His own pleasure. Burgh has been favoured with blessed men in its day: good old Benjamin Joseph Bull was for many years the successful pastor, and is buried near the door.—JOSEPH. [This Baptist cause has existed over 200 years.]

NOTTINGHAMSHIRE—The whole affair is in every sense so dangerous, we have looked at it with terror. The only word we have, as yet, is, "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, COME OUT from among them, and be SEPARATE, saith the Lord; and TOUCH NOT the unclean thing; and I will receive you." There are only three classes of characters in this world:—1. Those who always walk away from God. 2. Those who PROFESS to walk with Him, yet turn aside to their crooked ways. 3. Those who walk uprightly, see Psalm lxxxiv. and cxv.

WEST END, TRING.—Brother Baker is happy in the gospel, here; but the church desires to remove their debt off, and if any sister churches would lend our minister, Arthur Baker, their chapel, to deliver his lecture on his life as a soldier, as a converted sinner, and as a minister, it might benefit the churches;—befriending him, and help us off with our burden.—[We think this a good suggestion.—Ed.]

HALLING, near ROCHESTER.—Br. Banks,—Cannot something be done to assist little causes of truth? I have for four years borne a heavy burden, as regards God's cause here. I have tried hard to obtain suitable preachers; I have failed. Standing alone, as I do, with a young church, in a population of 2,000 souls, it grieves my heart to close, after labouring so long for the good of the people; but my means tell me we cannot hold out much longer. At times my God declares He will provide. Is there not a man, or men, to be found with a little of this world's goods, that could come and speak in His dear name, trusting wholly in God to provide? We are willing to do all we can. If a man could be found that has part of a living coming in, I doubt not a good cause might be raised here.

W. G. RAYNER, SENR.

Halling, near Rochester, Kent.

[Halling is a field for a minister who loves Christ—who aims to win souls. Where can such a man be found. "A man in whom the Spirit of God is."

READING.—A new baptist interest has commenced at Reading, under Mr. Pearce's ministry, which is in fact a division from Providence, and which we cannot look upon with thankfulness or hope. When a minister has stood some years with a church in a town like Reading; when that church has done its utmost to comfort and help their pastor; and when all see that under that ministry the kingdom of Christ is not visibly extending; it appears to us a serious course to weaken a long-struggling cause by dividing its interests. Better do as Frank Griffin has done—*emigrate*, rather than *separate*. Messrs. Aickman, Burbey, and Francis Collins have gone to the help of the new division. If all this be of the Lord, good will come of it to some precious souls. Time may tell the issue. We watch such movements with fear. Providence church is the original, the legitimate, the much-tried strict baptist cause in that highly important town. We are thankful the church there is supported; and, at their meetings, the Lord's presence is realized. We believe a pastor after God's own heart is in store for them.

SUDBURY.—Mr. E. Debnam has resigned the pastorate at Ebenezer. This has been a painful step to our brother Debnam, who has for many years laboured in the gospel. We trust a gracious providence has for him another sphere of happy work. Mr. John Wheeler, a native of Sudbury, is expected to settle over the church at Ebenezer—may the Lord make him even more successful than he was at Sible Heddingham,—which church he left, to the sorrow of many. During the five years Mr. John Wheeler has resided in London, he has been constantly employed in serving churches in different parts; and very gladly have the people heard him. He has thereby learned much and is well fitted for a pastorate where truth, love, and unity abound.

CHATHAM.—On Feb 10th and 11th, Mr. George Reynolds, of Stepney, delivered two interesting lectures in Enon chapel. Subject on Monday was "The Ancient British Church; or, Where was Protestantism before Luther?" Mr Reynolds noticed, 1st, the original inhabitants of Ancient Britain; 2nd, the introduction of Christianity into Britain, in the 1st century; 3rd, the evidence of the existence of a church in Britain for the first twelve centuries; 4th, the distinction between the Ancient British Christians, and the Anglo Saxon converts; 5th, that the doctrines, ordinances, and order of church government in the early church was in accordance with the teaching of the apostles, and as now held by the particular baptists. The subject on Tuesday was, "The Nature, Designs, and Effects of Popery." The chair was taken by W. F. Edgerton, pastor, whose ministry is owned and blest of the Lord, in the conversion of sinners, and the comforting of God's people. OMICRON.

[We are persuaded, if these lectures could be delivered by Mr. Reynolds in all our chapels, with God's blessing, they would not only promote the highest interests of the nation, but the hearts of all our Strict Baptist ministers, and members would be powerfully confirmed.—Ed.]

NORTHAMPTON.—Mr. Editor,—In answer to the question, "What has become of the new chapel built by Mr. Leach, and opened by Mr. Philpot?" first, correcting a mistake, the chapel was opened by Mr. Wells and Mr. Bloomfield. Mr. Wells preached two excellent sermons (which were published in a double number of the *Surrey Tabernacle Pulpit*, 400 copies of which were disposed of by me). Mr. Philpot preached one of the Anniversary sermons two years afterwards. For nearly eight years after my leaving the town, the pulpit was occupied by supplies. In the Spring of 1871, Mr. Shelton, of Ely, received and accepted a call to the pastorate; but after a few months some persons became dissatisfied, left the chapel, and opened a room in the Corn Exchange. It would not be treating a brother fairly, did I not add upon the authority of a former deacon, whose judgment is to me satisfactory, that Mr. Shelton is a man of God, and one decided for the truth, so that visitors to the town will find the trumpet gives no uncertain sound at Providence Chapel, Abington-street. Should your correspondent desire any further information, I have no doubt he will be supplied with it by writing to Mr. Strouler, Victoria-street, Northampton.—Yours truly, Swavesey, Cambs. W. LEACH.

SUTTON-AT-HONE.—For many years Mr. J. Neville has been preaching the news of salvation by the free mercy of God, to many sinners and saints in Sutton-at-Hone. The dear pastor is now laid down in affliction. We pray that he may be restored. Our deacon, Mr. James, has visited him, and supplied the pulpit; he found the cause flourishing, and the afflicted pastor in a patient waiting the will of his Lord.

BECCLES, SUFFOLK.—A tea meeting was held at the Assembly Rooms, Beccles, on January, the 16th, to celebrate the second year of Mr. J. Blake's ministry in that town. Brother Sears, of Laxfield, gave an earnest and interesting address. He remarked that when Mr. Blake came to Beccles he HOPED the Lord had sent him. When he came to Mr. Blake's and saw the revival that had taken place amongst them he THOUGHT the Lord had sent him; but now seeing the evident blessing and prosperity with which God was still crowning his gospel amongst them, he was SURE God had sent his Brother Blake among them. Brother Knight, of Lowestoft, in an able speech described the working side of christianity. Both deacons of the church also addressed the meeting. Brother Read (senior deacon) presented Mr. Blake with a beautifully worked silk purse containing sixteen sovereigns, as a new year's offering from an unceasingly attached people. The attendance was very large, and the meeting throughout of an enthusiastic character.

Notes of the Month.

NORTH AMERICA.—James Facknell, of New Jersey, is preaching the Gospel at 18, Bank street, Newark. His letter and book lead us to believe him to be a genuine, truthful, and a perfectly original minister.

HOMERTON.—Enditer says—"We don't mean to accept the resignation. See 'Letter to Winchester,' and ask yourself if such a man is to be laid aside."—[We long to read "the lion-like letter," but at dying beds, and much more solemn work we are now employed. We never could fight half so hard as some.]

BROOKLYN, NEW YORK.—Mr. Lee's letter, and query as to when we shall sail for America, thankfully received. We are anxious to review the churches in United States; but we require more material. Our readers over the Atlantic can assist us.

SWINESHEAD.—Our pastor, Mr. Hawkins, has been much afflicted in his eyes: we hope he will soon be healed. Brother Jabez Whitteridge being engaged preaching and baptizing in the country, could not attend Brother Crowhurst's anniversary. Mr. Applegate corrects Mr. Stringer's meeting; says chapel was not full. Mrs. Baldwin was not present.

SIBLE HEDINGHAM old Baptist Chapel is almost deserted: how sad! Why is this? New Baptist Chapel has a good gospel preacher, and we hope it will flourish. J. Smith proclaims divine truth at Yeldham; and Joseph Beacock preaches Christ, the Lord, and the sacrificial Lamb, in a large room. So Essex is not without faithful witnesses.

CHURCH NOTES.—Ebenezer Sunday School, Stonehouse, held meeting for parents, teachers, and friends, in January. Pastor Carter gave us some kind words. Mr. S. Milner was not able to preside over Keppel-street Sunday school meeting, but Dr. Cooper efficiently filled his place; the results were pleasing.

TRING.—Ebenezer Green was buried by Mr. Waterer, Feb. 3, 1873.—A. Baker's note directly.—We think W. M. wishes Mr. Burrell at Akeman street; but Watford is his home.

KEDINGTON.—DEAR BROTHER,—The business I was formerly in at Great Yeldham was the one alluded to in your February number, which I have left for a smaller one here, which, I trust, by the Lord's help, I shall be able to manage with the work of the ministry as well. My ordination will take place shortly; due notice will be given you. My dear Master is blessing the word here; some are quickened; on Sunday week, two were brought to the spiritual birth; these things lay me low at His feet, adoring His love, grace, and mercy, to use such a contemptible worm as an instrument in His hands, I feel more in love with the Truth than ever. The Lord bless you, so prays, Yours faithfully,
JAMES D. BOWTELL.

Deaths.

Mr. THOMAS TROTMAN died February 12th, 1871, aged 78. He was for nearly 40 years deacon of Ebenezer Chapel, and left a good report for a humble and godly walk, and sweetly fell asleep in Jesus after a few hours illness.

DIED, January 27, at Beverley, Yorkshire, Arsenath, the wife of Thomas Loft. Just previous to her death she exclaimed, "Though I walk through the valley of the shadow of death, I fear no evil."

THE widow of the late godly William Skelton died without any apparent knowledge of it, Nov. 9, 1872. "Mercy" has our deepest thanks. Her nice letter shall appear.

DIED on the 10th instant, Daisy Ethel, the dearly-loved child of John and Rebecca Puttman, of Norway House, Stockwell, aged one year and five months.

DEATH has just taken off two eminent doctors of divinity—Guthrie and Hayercroft. The first, a Scotch clergyman; the last, a Baptist minister. The great king of terrors is no respecter of persons; but this appears a time when the highest heads are suddenly laid low.

THE widow of the late John Neve says, "My dear husband departed this life about four o'clock this morning, February 15, 1873. After he was taken for death he said, 'happy! happy!' I said 'you are happy!' He said 'yes!' He said to me and Johnny, 'forsake the evil; cleave to the good. Tell my boy Walter.' Afterwards he was sorely tried with doubts; but I feel satisfied they were gone, for he cried 'victory!' Both Mrs. Elkins and myself read the Bible to him for hours; which he was most anxious for us to do. He turned on his side as though going to sleep, and passed quietly away. I am glad Mr. Banks saw him. I should like Mr. Banks to speak over the grave."—[Mr. John Neve first heard C. W. Banks to his soul's good in Iron-Bar lane, Canterbury, 35 years ago. He was a silent follower; but his life and death we will record another day.—Ed.]

“My Beloved.”

BY MR. JOHN WARBURTON.*

“Come, my Beloved, let us go forth into the field ; let us lodge in the villages ; let us get up early to the vineyards ; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth ; there will I give thee my loves.”—Song of Songs vii. 11, 12.

THIS afternoon there were two or three portions of God’s word abiding on my mind, and I could not tell which I should read ; but by and bye this one seemed to be uppermost on my mind, “Come, my beloved.” Some of you may be ready to say, “I should have thought, sir, you could have easily have found a text, and have brought your thoughts on it, and there have kept your mind.” No, my friends, I cannot do that ; I am not my own ; I confess to be the Lord’s servant, and I must go just as He will have me to go ; He must supply me and furnish me. Why, beloved, I am obliged to look up to the Lord for everything I need. Dear brethren in the Lord, I feel more dependence on the Lord now than ever I did in all my life. I do not seem to take one step in providence and in grace without His direction. The cry of my heart is continually, “Lord, hold thou me up ; direct me to do and say that which is pleasing in Thy sight.”

As I have read the words, I hope the Lord will give me a few words to say on them, and that He may bless the same to your hearts and to your souls, so that you may find it good to be here ; and that His love may be shed abroad in your hearts : then you will need no advice from me on whose head to put the crown ; you will put it on the head of Him who was once crowned with a crown of thorns to save your souls from everlasting loss.

In the first place, we will look at the *title*, “My beloved ;” then, secondly, there is the *invitation*, to “go forth into the field, and to lodge in the villages ;” thirdly, there is the *inducement* held out to “get up early to the vineyards, and see if the vine flourish.” And, lastly, there is the *promise*, “there will I give thee my loves.”

Beloved, it appears to me that the Lord Jesus Christ is the **SPEAKER** ; that He is saying to His church, His spouse, “Come, my beloved.” If we look to the verse preceding our text we find the spouse is the speaker and she says, “I am my beloved’s.” How was it she knew this ? The fact was this, she had felt something of His love shed abroad in her heart ; He had given her some intimation of His lovingkindness and tender mercy, that she felt quite satisfied that He was her beloved ; she felt her heart and soul wrapped up in Him ; she felt she was the only desirable object of His love, and she could say with one of old, “Whom have I in heaven but thee, and there is none on the earth I desire beside thee.” Oh, dear friends, did you ever feel your souls so drawn out toward the Lord that you could truly say, “Whom have I in heaven but thee,” &c. Why if so, bless the dear Lord for it ; He is your beloved, your Saviour, your God. She says, “I am my beloved’s, and His desire is

* A sermon preached at the Surrey Tabernacle, on Sunday, January 26, 1873.

toward me." Then Christ, acknowledging it, He speaks her words, for they seemed to go into His heart, and draw out the love of His soul, for He directly says, "Come, my beloved." He gives her at once an invitation to go forth in company with Him. My dear friends, a child of God that can go forth in his mind into spiritual things, he must feel something of the power of the grace of the Lord Jesus Christ in his heart and soul. There is the title, "My beloved." Is it not remarkable and astonishing that God should call poor sinners such as you and me, His beloved? Does it not astonish our souls at times when we view what poor, worthless worms we are, and how unworthy we are of God's notice, and of the love of the Lord Jesus Christ—that He should condescend to call us His beloved. Now, dear friends, when did the Lord first begin to love His people? Why, beloved, His love is round as eternity. If you were to look at eternity as a round ring, you can neither find a beginning nor an ending to it. Just so is the love of God to His people; it never had a beginning, consequently He is called the everlasting Father, and the whole church of Christ are encircled in His everlasting love, that never had a beginning and never will have an end; loved before time, loved in time, and loved through time; loved in all trials, loved in all sorrows, loved in all temptations; why, bless you, at all times and in all circumstances the Lord loves His people. He deals with them in love, and all He does for them is in love. Does He chasten them? it springs from love, "for if you are without chastisement, then are ye bastards and not sons," &c. Let me tell you, poor child of God, if the Lord had no love to your soul, He would not chasten you in the way in which He does; He would let you go on in sin without stroke upon stroke; but He designs to save your soul; He loves your soul, therefore He visits your sin with the rod, and your transgressions with stripes, "nevertheless, my lovingkindness will I not take from him." Whatever frown may be on His countenance now, He may have hid His face behind a dark cloud so that you cannot see His face; you are looking at the cloud, and you are fearing that that cloud will break in all its vengeance on your head. No, beloved child of God, behind that dark cloud the Sun of Righteousness is shining in all His glory, and ere long He will arise on your soul with healing in His wings. If Joseph's brethren when they came to Him could have seen underneath that knitted brow the love of his heart, they would not have been so fearful and so distressed. Why Joseph had hard work to maintain that frown on his brow; his heart was ready to burst in affection when he was examining them; and when he called them spies, oh, how his bowels of tenderness moved towards them; how he longed to grasp them in his arms—to embrace them—to forgive them, and to shew himself as their brother; but the time was fast hastening on when he should make himself known unto them. Ah, poor child of God, does thy Saviour seem to knit His brow on you in providence and in grace? Do you see nothing before you but destruction and despair? Why, cheer up:

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

"Come, my beloved," the church, His beloved; He has given Himself, given His precious blood for her, and given her His precious promise. What is this precious Word of God written for but for the consolation

and comfort of His poor, despised people ! “ Come, my beloved, let us go forth.” What ! cannot she take a step without Him ? Cannot she go forth into the world ? Cannot she go forth in the things of time and sense without His power—without His holy influence—without His holy operations in her heart and in her soul ? No, beloved, for this is peculiar of the child of God : “ Without me ye can do nothing.” Christ Himself says so. A poor child of God cannot hope in God’s mercy unless the Lord works sweet hope in his heart ; he cannot believe his interest in Christ unless the Lord gives sweet faith in his heart and in his soul, and enables him to believe that his helpless soul hangs on the Lord ; in fact, he is obliged to look to the Lord to do all for him. Saith the Lord, “ Come !” Why there is power and there is majesty in the word. He says, “ My sheep hear my voice,” and they feel His voice ; it communicates willingness and ability ; the soul immediately rises up. So it was with Peter when he saw the Lord : “ If it be thou bidst me to come to thee on the water.” Come, then. Peter went out of the ship, and began to walk on the water ; but when poor Peter took off his eye from the Lord, and looked around on the situation he was in, he began soon to sink, like you and me, the moment our eye is taken off from the Lord ; what is to support us, and what is there to keep us up ? We begin to sink in gloomy fears in a moment ; but in Peter’s extremity came out the cry and supplication from his heart, “ Lord, save, I perish.” What a simple appealing to Jesus ! it was just what he felt ; he was just sinking, the Lord put forth His hand and caught him, and said unto him, “ O thou of little faith, wherefore didst thou doubt ? ”

Now, then, have you taken one step in faith, have you stepped out from the things of the world, have you stepped forth in love and affection into the new and living way ? if so, it has been in answer to the sweet invitation of our Lord Jesus Christ, “ Come, my beloved, let us go forth into the field,” and see if we can gather a little comfort and consolation, come in company with me, come and talk with me ; and as we talk—as we walk along—I will tell you my secrets. The Lord’s family, they are dear to Him, and “ the secret of the Lord is with them that fear him ; ” He opens the secret of His heart ; He tells His dear church and people the very thoughts of His heart. Let us go forth into the field of Providence, what a sweet and blessed field ! Beloved, in this large congregation there are many that have tasted that the Lord is gracious, and not only so, but have really and truly felt that the Lord hath been precious to their souls ; a knowledge of it will enable us to glorify God in our thought and affection when we are led to look back and see how the Lord has led us, and fed us these many years in a way of providence. Is it not marvellous how the Lord has led us ? Come, dear friends, may the Lord enable you to look back and see how he has dealt with you in providence. Perhaps there are some tradesmen here, you can look back when you commenced your business on a very small scale, when you were subject to much fear, lest you should make shipwreck of your faith and bring an open reproach on God and His truth. However, the Lord kept you seeking Him ; you have gone to your closets and shut to your door, and have poured out your heart and soul to God that He would be with you ; the Lord has heard your prayers, the Lord has answered them, and here you are to speak forth His

praises, and you can testify that He has been a God gracious unto you even in a way of providence ; that He has fed you and clothed you, and hath neither left you nor forsaken you. When Israel left his father's house it was under peculiar circumstances ; you know when he had his first night's lodging, he had a stone for a pillow ; the Lord showed him a ladder let down from heaven, the top of the ladder reaching unto God, and the foot of the ladder coming down where Jacob was, thus uniting heaven and earth together ; and so Christ, who is the sum and substance of that ladder has united God and poor sinners together ; being God He can lay His hand on Deity, and being man He can lay His hand on the sinner, and He brings both together, and causes them to rejoice in each other. When Jacob awoke in the morning how sweet had been his sleep ; oh, says he, "this is none other than the house of God, and this is the gate of heaven ; and he called the place Bethel." Friends, have you any Bethels, hath not God visited your souls in some secret spot where He has made Himself known unto you ? I know you have. "And he called the name of that place, Bethel, and he vowed a vow, saying, if God will be with me, and will give me bread to eat and raiment to put on, then shall the Lord be my God." But, Jacob, you will be industrious, won't you ? you will work, won't you ? if you are frugal and industrious, no fear of your getting on ; that is what men of the world say ; but, beloved, a child of God knows it is in vain to rise early or sit up late unless God blesses his endeavours ; he sits at the helm of the ship as a God of providence ; He rules and reigns, and He does with His children just as He will. "If thou wilt feed me with food convenient, and will clothe me, and I come again to my father's house in peace." What will you do Jacob ? Will you promise what wonders you will do ? "Oh, no,—Thou shalt be my God, I will worship Thee, I will follow Thee, and with the grace Thou givest me I will glorify Thee." Then, beloved, when God by His kindly interposition in providence had fed him, been with him, and done more for him than he could have expected, he remembered his vow, he did not forget Bethel, or the God of Bethel. It is sweet to look back now and then to see what God has done for our souls. When Jacob was about to depart from this world of sorrow, how blessed he was in his heart and soul ; death was coming on, and death had no fears for him. There is a day coming when you will shrink from death, there is no discharge from its due. May God grant, if it is His blessed will that you may be brought seriously to consider and reflect on the solemn circumstance of death, turn your attention to the God of all grace, cry to Him for His pardon and love, for He has said, "They that seek me shall find me." When dear Jacob came to his last end, death had no fears for him ; bye and bye Joseph brings in his sons that his father might bless them, he placed them so that the elder should have the right hand of the father, and the younger that he should have the left hand ; Jacob could not see at that time, but his God could see for him, he placed his hands cross wise, bringing his right hand on the head of the younger. My father, not so. Have you not sometimes when God's providential dealings with you have seemed to be going quite opposite to your thoughts and desires, have said, not so, Lord : put your right hand here. But saith Jacob, I know what I am doing, "I know it my son," and when he came to bless them, he saith, "The angel which redeemed me from

all evil (he does not say from all trouble, but from all evil) bless the lads." Beloved, when Jacob looked back to see what God had done for him in His providence, given him his long lost son Joseph, and Benjamin brought back again, he could say all had ended in peace, and all ended well. Beloved, you may depend upon it the deathbed of a child of God is a very precious spot. I remember seeing my dear father about three weeks before he breathed his last; with the tears running down his aged and Godly cheeks, he said, my dear John, who would have thought that I should have this peace in the article of death? I declare, my dear son, I no more fear death than I fear you; I cannot fear it. My dear father, I said, God has taken away the fear of death, and the sting of death. Yes, saith he, indeed he hath. When a poor child of God looks back when he is on the threshold of eternal glory, before he steps into the Jordan of death, and he looks back over twenty, thirty, or forty years of God's mercy, God's grace, God's kindness, and God's love towards him, how his soul begins to bubble up, there seems to be, as it were with his strugglings for his soul to leave the body, if there is a petition on the mind it is this, Lord, give me patience that I may wait the appointed time when thou wilt call my soul home; then it will be, enter thou into the glory of the Lord. Let us go forth into the field of providence; look at the spot where God raised thee from death in sin, and see how He has been with thee up to the present, and I am sure that you will crown Him Lord of all.

There is another field that I have sometimes gone through; I have gathered a few flowers in it and they have been very sweet and precious to me, and I hope you will gather a few flowers from it too; it is the field of what God hath done for departed saints that have left behind them a statement of what God did for them. A child of God takes down the life of a departed saint to read of the Lord's goodness and kindness, and as he reads, how his heart and soul is dissolved! and his eyes oft overflow when reading of God's kindness and love to his departed saints. We are told to "cast thy bread on the water." What bread? Thy experience, write out thy experience, publish abroad what God has done for thy soul; it shall be as bread when He hath taken thy ransomed soul home to glory, it shall be as bread to thousands of God's family that are walking through the path of tribulation; their souls shall be refreshed with what God hath refreshed your souls with.

I must tell you, my dear friends, that my soul has been refreshed this past week, in reading some letters written by your late minister, and I had no idea that that dear man had passed through what he did; as I read the exercises of his mind, as I read the sorrows and troubles, I never shall be able to express how my heart and my soul went out after him. I must confess many things hath prejudiced my mind against him, but all my prejudices went before the statements of the Lord's dealing with his soul, and I rejoiced in my very heart, and in my very soul, at God's goodness and kindness towards him. Oh yes, beloved, this is how God will work. When the dear man was about to face his God, and when the Lord had hid His face, the Lord had withdrawn Himself, why the dear man had nothing to support him from the suggestions of Satan, who was busy with him, as he is with us at times, that we have no religion. Ah beloved, but when we can find no religion, God can find it, God can find it, God can bring it

forth, and God blessedly and gloriously brought it forth, so that his soul rejoiced. I do not name this because I am standing in his pulpit ; I am not a man to flatter any one, but I would say it in any pulpit. I say it now in the warmth of my heart, and my affection for his memory, and for you as his people. Then, beloved, what a sweet field to range in, when we can take hold of some book that speaks of the Lord's kindness and the Lord's goodness to the saints that are gone home to glory. When we read of God's dealings with their soul (and our souls are travelling in the same path), and how God helped them through all their troubles, it encourages our poor hearts that He that helped them will help us ; that He that delivered them will deliver us ; that He that supported them will support us ; thus our heart is revived our soul is refreshed, and our hope is strengthened in the Lord. Then there is the field of grace. Come and view the grace, the rich mercy of our Saviour Jesus Christ ; see what he has done for the soul, to redeem it out of the hand of wrath, law, and justice. What a precious field to look at, is grace ! When He raised us up from death in sin. " You hath He quickened who were dead in trespasses and in sin." We never never shall be able to speak fully of His grace. Did you ever look back, poor child of God, to the rock from whence ye were hewn, and to the pit from whence ye were digged ; look back to the card table, look back to the theatre, look back to where you were in a state of sin, and there should you and I now be but for the grace of God. Thus the poet was made to write :

" Grace sought me when a stranger, wandering from the fold of God."

And grace stopped me in my mad career of sin and wrath, grace put the fear of God in our hearts, and grace will not let us go. And again :

" Grace, 'tis a charming sound,
 Harmonious to the ear ;
 Heaven with the echo shall resound,
 And all the earth shall hear :
 Grace first contrived the way,
 To save rebellious man," &c.

Such is grace ; it pardons the guilty sinner, takes away all our transgressions ; not only pardons our sins but justifies us also. Do you understand the doctrine of justification ? Justification is that, that declares a person innocent, and that he stands completely perfect. Why, say you, is there such a person ? Yes, the whole church of God, for He shall present them faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and evermore, amen. Why it is God who justifies the ungodly. Now to him that worketh not but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Ah, beloved, this is God's work to produce faith in his heart, to believe that that God that he sinned against all the days of his life, that he will pass a sentence of justification on him, and that He will pronounce him free from all sin. O beloved, what a God of grace, what a God of glory, and what a God of power our God is. Then by and bye He will say to that poor soul, come let us go forth to another field, the field of everlasting glory. Saith one, I fear that will never be my case ; oh, saith another, I fear at and tremble at death. I have read of one of the Lord's family, a good woman that lived in Wales, she was always doubting and fearing when death came, that she should

have nothing to support her, and that she should sink at the last Well, it pleased the Lord to bring her down to her last illness. A friend went in before she died, the Lord had sweetly blessed her soul, manifested His loving kindness to her heart, and had taken away all her fear. He said, you speak very confidently now. Yes, saith she, I do, I have no fear now of sinking at last, for I am standing on the rock. I stand on the rock of ages, and there is no fear of that sinking. I have done with what I have carried for forty years, and now I have done with ifs, hints, and such like, now my soul is fixed on my precious Lord, and I die in peace with God. O yes, He would say, come my dear beloved, come from sin, come from guilt, come from shame, come from sorrow, come from all that distresses you, and let us go forth into the field of everlasting glory, there thou shalt walk with me in white, for thou art worthy; let us go forth, let us lodge in the villages. Beloved, Christ will never reveal himself to His people unless it be in secret; he is something like Joseph, for when Joseph was about to make himself known to his brethren, he said, let every Egyptian go out, leave me and my brethren alone; and when they were all gone out, he said, I am Joseph, your brother. So saith Christ: let us go forth from the busy scenes of business, let us go forth from the bustling town, let us go forth to the villages. I look on the Church of Christ here as one of His villages, where His precious majesty shows himself to his precious people, showing His hands and His feet, and has said many times, "peace to thy heart and to thy soul." Is it not sweet and precious at times to leave the world and to get into some secluded and quiet spot in your heart and soul? I do not mean to say that the Lord comes and saith you must leave business or situation; no, but he will sweetly work in your heart, in your soul, that your meditations of Him will be so sweet, that you will feel you are an inhabitant of one of his villages; you will feel you are one of the Church of God, and that your life and interest are bound up in the welfare of the church. Beloved, it is sweet to lodge under the whisperm of His loving kindness; it is only lodging. If you get a lodging in the Church of God, that is, if you get sweet rest from your business, from your guilt and shame, you must not expect to dwell there for a minute, it must be only a little lodging; you will have again to go forth into the path of tribulation. The Lord saith, "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture."

It is the going out I do not like, beloved; yet it is that the trial of our faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ. "Let us get up early to the vineyard." The Church of God is this vineyard, and He saith, "I will water it every moment: lest any hurt it I will keep it night and day. He is a vineyard too, arranged by His sovereign grace, and His sovereign mercy brought all of His grace and His wisdom to bear on His vineyard; it is His cultivation; my Father is the husbandman; when He wants His vineyard to bear fruit, first He prunes it, takes off some of those long, straggling branches which are quite unnecessary—they must be taken away, which causes much sorrow at times,—when He has cut it down, lets a little gospel dew come down on it, causes it to bud forth and blossom and bear fruit. So it is with the Church of

the living God, it must be cultivated. If grace had not cultivated me I should have been a very wild vine at this moment: it was grace that brought me out of the world, and it was grace that brought me into the vineyard; and it is grace that waters the head, and keeps me budding a little from time to time. See if the vine flourish, see if the old Christian is flourishing or not; "for they that are planted in the house of the Lord shall flourish; they shall still bring forth fruit in old age; they shall be fat and flourishing." I am sure there is nothing more delightful and more precious than to see the vine flourish, to see the Lord bringing forth blessed witnesses for His honour and for His glory; to see the aged Christian walking in the truth and loving the truth, adorning the doctrine of God their Saviour. "See whether the tender grape appear." I want to see the young converts coming forth, "for instead of thy fathers shall be thy children whom thou mayest make princes in all the earth." We want to see the work of Divine grace going on amongst the young, so that Christ may see of the travail of his soul, and be satisfied. "And the pomegranates bud forth." When the high priest was clothed, he had upon his robe "a golden bell and a pomegranate, a golden bell and a pomegranate upon the hem of the robe round about." We want to find the living of the Lord's people full of the graces of the Spirit of the living God, that can speak forth of what they have tasted and have handled of the Word of God. "There will I give thee my loves." Christ knew that was what she wanted. "I will give you manifestation after manifestation of my lovingkindness and tender mercies; I will give you a sight of my incarnation, give you a sight of my agony in Gethsemane's garden, give you a sight of my dying on the Cross. I will give you a sight of my rising from the dead, that shall be another instance of my love to you: I have taken possession of thy inheritance for thee, and by and bye I will come again and receive you home to glory, where I will continually give you my loves." Dear friends, may God grant that your souls may from time to time go with your dear Lord and Saviour into the glorious field of His grace, that God may bless and be with you, that you may glorify Him, and that God may be glorified in this place. Amen.

MEMENTO.

"The memory of the just is blessed."—Prov. x. 7.

DEAR brother Butt has pass'd away,
To regions of eternal day,
His soul redeem'd by Jesu's blood,
Now lives before the throne of God.

There on the everlasting hills,
With his dear pastor, Mr. Wells,
He swells the song of sovereign grace,
And gazes on his Saviour's face.

His tabernacle gently fell,
In life and death, with him 'twas well,
He lean'd upon his Saviour's breast,
And swoon'd away to endless rest.

Well grounded in the truth of God,
In paths of rectitude he trod;
He lov'd Jehovah's righteous laws,
And was devoted to his cause.

The sick, the poor, and needy saints,
He listen'd to their sad complaints;
A Barnabas he was indeed,
To them in every time of need.

He lov'd his brethren in the Lord,
And work'd with them in one accord;
They liv'd in union, peace, and love,
And for the faith together strove.

The Aged Pilgrims—Sunday school,
With each he had some little rule,
He highly stood in their esteem,
And each have lost a friend in him.

Releas'd from sin, and toil, and pain,
He's gone in endless bliss to reign,
To dwell before his Saviour's face,
A sinner sav'd by sovereign grace.

Methinks I hear his heavenly lays,
Sound forth his great Redeemer's praise,
Array'd in robes of perfect white,
In glory's everlasting light.

Farewell, dear brother, till we meet,
Where pleasure, peace, and joy's complete,
With ransom'd millions there to sing,
The triumphs of our crowned King.

T: STRINGER

THE ONE THING WORTH KNOWING.

BY JOHN BRUNT, OF NORWICH.

“One thing I know, that whereas I was blind, now I see.”—John 9.

KNOWLEDGE must of necessity be limited, yet are there many things which we have no need to know. There are some matters, which, as we arrive at a knowledge of them, we feel that we have not added to our stock of valuable information; “But, that the soul be without knowledge is not good.” What God will do with the heathen in another world; why His government in this world is so intricate that we cannot unravel it; how long the present dispensation shall last, and, consequently, when the end of the world shall be, are matters of which might be said,

“Where ignorance is bliss,
’Twere folly to be wise.”

Of the blind man, who uttered these words, we know nothing until that day when Jesus passing by, saw him, and knew that he had been blind from his birth. The somewhat foolish discussion which arose amongst the disciples of Jesus, as to whether this man’s blindness were caused by his own sin or by the sin of his parents, becomes the more ridiculous as we reflect that these disciples, if they meant what they said, more than insinuated that the poor creature had had a previous existence, for the sins of which existence he was now suffering. Or, if they did not believe in the transmigration of souls, and the repetition of life, it would appear that they believed that one man ought to be punished with physical suffering for the, or, on account of the, immoral conduct of others. For the latter belief there might be more ground of reality than for the former; yet the Saviour answers his marvellously wise disciples by saying, “Neither did this man sin nor his parents: but that the works of God should be made manifest in him; I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.”

There can be no doubt in the minds of all gracious men as to the object of those words, which are called by the name of “The Gospel.” Their object being, evidently to make known by “Words of gladness,” the salvation of love, blood, and power.

Those of my readers who have had the privilege of an hour with a powerful microscope, may have seen the beauties of a “fly’s foot,” brought out most marvellously thereby; inasmuch that they may have sighed, as I have sighed, for the ordinary possession of a power, by the right exercise of which one’s enjoyment might be multiplied many hundred times. I look then at this blind man: besides his blindness he is poor, and must beg if he would live. He appears not to have been a married man, but in some measure dependent upon the tender solicitude of his parents, and as such, he excites our pity and our sympathy; but when the Saviour brings to bear upon this poor creature, his own marvellous knowledge, instantly I see what really existed before—only I could not see it—namely, that this man was, what, in the Gospel narrative he appears to be, “a poor blind beggar,” that God might be glorified through Jesus Christ.

“It was all for the lifting of Jesus on high.”

And, even the fall, wrought “a channel for mercy to run.” This may be called an extreme view by some, and by others, it may be stigmatised as “Hyper-Calvinism,” but the writer of this article prefers to call it by its right name: “An illustration of that grace which saves sinners, even the chief.” As such we intend to regard it on the present occasion. We therefore proceed to say, that this narrative illustrates very strikingly, that in salvation “Christ makes the first overture.” “Jesus *saw* the blind man;” that is, he went out and passed by where this blind man was. Christ is the Alpha, the first in heaven’s alphabet, and the Omega, the last in heaven’s divine instruction. Micah, speaking of the Saviour, says, “Whose goings forth have been ever of old.” Solomon, with more than his own wisdom, speaks of Jesus as being set up from everlasting; and John the Evangelist, that “The word was in the beginning with God, and that He was God.” The prophet Zechariah tells us that the covenant of peace was between them both, and this statement the Saviour himself explains, by saying of the chosen ones, “Thine they were, and thou gavest them me.” The prophet Isaiah declares that, “All thy children shall be taught of the Lord, and great shall be the peace of thy children.” Therefore, as many as are led by the Spirit, that is, instructed by the Spirit, are the children of God.

Christ is first, because he was always “Before all the prophets,” of which John the Baptist was the last, and the greatest.

In the Scriptures, the Holy Ghost declares to us that the Church had the promise of life in Christ, before the world was, and in the experience of the saved in Christ, it is shown that they are saved in Christ first, and called to know it afterwards. We must, therefore, understand salvation as a matter of experience, as being only the accomplishment of that purpose to save, which was “given to us” in Christ before the ages. There must of a necessity be a perfect agreement between the work of God in Christ, and the work of God through the Holy Ghost, and therefore man; in his fallen state, is spoken of as blind, and even as dead in trespasses and sin; and Jesus is set before us in the Scriptures, as coming to the grave of Lazarus, and as commanding him to come forth, ere he appears clothed in the garments of the grave; and in the story of the text, as passing by, as seeing the blind man, and as working in his own marvellous way ere the blind man sees.

“No man can come unto me except the Father draw him; neither does any man,” that is, neither does the truly saved begin to seek after Jesus, until Jesus, like the good shepherd, seeks after him. Jesus seeks the sheep, sweeps up the rotn, and moves by his Spirit in the heart of the prodigal; with what success, those know who read the Scriptures.

Again, in the matter of salvation, our subject affords us yet another illustration *in the inevitable opposition which the work of Jesus always meets with*. On the part of the once blind man himself, there is ignorance. “A MAN called Jesus, made clay,” &c. On the part of his parents there were *lies*, suggested by their fears. On the part of the Sanhedrim, terrible enmity: “As for this fellow, we know not from whence he is.” On the part of the Pharisees, the whole affair is regarded as “a reflection upon themselves”—“are we blind also?”

When Nero said, "To the lions with them," and when Judge Jeffries says, "I would that I could hang the whole of ye," we see an illustration of the Gospel statement, "Ye shall be hated of all men for my name's sake," and we become satisfied that the devil for once is right when he says, "Thou hast set a hedge about him, that I cannot get at him," and we settle down on the firm foundation of divine truth, which says, "Kept by the power of God through faith unto salvation." Thus, even those of the people of God who do not approve of music in their public assemblies; for once rise to the importance of "the situation," and with Miriam on the thither shore of the Red Sea, with David in the holy assembly, with Asaph and all his brethren, with Paul and Barnabas in the prison; and moreover, with all the ransomed before the throne, they sing the song of Moses and the Lamb, until heaven itself rings with joy, "The Lord God Omnipotent reigneth."

PRECIOUS PEARLS.

SOME of the most eloquent preachers jump over all the New Covenant bonds into the free-will wilderness where I cannot follow them. Nevertheless, of my glorious Lord, they will now and then give precious words. De Witt Talmage says:—"All through the Old Testament there was not a solitary prophet that undertook to lift the veil that separated between the present and the future, and peered out into the distance, but the cross of Christ loomed up before him; not a solitary sweet singer in Israel undertook to tune his harp, but its sweetest note told of Calvary. All the way from beginning to the end, the idea of an atonement for your sins and mine is seen in almost every sentence in the blessed Bible. Suppose I examine the Scriptures, where do I find the glory of Jesus? In His teachings, grand and beautiful! I do not wonder that Renan and others of that class have written in these last days, that such a teacher never lived on the face of the earth as Jesus Christ. In His example, how beautiful and grand! A converted Jew to whom I once listened was trying in broken language to speak of Jesus, and being at a loss for a word, at last lifted up his eyes to heaven, and exclaimed: 'How beautiful a character!' But it is in the sufferings, in the blood, and in the death of Jesus on the cross that we find the beauty of His character. It was there that the apostle fixed his heart and his eye when he said: 'God forbid that I should glory save in the cross of our Lord Jesus Christ.' I can glory in His teachings, they so infinitely excel the teachings of all the philosophers of earth. I can glory in His example, because it so excels the most beautiful examples earth has ever seen; but when I glory in Jesus most of all I get down to the foot of the cross; it is at Calvary; in thought and in heart, at least, I kneel at the feet of my Master and give Him all the glory for the salvation wrought out by His cross. This fact runs through the Old and New Testament Scriptures, that the faith of the church and of the individual believer is directed, not to the Father up yonder upon the throne, not so much to the teachings and example of our blessed Saviour, as it is to the sufferings, the death and the blood of Jesus. If this be so, how am I to accept the theory of some who, in these modern days, teach that the death of Jesus was nothing but the death of a patriot, a philosopher, or good man?"

A PRECIOUS LETTER FROM MR. SAMUEL FOSTER.

MY DEAR BROTHER in the Lord, in the Kingdom and Patience of Jesus Christ, Grace be with thee, and Mercy multiplied. I trust I can say the love of Christ constrains me to write, that He alone may be exalted. I know you are often discouraged by reason of troubles by the way, and often cry out, "Lord, who hath believed our report? and to whom is the arm of the Lord revealed?" I am now going to tell you something to encourage you in your work of faith and labour of love in His name.

Last evening, as I was sitting in my sick chamber, my little Bethel, —feeling very sadly, with my Bible in my hand, musing on the precious Word—a gentleman called to see me from Ramsgate. He said, "I am a friend of C. W. Banks, I know him though he knows not me; I love him, and bless God that I ever heard him preach." He sat down a few moments, and talked of the goodness and mercy of the Lord to him; he told me how the Lord had kept and preserved him in a dark night of desertion, temptation, and distress. Many years ago his deceitful heart turned him aside: he had left his first love, and had got into bye path meadow, seeking pleasure in the world; he had backslidden in heart from the Lord—if not in practice: he was in great trouble and distress, and was tempted to throw himself over London Bridge; but thought to himself—"Who can tell?"—I will go once more and hear the Gospel preached: he came to Crosby Row to hear you; it was a time of love and mercy to his poor soul; you took for your text, "I will see you again, and your heart shall rejoice." Under that sermon the prey was taken from the mighty; and the lawful captive delivered; the word was applied to his soul with power, and salvation sealed home upon his heart; he left rejoicing in the God of his salvation. My dear unknown friend wept as he told me of the Lord's mercy to him. He said, I love Mr. Banks for the truth's sake, but I never told him of the Lord's mercy. O, what wonders love hath done!" My dear friend left me, and kindly gave me five shillings. These words came so sweet to my mind,—

"Let not the wonders He has wrought,
Be lost in silence, and forgot."

The gentleman hears Mr. Cornwell, at Brixton. I felt I must tell you; and may it encourage you still to follow on. I believe you have many such friends, dear brother. May the Lord bless you, and make you a blessing, is my earnest prayer.

SAMUEL FOSTER, Sturry.

[We have received several notes from our afflicted brother Foster, and we find he is increasingly a great sufferer; has been confined to his room now over 20 years; dying, yet cannot depart. His friends who could, and who did, occasionally, minister to his necessities, have been taken home. Mr. John Carr, Mr. James Wells, Mr. Edward Butt, and others, were always sympathising friends of this Christian martyr to physical suffering. We wish we could visit and help him, but we are surrounded with close claims, and we only move amid the poor of the flock. May the Lord cause the hearts of many—who have the means—to write to or visit our long deeply afflicted but patient, spiritually-minded, and gospel-decided brother, Samuel Foster, of Sturry, Canterbury.]

THE HOLY TRIUMPHS OF CHRIST IN HIS DEATH.

[SECOND PART.]

FROM the Cross—*whither* went the Spirit which He yielded up—until on the resurrection morning He is brought again—body, soul, and spirit—from the dead, and appears unto many ?

It may be said, that this is one of the deep, one of the hidden, one of the unrevealed things of God, with which we must not be too curious, speculative, or presumptuous. True! the whole of the substitutionary work of our Lord was, and is, a deep and a solemn mystery. But, the seven-fold voice of Christ in His death-struggle forms such a clear testimony in favour of the Perfection of His sacrifice, that no one, truly enlightened, can make any mistake upon any part of the travail of His soul, or of the triumph and victory He achieved.

Paul's words—in Colossians ii. 15,—came conclusively to my mind, when thinking again of my Saviour's crucifixion; and His death on the cross is frequently in my thoughts, in a manner I cannot easily describe. Speaking of His redemption work, Paul says, "And having spoiled principalities and powers, He made a show of them openly, triumphing over them in *it*," that is, in the cross; or, if you read the margin, it seems more intelligible, "triumphing over them in Himself!" This the atoning Redeemer did, even while enduring the cross, even while hanging as a spectacle to angels, devils, and men. His soul continued to triumph over every foe, although in death He bowed His head. There are some significant lines in the words of Paul to the Colossians now quoted: look at them distinctly and prayerfully. I will not now attempt any exposition of them; although last evening at Pimlico I read them for a text, and for nearly one hour was seeking to bring forth the mind of the Spirit in them. I confess my spirit was overwhelmed; it did not appear to me that the text was made transparent; the amazing weight and fulness of the words almost overbalanced my soul. The eight lines which I now quote were so crowded with majestic meaning, and they rolled in one after the other so fast, that it was more like the roaring and dashing of strong sea waves than of the still small voice. Can my readers, or correspondents, enter fully into these eight lines ?

1. The greatness of the Person of Christ—"In Him dwelleth all the fulness of the Godhead bodily." (If human language be ever capable of expressing the union of the Deity and Manhood in the person of Christ, this verse without doubt does express it.)

2. The entire and eternal making up of the Church in Him—"And ye are complete in Him, which is the Head of all principality and power."

3. Then, coming to the redeeming work of Jesus, Paul says,—
"Blotting out the hand-writing of ordinances that was against us."

4. "And took it out of the way."

5. "Nailing it to his cross."

6. "And having spoiled principalities and powers,"—

7. "He made a show of them openly:"

8. "Triumphing over them in it." What were these principalities

and powers?—how did He spoil them?—in what way did He make a show of them openly?—what was the nature of His triumphs?

Did ever the human mind comprehend—or man's tongue express—such a body of Divinity as these eight lines contain, before or since? I trow not.

Before the light and truth of these words every fatal—every false—dogma, and doctrine must fall down, crushed and destroyed, like Dagan before the ark. Can Unitarianism—can Arminianism—can any modern theology of man—stand here? Nay, impossible! But, before the Holy Triumphs of Christ in His death can be clearly seen these lines must be opened; and every one of them will help to throw a glorious light upon that crowning expression which only John records—“IT IS FINISHED!”

Patiently and prayerfully bear with me while I wait for that three-fold mercy—the opening, the applying, and anointing of the Spirit. Amen.

THE FAITHFUL UNCHANGEABLE GOD.

ADDRESSED BY A FATHER TO HIS SON ON LEAVING ENGLAND FOR
NEW SOUTH WALES.

FAREWELL, my son, awhile,
It may not be for long;
His mercies sure will smile,
And swell into a song:
God of the seas, his truth proclaim,
He is for evermore the same.
When on the mighty deep,
His wonders thou may'st see;
Oft He will safely keep,
And bid destruction flee;
To all who fear His holy name,
He is for evermore the same.
The sea at His command,
Shall bear the cargo well;
No fear of sinking sand,
While He the canvas swell;
His power, and love, and truth proclaim,
He is for evermore the same.
Think of the God of seas,
Think on His sovereign will;
He rules the storm with ease,
Braintree, May 27, 1854.

He speaks, and all is still.
He walks upon the raging main,
He is for evermore the same.
Your life is like the sea,
A stormy restless bed,
In which the mystery
Of his designs are hid;
May every step to thee proclaim,
Thy God for evermore the same.
What treasures are in Him,
Surpassing ocean's deep,
Rich grace to pardon sin,
And mercy full to keep;
When fire dissolves creation's frame,
He is for evermore the same.
And when life's voyage is o'er,
And every tempest stilled,
We meet on glory's shore,
And there with rapture filled,
We'll victory shout, and shout again,
Our God for evermore the same.

THOMAS WARREN.

OUR FATHER'S CARE.

“Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.”—Matthew x. 29.

What heart so large as can conceive,
Or tongue so learned tell,
The care minute, that they receive,
Who in His bosom dwell?
If sparrow fall, event how small,
Unthinking minds would cry,
Too mean the object e'er to call
Attention to His eye.
But this we know from lips of grace,
What greater proof need we,
That even this doth ne'er take place,
And God e'er fail to see.

Then let our faith the comfort take,
And grow in great degree;
If life so small his care he make,
How much more cared for we?
And when our lines in sorrow's lot
Are fallen much to be,
May mem'ry sweet recall fear not,
More value far are ye.
These words will lead in pastures green,
And consolation bring,
And tune our souls by joys unseen,
Our Father's care to sing.

JOSEPH COOLER.

WHITE AS SNOW IN ZALMON, OR SALMON.

DAVID had sinned against his God, and the Lord sent His Prophet with the dreadful message to the King, that the sword should never depart from his house (see 2 Samuel ii.) This prediction was not immediately fulfilled; but in the Lord's own time it verily came to pass,—for Absalom conspires with Israel, and they openly rebel against God's chosen King. Such is David's terror at the news of the conspiracy, that he at once gathers his servants together, with his priests and the ark of the Lord, and departs with all possible speed out of the land. In due time, David thinks it well for the ark to go back to the Holy City, and gives Zadok and Abiathar, priests of the Most High God, instructions to carry out his desire. And it is upon the restoration of the ark to the holy place, that David is caused to pen this sublime poem. May the Holy Spirit help His people somewhat to understand its meaning.

He begins by exclaiming, "Let God arise, let his enemies be scattered." Amen, says every renewed, loyal, loving heart. He then leads us on through the history of the Lord's doings with his people from Egypt to Canaan.

What are we to understand by the words Zalmon and Salmon? The former (see Judges ix. 48), means *darkness*; the latter is *the name of a lofty hill near Shechem*. So, putting the two together, we have the literal meaning thus, "A Lofty hill of darkness." In this I see much spiritual truth. Man is born in sin: so that man is naturally a great mountain of darkness and death; barren and unfruitful in the ways of God: and all that springs from an unregenerate man—as far as God is in the matter—are as thorns and briars. Men may admire the doings of their fellows, and that rightly so; but God looketh at the heart. "The carnal mind is enmity against God; is not subject to the law of God, neither indeed can be," *i.e.*, not until the Holy Spirit moves upon the soul and quickens it into newness of life. How forcibly this truth comes upon the workers for Jesus. We are picking away at men's consciences, but apparently without effect, leading us often to cry out before God, "Who hath believed our report?" "Lord, Lord, we have toiled, and caught nothing." Were it not for the blessed promise that comes in under this trial, "My word shall not return unto me void," we should be inclined to give up, exclaiming, "Who is sufficient for these things?" It is the work of the Almighty to scatter kings. Blessed be His holy name it is so, or the kings within us would never have been subdued. The Lord's own must yield in the day of His power. The king of hell must let go his hold when the King of kings comes with His captivating love and power. It is He—by His Spirit—that scatters those seventeen kings mentioned in Galatians v. 20, 21. At His presence they must be gone; and he who was slave to sin and self, cries to the King of the universe, "Lord, what wilt thou have me to do?" If it were man's work we might expect the cure worse than the disease, for I am sure we should not only have kings, but armies reigning within the town of Mansoul. Truly, man is a "huge hill of darkness."

Observe, in the next place, that it is said "the kings are scattered." For this sentence of Holy Writ we should bless God with every breath.

If unity is strength, then separation must be weakness. The believer is the subject of inward as well as outward foes ; and for our assurance and comfort the poet wrote,—

“ As surely as He overcame,
And triumphed once for you ;
So surely you that love His name,
Shall triumph in Him too.”

Progress to the kingdom may be retarded, but it cannot be stopped. It is the King's highway, cut open by Himself: it is marked with blood, and lined with the redeemed. But, alas! they are only scattered, they are not dead. But, blessed be God, we have the promise of victory through the blood of the Lamb. In the mean time, as the Lord's people, we must daily offer the petition, “ Deliver us from the evil one.” We need to do this, for there is still evil within in concert with evil without. And happy is that soul who can say confidently, My Jesus hath broken the power of sin in my soul, and He will soon root up the last noxious weed that impairs the growth of his gracious work within.

Thus much upon the occasion of the words and upon the scattered kings. Now note the change that has taken place upon the hill. It was once dark and gloomy ; now it is bright and clear. Here we see the believer : although saved, he is still sinful man, with all the infirmities of the flesh upon him. Observe, it is snow upon the hill. Here I see the work of Christ. That which we call snow is congealed rain drops ; and the moisture composing the rain, was drawn up from the earth. Our blessed Lord came to earth to weave out a robe of righteousness for His people, and having completed His work, went upward to glory. And every believer receives pardon by virtue of the life and death of our blessed Saviour. Glorious thought! that daily the Lord, by His Spirit, is imparting spiritual gifts to the sons of men. Not only does the snow affect the surface of the hill, but it penetrates through the earth. So in Christ's work, there is an inward application of His most precious blood, that speaks pardon to the guilty conscience, as well as that royal robe of righteousness which makes the king's daughter all glorious within. I remark further, that gazing upon a hill of snow, I find there is presented to my view perfect evenness, as though the whole had been gauged to a line. So in Christ's work. Can we find one blemish or flaw ? Was He selfish ? Hark the words, “ I delight to do Thy will, O my God.” Was He wanting in love ? Hark again, “ O Jerusalem, Jerusalem ; thou that killest the prophets, and stonest them that are sent unto you, how often would I have gathered thee together, as a hen gathereth her chickens under her wing, but you would not.” Was He wanting in obedience ? Nay ; that would have been to represent to God a righteousness with a seam in it. He was obedient, *even* unto death—even the death of the cross.

Then we gather from the snow lessons of purity and perfection. This is clearly seen in the work of Christ. He was free from sin : as the fountain, so was the stream : and He met all the obligations God's holy law demanded, and hence its perfection.

May we be clothed with that spotless robe, seeking to glorify His name day by day ; waiting in hope for Him to come and call us to Himself, to dwell in the Father's house, to go no more out for ever.

Islington.

W. CHAMBERS.

THE LATE ALDERMAN WHERRY, OF WISBEACH.

[Our esteemed correspondent, R. Wilkinson, Esq., sends the following expressive and intelligent paper.]

THE very large number of persons present at the commitment to the grave of the remains of the late Mr. Ald. Wherry, on Thursday, testified to the esteem in which our late townsman was held. It is seldom that so large a concourse of people has been brought together on such an occasion, and the town has, perhaps, never shown more respect to the memory of any of its public men. Business was entirely suspended in the town during the funeral, not only in the streets through which the procession passed, but, with very few exceptions, the shops in all the principal thoroughfares were closed, and the blinds of most of the private houses drawn.

The funeral *cortegé*, composed of the hearse and four mourning coaches left Ely Cottage at two o'clock. On reaching the Working Men's Institute, about 60 of the members of the Christian Fund Friendly Society, (of which the deceased gentleman was treasurer) joined the procession, walking four abreast, Mr. Rix and Mr. J. Oldham being in charge. The members of the Baptist church and congregation assembled in the Upper Hill Street Chapel, and with Mr. Butcher, Mr. Hutchinson and Mr. Oldham at their head, awaited the funeral at the corner of Upper Hill street, falling in at the rear of the mournful procession as it passed through Union Street. At the Bridge-foot, the Mayor and Corporation, the magistrates, clergy and ministers of the town, and several friends joined the procession, and by that time upwards of 200 persons all dressed in mourning were following to the last resting place the remains of their respected townsman.

TO THE EDITOR OF THE EARTHEN VESSEL.

Dear Sir,—For two reasons I give this brief preface to the few lines I herewith enclose for the EARTHEN VESSEL for April. In the first place they will demonstrate that even a Baptist, whose principles involve "the dissidence of dissent," may so live as to command the admiration of men of all classes and creeds; and in the second place they exonerate me from the possible charge of extravagant eulogy of my deceased friend.

THOUGHTS ON THE DEATH OF ROBERT WHERRY, J.P.,

Late of Wisbeach,

WHO DIED FEBRUARY 14, 1873

'Tis not to praise the man, but magnify
The grace which shone in him :—yet we may sigh.
Nor is it that we wish him back again
To bear life's burdens, and repent death's pain.
We weep, and mourn his loss, but not complain;
For what is loss to us, to him is gain.
We sigh, but not as those who have no hope;
Nor dare we give to grief its fullest scope.
In spirit, thought, in action, and in word,
How close was his resemblance to his Lord!
His quiet perseverance would pursue
Whate'er his pious heart resolved to do.
His Master's work and aim he understood,
And therefore, blest "the evil and the good."

But chiefly, in the cause of God and truth,
 His heart enlisted, even from his youth,
 The aged knew his sympathetic voice ;
 And children, through his means, made God their choice.*
 He dried the widow's tears, the orphan blest,
 And wisely moved to vindicate th'oppressed,†
 The poor and needy had his willing ear ;
 While deep distress evoked the silent tear.
 His character and life would bear *this* test—
 That they who know him most would love him best.
 Yet not the dead we praise, but grace Divine
 Which made the good in him so lust'rous shine.
 We wonder ! yet the Providence is right,
 Too dark for sense, we wait for Heaven's clear light.
 One cherished object of his gen'rous heart
 Was incomplete when summoned to depart ;
 Yet, who can tell, but he may present be
 When colleagues dedicate the sanctuary ?‡
 Proud reason argues,—Why curtail life's span,
 And check the usefulness of such a man ?
 But list ! 'tis Wisdom doth *this* truth defend,—
 "That life is long, which answers life's great end."
 Sleep, honoured dust, within thy bed of clay :
 Thy grave's brief night will bring eternal day.

Totteridge, Herts.

February, 25, 1873.

ROBERTUS.

* He was for many years Deacon of the church and Superintendent of the Sabbath School at Ely Place Baptist Chapel.

† The author of these lines was in correspondence with this Philanthropist at the time of his decease, respecting a monument to Thomas Clarkson, the Anti-Slavery Champion, who was a native of Wisbeach.

‡ A new chapel had long been the wish of his heart, and so near was the completion of that desire, that the writer had accepted his invitation to be present at the opening.

CONVERSION TO PROTESTANTISM OF PROFESSOR LOFTUS.

TO CARDINAL CULLEN, THE POPE'S LEGATE IN IRELAND.

May it please your Eminence,

After a long and serious consideration I have at last resolved, not without much pain and anxiety, upon abandoning the errors of Rome, and joining the pure and undefiled religion of Christ, as contained in God's Holy Word. As you would doubtless wish to know what were the reasons that induced me to take this step, I shall here state them as briefly and as plainly as possible.

The Church of Rome says and teaches (*vide* Scavini de Sacramentis) that every time the Mass is celebrated the Sacrifice of Calvary is renewed, and that the Saviour of the world is again offered to his Father, as the victim of our sins, and as an atonement for the living and the dead.

This dogma is mainly built upon the solemn words employed by Christ at the institution of the Lord's Supper (Matt. xxvi. 26-28), and his exhortations to his disciples in the sixth chapter of St. John's Gospel. Of these last, in order to prevent misapprehension, he distinctly asserted the spiritual nature—"The words that I speak unto you, they are spirit and they are life," (John vi. 63.)

It is also manifest that the words, "This is my body," and "This is my blood," could only be meant to imply that the bread represented His body, and the wine His blood, and are no more to be understood literally, than we are to suppose our Lord Himself to have been actually a door, a vine, a lamb or a way. Besides, as the blood of the paschal lamb was a symbol, so by analogy ere the Eucharistic elements. Indeed, there is no word in Hebrew which expresses "to signify," or "represent," and consequently, "it is" was

employed for "it signifies" by a common Oriental idiom. Examples of this idiom abound in the Bible.

In fine, the doctrine of Transubstantiation, as held and taught by the Romish Church, is impossible, absurd, and unscriptural; and as I have seen in countries where Romanism reigns supreme, has given rise to superstitious practices, degrading and foolish in the extreme. I therefore disbelieve in the Mass; and on the authority of God's Word, I believe that the Mass, whether High Mass or Low Mass, is nothing less than a lie and a cheat—a lie towards God, and a cheat towards the souls of men.

I reject the dogma of Papal Infallibility. After attentively studying the remarkable book published by Père Gaty, and the unanswerable speech against the new article of faith delivered by the Hungarian Bishop Strossmayer, it is impossible for any Roman Catholic to accept it and believe in it, no matter what pains and penalties he incurs thereby.

Allow me here to state from my own intercourse with Romanists on the Continent, where I have been living for the last sixteen years, I can fearlessly assert that the intelligent and educated among them thoroughly disbelieve, and are heartily ashamed of this huge and monstrous blasphemy, which was voted and carried by a majority composed almost exclusively of Italians, whilst the Prelates, renowned for their varied attainments, and highly cultivated intellects, strenuously but vainly opposed it, as fraught with dangers to the Papacy, and liable to cause hundreds of sincere Romanists to abjure the teachings of their Church.

I here publicly reject and abjure for ever the Adoration of images, Auricular Confession (*fons et origo malorum*), the sale of indulgences and Dispensations which is openly and unblushingly carried on to this very day in Portugal and Spain; Prayer in an unknown tongue, Purgatory, Mariolatry, the saying of Masses for the Dead, an unexhaustible source of revenue for the Church; the Celibacy of the Clergy, so ably confuted lately by Père Hyacinthe; the Immaculate Conception; and last, though not least, the prohibition concerning the study or reading of God's Holy Word: all of which dogmas were utterly unknown and therefore untaught by the primitive Irish Church.

Again, Romanism is the religion of intolerance, of blindness, and of bigotry. It can adapt itself to the times and surrounding circumstances; it can be gentle as a lamb when it suits its purposes, and fierce as a tigress to accomplish its designs. It can put forth the velvet paw to allure, and its talons to rend and devour.

Its reckless principle, that the end justifies the means, was lately unveiled in a decision given by Judge Keogh, himself a Roman Catholic, and in the scandalous and unexampled treatment experienced by the Rev. Mr. O'Keefe, the respected and learned parish priest of Callan.

It is said, and I believe with truth, that Ireland is the stronghold of the Papacy. In other countries, where Popery had held undisputed sway, its power is greatly broken. In Spain, which quenched the light of the Reformation, the door has been opened for the Bible, and Christian missionaries are preaching, with glad hearts and jubilant voices, the glorious truth: "The just shall live by faith." And so there is hope for Ireland. The instruction communicated by the National Schools effect much good. Ignorance was a soil on which superstition might grow and luxuriate, but it dreaded the light of knowledge, and feared the entrance of truth. I say, there is hope for Ireland, for now the religion of the Bible labours here, untrammelled by state aid or patronage, preaching justification by faith alone, and the renewal of the heart in righteousness and true holiness, the very life and essence of the doctrines of the Reformation, and the very soul of living truth.

In conclusion, I thank and bless Almighty God for His infinite mercies towards me, and I fervently ask Him to take the generous, but poor, deluded people of this fair and beautiful land from under the feet of the deified idol of Rome, to the throne of the Lamb of God, in whom *alone* they can find peace, pardon, and life eternal.

As for myself, I intend, with God's grace, to wage a war *a outrance* upon the Papacy, taking for my motto, in a noble sense, "No Surrender"—no surrender to the power of Rome or the serried ranks of hell, until Ireland shall bow down to the sceptre of her gracious Redeemer.

And now, one word to yourself, personally and affectionately. Embrace the truth yourself, as it is in Jesus, even in your old age, and reject the false teachings which I have enumerated; and teach the people over whom you have influence to go and do likewise. The truth will make you and them free, and bring you all into the glorious liberty of the gospel of Christ; and Ireland herself will enter upon a new career of usefulness and internal peace; and, keeping pace with the intellect that is now, more than at any former period, beginning to adorn the land; she may really and truly become great and glorious.

Dublin.

I am,

JAMES LOFTUS.

PRODUCTIONS OF THE PRESS.

"Operations of Grace."—This cheerful little book contains some of the best of John Kent's hymns; including that rare piece of poetry called, his Experience. The printing and getting up is truly commendable, being printed and published by R. Banks, Raquet Court, Fleet street.

The Systematic Bible Teacher proposes such regenerating reforms in our Sabbath Schools, as to secure for it a more extensive patronage than any existing work of the kind. Mr. John Green in this, and his other works, deserves the encouragement of all who wish well to our children, to our nation, and to the spread of biblical knowledge.

The Garden Oracle for 1873 contains new tables of temperatures, hot-water heating, the calculation of various kinds of work, &c. One of the most important of the miscellaneous articles in this Shilling Annual is one on "Disease-Proof Potatoes." *The Garden Oracle* for 1873 is pretty, useful, interesting, and instructive to all who love the garden, the field, or the sciences which turn the wilderness into a paradise.

The New York Daily Witness gives a splendid review of Texas, which contains 280,000 miles of arable land. It is quite a world in itself. "Texas is not an Eldorado; there are no mines to be sprung, no hidden wealth that will leap suddenly into fortune; it is simply a vast territory of moist, fertile land, lying in a climate unsurpassed in the world, and awaiting the patient hand of industry, which it will in due time fill with plenty, and occasionally with wealth. Mere speculators will find no place for them in Texas; the honest mechanic, the industrious farmer, the patient laborer, the enterprising man of business, may all find homes there; and in due time competence, and possibly fortune."

Toplady's Conversion.—This sacred display of the power of Divine grace, effected in a barn in Ireland, through the instrumentality of a poor layman, is beautifully pourtrayed in Mr. Winters' *Life and Writings of Toplady*, to be had of F. Davis, in Chapter House Court, St. Paul's. Our review still waits; but Mr. Winters is well qualified to give us poor people a library of the lives of the peers now in the upper House.

The Heavenly Jerusalem, &c. London: T. Nelson and Sons. The late James Burns has, in this splendid little volume, said as much about Heaven as well can be said. We know our Lord spake of the glory and certainty of the "many mansions" in His Father's house, in order to cheer the hearts of His disciples; and when to the believer's heart the promise of Home with Jesus is applied; and when the prospect is opened clearly it does greatly help us on in our pathway of sorrow here; but, with thousands of the true seekers, the serious question often arises secretly within,—"*Shall I among them stand?*"

"Christopher Ness, and His Antidote."—*The Sword and Trowel* for March, 1873, has a paper by Samuel Couling which we felt glad to see, because it not only recommends that good old puritan's defence of the Gospel; but also encourageth a new and better edition of it than has yet been published. If our Strict Baptist Friends would unite together, only giving one penny each, we would (d.v.) speedily produce a correct, handsome, and cheap edition. From another article in *The Sword and Trowel* it comes out that C. H. Spurgeon has been much abused of late. He says, "Our experience as to the effect of furious attacks has been somewhat similar to that of Luther, of whom Michelet has the following note,—'Lying one day in very high spirits at table, Luther said to Michelet—

Be not scandalized to see me so merry. I have just read a letter violently abusing me. Our affairs must be going on well, since the Devil is storming us so!" In our long, perhaps we may add, in our little way of contending for that which we believe to be for Christ's glory, and for His Church's good, we had as good a share of abuse as most of our kind. There are three or four armies marching through this and other countries whose "private" business has been to abuse us. We think it quite a pity that good men who cannot do our work should try to hinder us: we also feel sometimes as merry as good Martin, when we find, the more fiercely the battle rages, the more our work prospers. The fifteenth Psalm ought to be enough to prevent any Godly man from abusing or slandering his neighbour; but, alas, the pure and tender conscience, and the communion of saints are things rarely enjoyed.

"*I Glory in the Emancipation of my Country.*"—Our friend, Mr. Lee, of Brooklyn, New York, sends us papers from United States, for which we thank him. We do not exactly understand the order of Mr. H. W. Beecher's faith; but it is clear he is a powerful orator; and from some things we read, it appears that he is a lively, an affectionate, and an energetic worker for the recovery of his fellow men from the misery of slavery, ignorance, and death. In a recent farewell address, when going a journey to the Western States, he said, he rejoiced in the emancipation, and gloried in the destiny of his country. We believe, that throughout the States, there is a wonderful profession of the Gospel; and we trust that thousands upon thousands truly love and devoutly believe in the Lord Jesus; although high up in the fields of the New Covenant, they have not yet beheld the ancient and eternal settlements of grace. The following is a stirring and encouraging paragraph:—"The progress of the Baptists in North Carolina has been something remarkable. The first church of the denomination was organised in 1727, at which time the Quakers and the Episcopalians constituted the great majority of the people. In 1790 the Baptists had increased to 7,000; in 1812, to 13,000; in 1845, to about 79,000; and last year, to over 100,000—or one communicant to every twelve of the population, and about as many as the aggregate of all other Christian denominations. The Episcopalians and Quakers now number together just about the same as the Baptists did in 1790, and not quite as many as were added to the latter by baptism last year."

A Letter to Mr. T. J. Briscoe; by a Disappointed Brother Jones, &c. London: R. Banks. This little book presents us with the intellectual likeness of two different kinds of Christians. Which of the two is the best, or whether both are best in their own way are serious questions. "Brother Jones" is an unflinching defender of the Gospel, as our Lord Jesus Christ and His apostles gave it. Mr. Briscoe, as brother Jones believes, is inclining towards a more modern theology than God's revealed will will justify. Bigotry and Liberality are the terms by which the classes of Christian Confessors are now distinguished. Brother Jones will be called a bigot, simply because he will not add unto, nor take from the words of the Book; while Mr. Briscoe will be considered a liberal, because his ministry might appear to assume a wider sphere. We shall take time to think over this "Letter." We may notice that appended to it is a good paper written by Mr W. Felton many years since.

Sir Donald McLeod.—Mr. Frith, of New Bexley, has issued through Elliot Stock, a skilful and striking little memoir of that holy, devoted, and earnest Christian who, by one unhappy step on the Metropolitan line, was suddenly cut off in the midst of a life of usefulness. As we sat by the bedside of a devoted Christian lady, who had just been hurled on to the ground by a careless engine jerk on the same line, and who is seriously injured, we expressed this feeling—it is easy enough to sing

"Not a single shaft can hit
Till the God of love sees fit"

when no shaft has hit us; but, when some unexpected blow has laid us helpless and full of pain on our bed, it then needeth much grace to realize that submission expressed by the ancient prophet,—"It is the Lord, let him do as seemeth him good."

"Jesus! Saviour!!" — These two words, which first came from heaven, and which have filled with holy joy the hearts of thousands on earth; these precious words—"Jesus, Saviour," are at the head of a prayer poem in Mr. Mackey's *Prison Poems*. Two verses of this poem will find an echo in every Christian heart. Yea, the whole poem is a true picture of the inside of the new man; but the following are our daily cry:—

Jesus, Saviour, while I pray,
Bid all anxious fears depart;
Permit me not from Thee to stray,
And drive all doubtings from my heart.
Jesus, Saviour, while I pray,
O, touch my heart with heavenly fire;
And teach me how to live each day,
As one who still keeps mounting higher.

On "the death of my lamented friend and fellow labourer, Mr. W. Murphy," G. Mackey has also furnished a touching "*In Memoriam.*"

The Christian Press.—As we are asked, we reply—it is fast leading professors off to the political, to the sensational, and to the open communion—so called—liberal schools, and fields of modern thought. All they want of our churches is their patronage; but, in their acknowledgement of us they will deal short, sour and shy. We only exhort all to see well to it, that *spirituality* and their firm adherence to the faith and fellowship of the Gospel is not lost in the gifted glitter and glare of political professors and their publications. Mr. James Grant's weekly *Christian Standard*, is an exception. He is exposing every kind of error—rending the gaudy veil, and discovering the cloven foot. Nevertheless man's power to accept offered salvation, appears to have his countenance.

Literary Notes.—"The prospect is, a dry seed time, and a good summer,"—so says *The Gardener's Magazine* for March, which is an horticultural omnibus, loaded to the brim with pictures and papers, pleasing and profitable to all true lovers of nature.—A large table of evangelical truth is laid out in honest style, by Joseph Flory, the minister of Bethel Chapel, Cheltenham, and the title of which is, *A Motto for 1873*. Indeed, it is a motto for any and every year; and in the eternal glory kingdom it will be found as TRUE, as it is COMFORTING to us here. Such a consecutive and ably worked out little body of divinity is rarely to be met with in these days. It can be had of Frederick Davis, at the original Thursday Penny Pulpit Office, in Chapter House Court, near St. Paul's; (a place where popery is just peeping up).—"FEW, VERY FEW, REAL CHRISTIANS ARE IN GOSPEL LIBERTY!" This sentence stands with a thrilling clearness, and stands out with terrible force, in the *Gospel Magazine* for March. It is a letter from Henry Venn to Lady Mary Fitzgerald, which letter is worth more to God's own people than the volumes of mixed theology extant in this day. Gospel liberty is rarely realised. Why? Ah! we have not here time nor room to tell the dreadful tale.—"Like a ferret," *The Monthly Record of the Protestant Evangelical Mission* goes persistently on, seeking to catch all the Jesuitical and Romish rats in the kingdom; but, they grow so fast; they are so cunning, and their baits are so winning, that all the efforts made to stop them appear too weak. A Protestant demonstration should be made throughout England, and Secretary Robert

Steele ought to be presented with a suitable testimonial, as some encouragement for his Gideon-like labours to extirpate the modern Midianites now infesting the whole land.—"*The Springs of England's Greatness*;" and "*The Men who have Risen*" are traced up with neatness in *Home Words*, and in their rising we see the two powers of the human mind: First, the deadly JEALOUSY of the weak, the unwise, and the lazy, against those whom the Lord doth help and honour. Secondly, there is the innate faculty of great minds of "never knowing when you are beaten," never giving up the pursuit of a good object until it is gained (Divine Providence permitting). Such a man was Richard Arkwright, the patentee and inventor of spinning machines. He worked from five in the morning till nine at night; nothing discouraged, nothing wearied him. *Home Words* gives him honourable mention; and we refer all lazy, puny, whimpering things to Richard Arkwright for a *pattern*; while for the power to perform their enterprise we refer them to GOD ALMIGHTY—whose throne of grace is that holy place, where weak ones are made strong.—"*Gospel Truths, or Old Paths*" is a special production; we know nothing of editor or writers; but, to us it is clear they have the mind and spirit of Christ: down to the root they go, and every feature of grace is defined with a masterly hand. We shall examine them more carefully if we have time.—"*Their great aim is to keep THE BIBLE out of the hands of the people!*" Thus spake William to his Mary, as *Old Jonathan* informs us. Mary declared that the Ritualists are as bad as the Romanists. All common sense people must agree to this; but, we go one step farther; our conviction is, that tens of thousands of people who have the Bible neither read nor understand it. If they did—and, oh! that the happy day were come, that our people had the life and light of the Holy Spirit shining in their souls, and applying to them the deep mysteries of THE WORD OF GOD; for then neither Arian, Socinian, Arminian, nor the counterfeit Calvin could any longer delude them as now they do. Everybody is tongue-banging and pen-proscribing the Romans and the Rituals. We believe they are bad enough, but there are extremes the other side; which are the worst we dare not say. One thing we see *Old Jonathan* is getting quite young again and his City Court characters are quite charming.—The death of Emperor Napoleon has put *The Last Vials* in a great fix; but he is getting out pretty well, as we shall note when time serves.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE PILLARS OF THE TABERNACLE
ARE FALLING;

WHO WILL TAKE THEIR PLACE?

"The man of God is buried!"

Thursday Night Feb. 27, 1873.—It appears but the other day, that those four men, Sir John Thwaites, John Carr, Edward Butt, and James Wells, were all in full life, earnest, zealous, and cheerful, in the cause of Christ and His gospel. Sir John, and his co-worker, Mr. Howard, left the family they had so long been associated with, on account of the new Tabernacle enterprise. They gravely thought their pastor's age and strength indicated a quiet finale in that place, where he had spent so many years with such amazing success, rather than engaging in the arduous work of a new, a handsome, and a costly Tabernacle. We all wish they could have stood their ground and helped on the work; but, they sacrificed peace, home, office, church fellowship, and friendships too, rather than aid an effort, the results of which they feared might not be substantially beneficial.

Whether their convictions were the best or not it is difficult to determine. One thing is clear, the pastor and his people arose as one man to build; a noble Tabernacle they did build; every farthing of its cost they paid; and there, in Wansey street, Walworth, it stands as a fine monument to the memory of an extraordinary minister, and illustrative of the untiring energy of a faithful and devoted people.

We can never forget Mr. John Carr's powerful and affectionate courage, as so often expressed in those singular words,

"Faith laughs at impossibilities,
And says it shall be done!"

IT WAS DONE! BUT, scarcely was it done, when good John Carr fell ill and died. *I saw him buried*; and heard Mr. Wells' oration over the grave of one of the very best friends he ever had in his life.

Sir John Thwaites had reached a lofty pinnacle of honour as a citizen-prince, when a severe affliction brought him to death; and *I saw him buried*; and heard the late John Foreman speak a few words over his grave.

Then, alas! alas! as soon as the new Surrey Tabernacle was a free and well-established house; when we said,

"It stands like a palace built for God,"

a severe, a dreadful physical derangement threw the beloved pastor into "the gloomy valley of Achor" for sixteen long months, and he died. *I saw him buried*; and heard the consecutive and truthful biographical address over his grave, by William Crowther, Esq., which was listened to by such a multitude of weeping and afflicted souls as I never witnessed before in my life; at the close of which, Mr. Edward Butt read out an hymn, and we left the remains of the

deeply-lamented James Wells in his spacious, but silent grave.

Scarcely had eleven months rolled round from the solemn period of the pastor's funeral, before the deacon of all deacons, the pastor-deacon, the man the church looked up to, more than to any man; the steward of the whole family; the chief director; even Edward Butt himself, falls quietly into the hands of death; and, this day, the devout men have carried him to his burial. I DID NOT SEE HIM BURIED; but I have recorded the event in another page.

Thus, in a very few years, we have seen the blessed old Tabernacle forsaken; the new one erected; its pastor, and three or four of its most blessed deacons all laid in their graves; and when we now look at the building, we inly weep; when we now call to mind, how the Protestors made the pastor weep; when we reflect upon all the storms and struggles, the cares and conflicts, the sicknesses and deaths; the astonishing changes in the occupiers of the pulpit; the waves of sorrow, and the dark triumphs of the grave—we wonder what it all doth mean! Sure there are some lessons to be learned here, even such as cannot be written now. With an ancient poet, I can only silently sing

"What means my trembling heart,
To be thus shy of death;
My life and I sha'n't part,
Tho' I resign my breath.
Sweet truth to me
I shall arise, and with these eyes
My Saviour see!"

What I shall see, before I thus see Him, I know not. How the church in the new Surrey Tabernacle will now steer her course is unknown to us. She is by deed, a Strict Baptist community; the place was erected and paid for, as a New Testament Particular Baptist Tabernacle; and one of the deacons lately felt it to be his duty to announce to the congregation, that it was *still* a Baptist chapel: and believers could there be baptized. But, Mr. Butt's emphatic words "we shall never get a minister!" came with forebodings of sorrow: at least they did to Mr. Wells' sincere friend C. W. BANKS.

ANNIVERSARY MEETING OF "THE
EARTHEN VESSEL."

Notting Hill Gate.—Twenty-eighth anniversary of the *Earthen Vessel*, was holden in Johnson Street Chapel, Monday, March 10, 1873. Services commenced with a prayer meeting at two. Messrs. A. Marton, of Reading, A. Miller, of Peckham, John Vincent, of Spalding, and Thomas Stringer, of Stepney, called most earnestly upon the Lord in prayer. Messrs. R. Mintou, Thos. Thiselton, and C. W. Banks read appropriate hymns. Soon after three, Mr. Crowther, of Gomersal, Leeds, entered the pulpit, and delivered a thoughtful and useful discourse

from Proverbs xiv. 1.—“Every wise woman buildeth her house; but the foolish plucketh it down with her hands.” A chapel full of attentive listeners heard a sermon of gospel truth, simplified by domestic and interesting illustrations. Between 200 and 300 friends took tea; a more happy company we have not lately seen. We observed in their midst, good Father Jeffs, of Hounslow, brethren Crowther, J. S. Anderson, R. Bardens, Edwin Langford, Thomas Stringer, John Vincent, R. G. Edwards, John Dixon, J. Harrison, N. Oakley, Thomas James, James Mote, Esq., C. Z. Turner, J. Battson, W. Sack, Kemp, Thomas Austin, John Sales, David Grant, W. Winters, and others of the Lord’s devoted family. John Wild, Esq., of Hayes, his family; and several of the good workers at Hayes Tabernacle, came in a large party, through snow, hail, wind, and rain; which weather we understand, deterred many from ascending Notting Hill. Mr. Crowther presided over public meeting; and in his neat opening address, led us to anticipate a little criticism of the literary department of “*the Earthen Vessel*;” but, none of the speakers entered much into the office of the Censor. We turned open our best ear to all the speakers, but from all we could gather, the speakers were very lenient. The Chairman threw out some excellent hints as regards the matter in the inside, and on the wrapper; but, in our expectation of a fuller development of suggestions for the “*Vessel*” improvement we were disappointed. Mr. R. Bardens gave a pleasant address; he had derived benefit both from “*the Earthen Vessel*” and from “*Cheering Words*,” and he encouraged the Editor. Mr. Thomas Stringer, took a wide course of reflective thought upon the Pulpit, the Press, and the Privilege of Prayer; and closed a kind of garland address (full of flowers, fruits, and precious stones) by reading some original verses which his prolific mind had thrown off expressive of his best wishes for the Earthen Vessel, its Editor, and all belonging to him. Mr. Edwin Langford followed with a well-digested review of Protestant and Romanistic movements. He spoke gratefully and kindly of the Editor and his work. Mr. Reynolds, Mr. John Vincent, Mr. Sack, Mr. R. Banks, and the Chairman, gave brief and careful remarks. James Mote, Esq., pleaded for the collection. Mr. R. G. Edwards presented special prayer to God for His blessing upon us all. The Editor, in his report, said, by careful calculation, he believed over 1,500,000, or about one million and a half of the *Earthen Vessel* had been circulated. Since the last anniversary over 100,000 had gone out. Mr. Mote believed “*the Vessel*” had over 30,000 readers every month. The Editor, in returning thanks to the ministers and friends for their kind attendance and help, asked the audience to take with them one thought, one fact. He said it was an easy thing for good men to stand on a platform, and warn the people against popery, and all the degenerate forms of a so-called “*Religion of the Day*,” and no man could do that with greater effect than his brother

Thomas Stringer; but it was another thing—*through the press*—to go forth aiming to stem the incoming torrent of the papacy. For more than a quarter of a century, C. W. Banks had pursued a hard course of contention against error; but the consequences have been fearful to himself and to his family. The Romish power had now become so mighty; the Arminian and Socinian heresies had now assumed such an almost universal influence; and Protestant people were so lukewarm, divided, and indifferent, that every man who embarked in the fight for THE FAITH, must prepare to suffer the loss of all things, and be deemed a knave or a rogue, by those who sit at ease, and only condemn those who practically go to work. Wherever the great principles of Bible Truth and of Anti-Christian errors had come into collision, the foremost fighters were often slain. Slain, the editor of “*The Anti-Popish Review*,” had been. Slain the editor of *The Christian Cabinet*, *The Gospel Times*, and *The Gospel Guide*, had been. All these works originated with C. W. Banks, and right well he knew it. Nevertheless, in connection with “*The Earthen Vessel*,” and “*Cheering Words*,” the Lord had given him near thirty years good work, in connection with their publication, and the preaching of the Gospel; the Lord had given him hosts of friends who helped to hold up his hands. And in these works of publishing the Truth, he was happy; he was constantly employed, and hoped, until he was called away from this world, ever to continue a faithful and useful witness of the Gospel of the grace of God.

CAMBERWELL.—To Editor of the “*Vessel*.”—Is there any danger in your rendering assistance to us in our apparent sinking condition? Surely you have a rocket left to send a rope and aid to save the good ship, “*Shepherd’s Tent*,” ere she becomes a complete wreck! Her under Captain fails to manage; if we judge rightly, he wishes no one else to do so. Another mutiny has taken place; eighteen chief mates have gone, with hosts of sailors, and lots of habes; and yet the craft herself is as sound as when her former captain and “part owner” so steadily guided her. You remember he used to call himself “Michaiah.” It is all in confusion now; deadness, darkness, and death prevail. The great captain lives, but his spirit is grieved. I claim a little sympathy. You must indeed be stout-hearted, not to weep in witnessing the sadness and sorrowing of some who have sailed in her for more than half a century, who saw her in former times: their harps are on the willows. It would grieve you to see an old boatswain, whose name has been on the ship’s books above fifty-three years, compelled to leave his post; all because the skipper objects to consult the ship’s company. We must ask for a thorough investigation of our position. I enclose my card.

A CABIN BOY IN FORMER TIMES.

[We have omitted much; we would suggest a remedy, but we wait the arrival of coming and conclusive evidence. We see the root of all; and saw it at the beginning.—ED.]

SURREY TABERNAACLE.

Mr. EDITOR,—Last month I very innocently remarked that “the three best preachers we have had belong to the Church of England.” Some exception is taken to this statement: not as to its truth, but I am told I ought not to have made it, because it puts our Baptist brethren in the background. That was not my intention: I only intended to tell the truth, and I think I did so. Well, in March we were to have had Mr. Clough the first Sunday; but he was seized with an attack of asthma, and could not come, so we had Mr. Smith, who doubtless did the best he could. The second Sunday, Mr. Hutton, from Redhill, was the preacher. The third Sunday Mr. Crowther, of Leeds, was again with us, and in the morning—when I heard him—delivered a masterly gospel sermon. Then the fourth sabbath we had one of the churchmen again—Mr. Bradbury; and, as if to confirm my statement of him when he first came, and to affirm the remark about the churchmen I made last month, the people filled the Tabernaacle to overflowing; and the Word, as delivered by this radical churchman, was received with joy and gladness; and I think the sooner Mr. Bradbury leaves the Church of England and becomes a strict Baptist, the sooner he will be in that position that best accords with his mind and experience.

A handsome mural tablet, in memory of the late Mr. James Wells, has just been placed by his church and congregation on one side of the pulpit, in the Surrey Tabernaacle.

The tablet, which is seven feet in height, is sculptured in the purest white marble, upon a background of handsome dove marble, the aim of the sculptor being to make the design harmonize in style and colour with the adjacent decoration of the chapel.

The pediment contains, in bold relief, a celestial crown rising out of clouds, beneath which issue rays of glory.

The centre of the tablet has the name thus:—

IN AFFECTIONATE REMEMBRANCE OF

JAMES WELLS,

(surrounded by branches of ivy and laurel, under which is the following inscription):—

WHO, HAVING BEEN DELIVERED FROM
THE TERRORS OF GOD'S HOLY LAW
BY THE POWERFUL APPLICATION TO HIS SOUL
OF THAT PRECIOUS DECLARATION ISAIAH 54, 8,
STRAIGHTWAY WENT AND PREACHED
IN THE HIGHWAYS THAT GOSPEL WHICH
TO HIS OWN SOUL HAD

BECOME THE POWER OF GOD UNTO SALVATION.
IN THE YEAR 1830, BY MEANS OF HIS MINISTRY,
THIS CHURCH WAS FORMED,

AND FOR 42 YEARS HE WAS PASTOR THEREOF:
HIS THEME IN LIFE WAS THE MERCY OF JEHOVAH
IN AN EVERLASTING COVENANT,

ORDERED IN ALL THINGS AND SURE,
AND WHICH IN THE SWELLING OF JORDAN

BECAME ALL HIS SALVATION AND ALL HIS
DESIRE.

HE ENTERED INTO PEACE

ON SABBATH AFTERNOON MARCH 10TH, 1872,
AGED 69 YEARS.

An enriched panel in the base also bears the following inscription:—

A DILIGENT STUDENT OF GOD'S WORD,
A FAITHFUL EXPOSITOR OF ITS TEACHINGS,
AND AN EARNEST CONTENDER FOR THE
DOCTRINES OF SOVEREIGN GRACE, HE STUDIED
TO SHOW HIMSELF APPROVED OF GOD.
THIS TABLET IS ERECTED BY THE SORROWING
CHURCH AND CONGREGATION.

The pilasters, architrave, and mouldings are all chastely carved with appropriate ornament; the whole tablet is highly polished and rests upon two scroll brackets.

The tablet has been executed at a cost of 110 guineas, by Mr. W. T. Hale, sculptor, of 35, Baker street, London, W., who will be happy to supply effective photographs of the same, in three sizes. R.

LIMEHOUSE.—Third anniversary of formation of church meeting in Coverdale Schoolroom, Waterloo street, Commercial road, E., took place Wednesday, March 12, 1873. Mr. Kempston preached a sermon at three; and at five, upwards of 100 friends took tea. In the evening a sermon was preached by Mr. Langford. Service commenced by Mr. Savill giving out the hymn, “Kindred in Christ,” and he said, “This is 3rd anniversary of the formation of the Strict Baptist Church in this place; during that time the Lord had been very gracious unto them. There were some present who did not know we were Baptists, but we are, and strict Baptists too; some had been taken from them there to the church above, while others had been added unto them. They had not yet obtained a settled pastor, although they had had as many preachers as there had been months; but they trusted the Lord would, in his own time, send them the right man; meanwhile they had to thank God and take courage.” Mr. Langford preached an excellent discourse from Matt. xx. 28,—“Even as the Son of Man came not to be ministered unto, but to minister,” &c. A happy service closed by singing “Praise God from whom,” &c. A large company was present.

ONE WHO WAS THERE.

HADLOW, KENT.—The Baptist cause here has lost one of their deacons, Mr. John Holmes. He was pitched out of a light conveyance, through the wheel coming off; he broke his leg; the break was so terrible, he was obliged to submit to amputation; he gradually sunk into death. Mrs. Nye, of Tunbridge, by whom he was employed, purchased a low four-wheel conveyance for his safety; it had been to the coach maker's for something to be done; the wheel was not properly secured; it has proved our ways are not the Lord's ways; so true it is,

“God moves in a mysterious way.”

A. BANFIELD.

FUNERAL OF MR. EDWARD BUTT.

Last month we furnished our readers with some particulars of the last days of Mr. Edward Butt, a name which had become familiar to most of our churches. The funeral took place on Thursday, 27th. At half-past two in the afternoon the mournful procession left the residence of the deceased in Camberwell, consisting of a four-horse hearse and six mourning coaches. The first contained Mr. Butt's nephew and Executor, Messrs. Stringer, Morgan, and Pells; the second, six of the deacons of the Surrey Tabernacle, Messrs. Boulden, Beach, T. Carr, Lawrence, Mead, and Rundell; the third contained some intimate friends of the deceased, Messrs. E. Carr, Fielding, Hanns, Smith, and Nicholson; the fourth and fifth were occupied by gentlemen from the Sunday School Union, among whom were Charles Reed, M.P. for Hackney, J. E. Tresidder, of the London School Board; Mr. Hall, Mr. Newson, and others, who had been connected with Mr. Butt at the union for many years; the sixth was occupied by Messrs. J. Backett, W. S. Syms, Davey, Dorey, King, and Robert Banks.

On arriving at Nunhead Cemetery it was met by a large concourse of friends, whose numbers would, doubtless, have been largely increased but for the inclement state of the weather, still we should suppose there were not less than between 400 and 500 gathered in the cemetery. The service was conducted round the open grave, and consisted of an address by Mr. Thomas Stringer, (no other minister taking any part in the proceedings) singing a hymn and a short prayer.

The spot chosen is nearly facing the grave in which Mr. Wells is buried. It was hoped and desired by many that the body would have been taken into the Surrey Tabernacle, and a service held there, especially as the state of the weather was such as to preclude the hope of being able to hold a service of any duration in the open ground; and it was quite useless to entertain the idea of doing so in the Cemetery Chapel, as that would not accommodate 50 persons. It was argued that no precedent was to be found for so doing; but it was felt in Mr. Butt's case that an exception should have been made, but we believe the matter did not lay with the deacons, so that we ought not perhaps to complain. Mr. Stringer's address made reference to Mr. Butt's position as a deacon, as a friend to the poor, as a great advocate of the Aged Pilgrims' Friend Society, and as a man who had maintained for over 40 years a position in connection with the Sunday School Union, with much honour, integrity, and respect. Reference was also made to the spiritual life of the departed, to the truths he so firmly held for a number of years, and to his devoted labours for the good of the church, with which he had been connected. At the close of Mr. Stringer's address a hymn was sung and prayer offered. The friends then took a last gaze at the grave and its contents, amongst whom was the widow of the late Mr. James Wells, who seemed deeply affected.

It was announced that on Sunday evening following the funeral, Mr. Clough would make some observations on the death of Mr. Butt. This brought together a great number of people—but, in this particular,—only to be disappointed. Why Mr. Clough was chosen to preach Mr. Butt's funeral sermon, we could not understand, seeing he knew little or nothing of Mr. Butt. Owing to indisposition, Mr. Clough did not appear, but sent from Yorkshire a David Smith, who is doubtless a good Christian man, but certainly a man who has neither the ability nor suitable phraseology for a congregation like that at the Tabernacle. So we had no funeral sermon. At the close of the evening sermon, the clerk made a few remarks respecting the departed, and the service closed. May the Lord raise up a man as energetic and as devoted to the interests of the church as Edward Butt was, is the prayer of, yours in sorrow, GIDEON.

SPALDING, March 4, 1873.—Beloved Brother Banks: I have solemn tidings; the good Lord has called home our much esteemed beloved James Wright; he enjoyed the Lord's presence, and fell asleep in the arms of his loving Lord on Lord's-day evening, 22nd February, in the 70th year of his age. Our brother was an honourable member 38 years; held the office of deacon over 30 years; he was mighty in prayer, affectionate, kind, forbearing; exercising every good word and work. May the Lord raise up one as faithful and as zealous for the Redeemer's cause.—G. COLE.

[Our venerable brother George Cole has been connected with Love Lane Church over 60 years. We desire to get him on the Aged Pilgrims' Pension List. No man more deserving. Who will help us?—Ed.]

STEPNEY. — CAVE ADULLAM. — On Lord's-day, March 16th, and Tuesday, the 18th instant, we celebrated our pastor's fifth anniversary. Sermons were ably and lovingly preached by Messrs. Lynn and Briscoe. The truth, the whole truth, and nothing but the truth, was blessedly set forth, not in *vinegar* but in *love*. On Tuesday evening we were favoured to listen to four of the most savoury and intellectual addresses that ever were delivered in this place, from Tim. iii. 16.—The venerable brethren, Dickerson and Stovel, spake on the clauses "God manifest in the flesh," "justified in the spirit," "Seen of angels," and the brethren Webb and Griffith from the two clauses "believed on in the world," and "received up into glory." For three years we have been at peace amongst ourselves, and although we have had to contend with difficulties of no mean order, we have been graciously helped, and feel that there is a bright future in store for us. Our Sunday school is prospering, and the ministry of our pastor is still sound and blessed of the Lord; and pastor, deacons, and people are one in heart and purpose, seeking the glory of God and welfare of the church, and the extension of the Saviour's kingdom. May it long continue is the prayer of one who still remains in
THE CAVE.

MR. JOHN BUNYAN McCURE'S
THIRTY-THIRD ANNIVERSARY.

First Sunday in March, 1873, Mr. J. B. McCure commemorated his thirty-third anniversary in the ministry. In the course of his sermon on that occasion, in Eden Chapel, he said:—

"Thirty-three years I have been preaching the Gospel of Christ, and have never preached any other from March 1, 1840, till March, 1873. God has honoured my labours wherever I have preached; very many have been the souls born again, both where I have stately laboured, and in those parts where I have gone forth; at home and abroad; on the land and on the sea; souls have been blessed and souls have been delivered from the power of Satan. Since my return to England, I have had many dear souls given to me as seals to my ministry. My lot is now cast in Cambridge, in a large field for Gospel labour, where I stand alone as to my ministerial help and co-operation, but not alone as to Christian love and acceptance among my own people, above all, not alone as to the help and grace of my loving and faithful Master, who has not only given me very great liberty and power in the Gospel in Eden Chapel, but that precious Gospel the Holy Ghost has blessed to very many. In this I do rejoice, and will rejoice, for that is the great object of my preaching, viz., the exaltation of Christ in the salvation of souls; for this I have travelled and travelled in birth, and God has brought forth children, praise ye the Lord! In the government of the great Lord of the harvest, in disposing of his servants, whom He employs and sends forth to work in his vineyard, He never makes a mistake! He will never send a man into His vineyard unless He has a work for Him to do, and He will never remove a servant from one part of the vineyard until his work is done in that particular part, and when it is, then watch the hand of the Master, who "shall open and none shall shut; and He shall shut and none shall open." For thirty-three years my gracious Master has thus dealt with His servant. This Cambridge door is now opened; I never sought it! I never spoke one word to any person, neither did I in any way influence the minds of those who were very desirous that I might become the pastor of Eden Chapel, Cambridge. I felt determined from the first not to touch a latch in opening the door in my coming here. Indeed, I did not want to come; I did not want to leave Pimlico, and yet I felt constrained to act as I did. From first to last necessity was laid upon me. Under that necessity I determined not to take upon myself the responsibility of building a new chapel, but return the monies to the subscribers—which was done, and then seeing that the door was opened for me (but NOT BY ME) in Cambridge I felt constrained to accept the invitation of the church to the pastorate. Well, have signs followed that it was heaven's will that I should come to Cambridge? An important church and congregation of honoured renown, without a

ministerial leader, with discordant elements, in a state of convulsion, that was likely to rend both the church and congregation, is now in peace, and united together in the Gospel; and, including myself and wife, eight members have been received into the church since I accepted the pastorate. Three have come forward for baptism, declaring their souls have been blessed.

One who had attended the Wesleyans for 3 years, came to the chapel on that Lord's day evening when I was so ill in the pulpit, Nov. 17th (see my letter, published in the January No. of the *E. V.*) That sermon that might have cost me my life. God blessed it to her soul and that brought her to decision. That was the first time of her coming to Eden Chapel. Blamed I have been for preaching in the state of ill health I was then in, but I felt that necessity was upon me. Contrary to nature and all natural consideration I left London ill: I believed that there was a need-be, that I must go for the gospel's sake, and was willing to sacrifice my life for my precious Jesus, who gave His life for me. He gave me enabling grace, the answer of a good conscience and a precious soul; a seal, confirming that I was doing the will of the Lord. Last Lord's day, March 2nd, was my anniversary of 33 years' ministry in the gospel. Never in my life have I been blessed in the pulpit more than I was on that day. It was to me, in power, in the Holy Ghost, and in much assurance. What a history I could write of the 33 years' past; of the wonders of providence and grace; how the Lord stood by me, and employed me just where He pleased—and only there I have desired to be. He has always guarded me, and opened the doors Himself. I have never once during the 33 years of my ministry, invited myself among any people, never have I asked any minister or friend to obtain for me a pulpit, and never have I been unemployed for the want of gospel work since God called me to preach His precious truth. And that Gospel is now to me more precious than ever. O for grace: that it may be my meat and my drink to do the will of God, and stand complete therein. I do feel more and more my entire dependence upon the great and almighty minister, and glorifier of Christ, GOD, THE HOLY GHOST, without whom I can do nothing. My constant cry is, 'Power! Lord,' endure me with power! send forth Thy precious truth with power—life-creating power! life-supporting power! soul-delivering power! for without the power of God, the Almighty and Eternal Spirit, all means are lifeless and vain; but with the Lord's power, then the weakest instrument in the gospel shall win the day, though death and hell obstruct the way. 'For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds.' Ruffinus reports that at the Council of Nice, a godly man of no learning, was the instrument of converting a learned philosopher, whom the bishops, with all their arguments, could not persuade; of which the philosopher himself gave this remarkable account:—"While you reasoned with me," said he, "against words I opposed

words; and what was spoken, I overthrew by the art of speaking. But, when instead of words POWER CAME OUT of the mouth of the speaker, words could no longer withstand TRUTH, nor man resist the POWER of GOD." May the Lord endue all His servants with this power is the prayer of

JOHN BUNYAN MCCURR.
Clarendon Road, Brookland, Cambridge.

WHAT MUST WE DO?—As we sat by the bedside of an afflicted Christian, she spontaneously expressed her conviction that since she had known the Lord, there had come over our churches a cloud of coldness, of weakness, and a lack of spiritual power.

Oh! how almost universal is this! Almost all our churches are nearly stagnant.

Two years ago, our excellent and godly brother, R. Minton, wrote to us, in a private note, the following words, expressive of his own soul:—"I should be pleased to see that unchristian spirit for ever swept away that is so prevailing in many churches of truth. Oh, that the Lord would pour out his Spirit upon the churches, and cause ministers and churches to be closely united. May the time be not far distant, when that sad distinction, *Standard* men and *Vessel* men may be buried, and all who love the glorious truths of the everlasting gospel, and adhere to the ordinances also, may be firmly united, as the enemies of truth are gaining advantage, and popery spreading over the length and breadth of our once favoured land."

We ask, *What shall we do?* Mr. Grant, in his *Christian Standard* says:—"Every Church of Christ could, first of all, have its own series of prayer meetings for the special purpose we have specified: then, at certain intervals, there could be great gatherings of believers of all Evangelical denominations, in any of our most commodious places of worship, for the same purpose of earnest and united prayer, that God would be graciously pleased to send down from Heaven the Spirit of Truth in all His enlightening and quickening powers, on the Churches of Christ and on individual believers. Such prayers would not and could not fail to be answered. The inevitable result would be that deadly error to a very great extent would be banished from the land, and great ingatherings take place from the world of such as shall be saved."

If our churches would take the matter into their serious consideration. If every church would set apart one day for prayer; for ministers, deacons, and people to unite together, leaving the two first wells Isaac's servants digged—Essel (contention), and Situation (hatred), and meet together in the Rehoboth spirit, giving room in their hearts to receive the testimony of all who can testify of the Lord's dealings with their souls, and with one heart, one faith, one motive, one object, the glory of Christ the building of HIS CHURCH BY HIS SPIRIT, and by HIS Gospel. If the

churches could cease their divisions, their contentions, their party breathings, and throw themselves honestly, perseveringly, and unitedly at the Lord's feet, we believe the blessing would be realized.

We have watched these things over 30 years; we have witnessed and sympathized for them; but if we cannot unite America's churches, then what must we expect?

PRESCRIPTIONS FOR THE PULPIT No. 2: "Patient continuance in well-doing."—A very much tried pastor writes of himself as follows: "During all the years I have laboured here, I have hardly received one encouraging word from my brethren; and few, I think, have had more to discourage them. I have had long years of darkness, when my faith has almost failed. And yet I am glad that I came here, and that the Lord has not allowed me to turn away. I know of no one who has coveted my place; and the place of no one have I coveted. *I deem it an honour to preach to the most insignificant people under heaven, greater than to wear a crown.* I hope I have done some good here; my greatest grief is that I have done no more." The italics are ours. The sentiment they emphasize is worthy to be written in letters of gold, and hung up in the study of every pastor, and in the halls of our Theological Seminaries. Think of it, young men! you who are balancing the question of your life work.

The man that is swayed by such a principle and purpose, if unhonoured on earth, shall be honoured of the Father, and loved of the Son, and blessed of the Holy Spirit, and shall "wear a crown" brighter and more glorious than all the diamonds of earth.

WHEN THE SEPARATING ANGELS COME,

WHAT WILL THEY DO WITH US?

Letters and extracts from Worksop, Notts.,—we read with fearful feelings. Natural intellect is so fruitful in these days, in captivating the multitudes of *mindless* mobs, as to excel all previous exhibitions. We look on, we wonder what next; and to ourselves we say—If people can be found who will patronize, and pay for such proceedings, the only thing the Christian can best do, is to leave it to die out. The more rapidly it blazes, the sooner will the black smoke bury in oblivion the whole concern. We really pity the projectors, and all who thus waste their time, and their money, which ought to go to extend the gospel, and to feed the soul. It is not in Notts. only, nearly every where the *profession* of the gospel is made such a machine for getting money, that it is beyond everything heart-rending. Let us, individually, remember, the only two safe things which can carry us on in the right way, and to the right end, are "Repentance toward God and faith toward our Lord Jesus Christ." These we have in experience every day; and hope they will deepen and abound until we

are called home. The angels come, if never before, when, "the kingdom of heaven is like unto a net, that was cast into the sea; and gathered of every kind; which when it was full, they drew to shore; and sat down, and gathered the good into vessels; but cast the bad away." (Matt. 13.) (and Jesus,) "shall it be said that all the world: the angels shall come forth, and sever the wicked from among the just; and cast them into the furnace of fire; there shall be weeping and gnashing of teeth." We ask our readers prayerfully to consider, that great gatherings under the assumed pretensions of some naturally gifted orator, are not the safest places in the world, either to worship God, in, or to be meteen for an inheritance with the saints in light. No; indeed, they are not. But, politically or professionally, the people appear to be carried away. We ask, WHEN THE SEPARATING ANGELS COME, WHAT WILL THEY DO WITH US?—Matt. xiii. 49.

BERMONDSEY.—Our Sunday School Anniversary on March 4, 1873, was a most auspicious celebration. Some singular features of antiquity were connected with it. For instance, the ven. Mr. Pope, who was one of the deacons of Snows-fields church, under Mr. George Francis, had departed this life on the Sunday previous, aged ninety-five. Mr. Pope had been for many years a true friend to the cause of Christ. It was announced at the meeting also, that Thomas Pooock, Esq., who is now between eighty and ninety years of age, had sent a handsome donation to the school; and Mr. Thomas Jones, of Artillery street church, in speaking on the occasion, gave us to understand that he was seventy-eight years old on that very day. Thus, in the ripe and happy standing of the Lord's servants, that delightful scripture is ever confirmed, "Those that be PLANTED IN THE HOUSE OF THE LORD, shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright; he is my rock, and there is no unrighteousness in Him!" Mr. Lawrence, in his ministry, and his choice staff of co-workers in church and school, are working on; unity, peace, and progress are their watchwords; the gospel is preached! The seeds of eternal truth are sown! The results no one here can fully define.

IPSWICH.—Our venerable pastor, Thos. Pooock, celebrated his seventy-seventh birthday in Bethesda chapel, last month. There was a numerous gathering of friends, who thought, considering their Minister had been with them nearly thirty years, that both himself and the church under his care, looked gratefully and happily well. This church has existed over forty years. The late James Nunn was a minister greatly beloved here; but, a cloud of sorrow swept him away. The seed sown by him has produced fruit; and his successor, Mr. Pooock, has been a prosperous harvestman for a long period. He has a commodious chapel, a church of over 200 members, a flourishing school, some hearty

workers; and all abiding fast by that covenant, which is the eternal bond of union between the LORD JESUS, and his redeemed bride. Long live pastor and people here, in truth and love, prays one who has worshipped with them.

THE WIDOW'S TESTIMONY TO THE FAITHFULNESS OF HER GOD.

The widow of the late Mr. George Ivey gives us the following sacred account of the bereaving and supporting hand of the Lord towards her:—

49, College street, Fulham road, Chelsea. Dear Mr. and Mrs. Banks.—With Christian feeling I write to thank you for your kind visit and condolence. I have every reason to bless God for kind Christian friends and sympathy; I have been supported by their prayers; I have proved God to be my help in time of need with his help I will still follow on to know Him, whom to know is life eternal.

My dear departed one, George Ivey, was in his 65th year; he was baptized by Mr. P. W. Williamson, at Johnson street, Notting Hill, May 25th, 1852; for many years sat under the same minister. Removing to Chelsea he occasionally attended Carmel Chapel, under Mr. Bennett. Through afflictive circumstances, he was much deprived of the outward means, but maintained a steady course to the end. Although a great sufferer for the last 12 months, it was borne with Christian fortitude; praise being on his lips continually—blessing His holy name. To a Christian friend he said, he had not Christ to seek on a sick bed. To myself he exclaimed with Paul, "I have fought the good fight and have kept the faith." Again, "And not a single shaft can hit till the God of love sees fit." The Sunday previous to his death, he asked his son-in-law to pray; and with his family, he sang heartily "Jesus lover of my soul." The evening before he died, with faltering voice he sang, "Welcome sweet day of rest." He was conscious at intervals through the last night. At seven o'clock a.m., March 8, 1873, without a sigh, passed away, to be for ever with the Lord. I feel my loss is his eternal gain. With Christian love, yours sincerely,

JEMIMA IVEY.

IPSWICH.—BETHESDA CHAPEL.—On Thursday, Feb. 20, a tea and public meeting to commemorate the seventy-seventh birthday of the pastor, Mr. T. Pooock. In the evening after singing and prayer, the pastor said, It was impossible to recount all God's mercies. During the year, ten had passed the Jordan, six had been added, five others had applied for admission; they have 130 scholars, and a good staff of working teachers. Brethren Collins of Grundisburgh, J. Poock of London, (son of the pastor,) Whorlow, Houghton, Last, and Morling of Ipswich gave addresses. The choir sung some excellent pieces in good style, which added much to the pleasure of the evening.

CAMDEN TOWN.—MILTON TOWN. Having obtained help of our God, we continue to proclaim the name and fame of the Crucified One, which testimony has been blessed; and is still gathering in, encouraging, establishing, &c. On Lord's day, Dec. 15, 1872, we had the pleasure to baptize five believers, who witnessed a good confession; and on the first Lord's day this year the six were added to our number, making nine during the year. The Lord does not leave Himself without witnesses, nor His servants without help. On Sunday, Feb. 9, 1873, three sermons were preached, commemorating third anniversary of pastorate of our brother, D. Gander. Following Wednesday, Feb. 12, our friends took tea; also we held a public meeting in the hall; with the presence of Him our souls love. Brother D. Gander, as chairman, gave a short account of the Lord's gracious and providential dealings with us. We commenced three years ago with nineteen; we now number forty-five; we are dwelling together in love and communion; holding fast to God's order; two Bible-classes have been established by the pastor and are prospering; numbering about forty members; females meet Monday evenings; males Thursday evenings; our week evening services on Wednesday at 7.30 are well attended. Brethren Langford, Lodge, G. Webb, Nugent, and Beazley spoke good words. Brother Squirrell opened, and brother Crowhurst closed with prayer. **ONE OF THEM.**

BERMONDSEY.—An appeal from the Church of Christ meeting at Ebenezer, Webb street, Bermondsey, to all lovers of free grace and everlasting gospel of our Lord and Saviour.

God willing, we anticipate opening our new chapel early in May. It being a work of faith, and not one for our own glory—necessity compels us to build, as our present lease expires in June next, we are emboldened to ask the readers of *THE EARTHEN VESSEL* to aid us in our undertaking.

The new building will cost £1700, towards which we have collected £710; lent without interest for three years £365. ~~Now~~ the Lord to whom the gold and silver belongeth, the cattle upon a thousand hills, and all that we have, constrain you, out of love to him, to help us in this our labour of love and faith, and to him we will give all praise and glory. Truly the Lord hath done great things for us.

Donations however small will be thankfully received and acknowledged by Mr. JOHN KNOTT, 198, Bermondsey street, Southwark.

P.S.—Last evening the church at New Cross, under the pastorate of Mr. Anderson, gave us a collection amounting to £7, which amount Mr. Anderson is to present at the opening meeting.

CLAPHAM.—Fifteenth anniversary of formation of Strict Baptist Church, in Rehoboth Chapel, Bedford Lane, was holden on March 16 and 18. Sermons were preached

by H. Hall, Samuel Jones, and C. W. Banks. Mr. Samuel Ponsford presided over public meeting. This venerable bishop of the Baptist Church in Clapham, spoke well upon the two great powers now in the Church of Christ:—the atonement by our Lord Jesus; and regeneration by the Holy Ghost. Mr. Ponsford has been pastor over one church in Courland Grove, since 1838, thirty-four years; and during that long period he has steadily and successfully pursued one course—“preaching peace by Jesus Christ—HE IS LORD OF ALL!” During that time, brother Ponsford has seen Cranmer Court church rise, and grow, and die out. He has seen proud “Garner” spring up, flourish, and then be sold to the Arminians. Ebenezer and Rehoboth with some at Stockwell, Brixton, and Vauxhall, he has also beheld growing up into influential positions; but Samuel of Exeter, has patiently, prayerfully and happily laboured on—instrumentally feeding the flock committed to his care; among whom have been many of the most devout and holy Christians of our time. As we looked at, and listened to our venerable brother Ponsford while conducting the Rehoboth meeting, we felt solemnized by the persuasion that before long, his work in his favoured “Zion,” in Courland Grove, will cease, and his joy in the Zion above begin, never to falter, never to end. May his voyage over the river be under the smiling rays of the Sun of Righteousness, and “an abundant entrance into the eternal Kingdom,” be given to him. Amen. At the Rehoboth meeting, Isaac Ballard presented us with a clear and clever view of the Chariot of Salvation; brethren Nugent, Taylor, Meadows, and Baker, gave quiet addresses. C. W. Banks spoke of several who had lately gone home with heaven in full view. A good company and excellent singing with special mercies, enabled us to sing hearty—“Praise God.” The absence of Charles Spencer, Esq., H. Hall, and pastor Fothergill, was a disappointment, but brother Meadows, from Wales, and C. Cornwell, from Brixton, brought the meeting to a refreshing finish.

ORPINGTON, KENT.—Dear Brother,—That servant of the Lord, THOMAS WILLOUGHBY, was a labourer, a son of toil, earning his bread by the sweat of his brow, but for several years preaching the gospel with power and pleasure.

Our brother, after bearing patiently for five months the ordeal of the furnace, which dissolved by degrees nature's ties, was delivered from a body of sin and death Monday, February 24th, 1873. On the previous Sabbath he appeared to be better; was able to set by the fire about half an hour, and with some friends sang quite strong the whole of the well known hymn, “Come, let us join our cheerful songs,” &c. The following night he awoke complaining he felt exceedingly cold; more clothes were speedily added for his comfort, but without the desired effect; he became insensible to all around him, and sweetly fell asleep in the

overlasting arms of his covenant keeping and gracious Lord, to awake and sing for ever before the throne the song of Moses and the Lamb. On the following Saturday his mortal remains were carried by six steady men to the parish churchyard, followed by a few friends and relatives, amongst whom was Mr. Whittle. The corpse was taken direct to the grave, there to return to dust, until the trumpet shall sound to awake the dead, and call to judgment. Are we prepared for the awful summons?

After the burial service we returned to the room in which the captive spirit was set free, partook of refreshment, sang an hymn, feeling that we had more cause to rejoice than to weep. His only son in England, attended and paid all liabilities, for which there was, through the kindness of friends, more than sufficient. Thus our departed brother passed through the valley in peace, and without fear of evil. His patient endurance and peaceful end provoke us to exclaim, "Let me die the death of the righteous, and let my last end be like his;" praying the Lord to be our God and our guide, even unto death. I remain, yours to serve,
JOHN SALES.

BROADSTAIRS.—The Baptists here have had some seasons of refreshing from the presence of the Lord. On Sunday, March 16, Mr. Kiddle baptised two; one a young man, who, six months ago was thoroughly sceptical, was in the seat of the scornful. He came to hear the word, under a sermon founded on "Not this man but Barrabas." The Lord quickened his dead soul, and the effect was so striking, that when he was seen with the Bible in his hand, the observer said, "What reading the Bible?"

Praise God there are others, seeing the change, who are led to show signs of a work of grace within.

THE NORTH.—J. E. Cracknell leaves Newbury for South Shields Tabernacle in May. We have known this excellent brother in Blackheath, in Cheltenham, in Newbury. We are sorry he is going so far north; it is often a difficult task for a gentle tender Southerner to naturalize himself to the smoke, iron-dust, and hard, rough spirit of the north, especially in the Shields, the darkest climate, and most desolate aspect we ever travelled in. Nevertheless, our brother will find immense fields of labour in that far north district. Durham county has a population of about 700,000, but its Baptist Churches are but few and feeble. Master Rees, of Sunderland, has a rare church. We wish J. E. Cracknell may soon find his South Shields Tabernacle too small for the worshippers of our Triune Jehovah.

CHALKSHIRE.—The church here have acknowledged the goodness of the Lord in sending them men of spiritual and able minds to preach to them the gospel. Now, it hath pleased the Lord to open brother George Laue's mouth, and several times he has

spoken to us the words of life and truth. We know him to be an original grace-made child of God; we know him to be a devoted and praying man, one that loveth Zion; one the Lord has promised to prosper. We look with gladness and gratitude at the hopeful position of the Chalkshire Baptist Church. We will seek her welfare. Amen.

A NEIGHBOUR.

DEVONPORT.—Thirteenth anniversary of Mount Zion Chapel Sunday schools, Kerstreet, was held at the Chapel:—at evening service the chapel was crowded. The singing was even superior to previous efforts. The precision and good time with which the several hymns, composed by Mr. Vaughan expressly for the occasion, were sung by the children was remarkable, and some of the pieces were very impressively rendered. The voices numbered about four hundred. By the collections made, £14 were realised towards the funds of the schools. Anniversary tea and entertainment were held on Wednesday at Mechanics' Institute, Devonport. About five hundred persons sat down to a good tea, after which a statement was given of the financial position of the schools. The total receipts, including balance from last year's accounts, were £45 11s 4d. The expenditure had been £42 5s 8d. This was regarded as a very healthy state of affairs.

SPALDING, LINCOLNSHIRE.—February 2nd, 1878, was the 103rd anniversary of the Strict Baptist Chapel, Love Lane. Mr. John Vincent, our beloved pastor, preached two impressive sermons; congregations hopeful; collections satisfactory. On Monday a goodly number partook of a most excellent repast, provided by the kind ladies and Christian friends—brother Vincent in the chair. Excellent addresses were delivered by brother C. W. Banks, from London; brother Wilson, from Billingboro'; and brother Wallis, from Nottingham. Brother Joseph Wortley prayed most earnestly. The Chairman gave the benediction, and friends separated with smiling faces and hopeful looks for the prosperity of Zion. This was one of the most interesting meetings we have enjoyed for many years.

GEORGE COLE, Deacon.

LAXFIELD.—One of the sweetest fields for gospel work, and for spiritual fellowship is the Eastern Counties is Laxfield in Suffolk; it has a membership of nearly 300, a nice Sunday school, and a minister who is much esteemed, who has been, and is doing a good work, gathering in and building up the redeemed. The other evening, our pastor, Mr. Sears, was presented with a useful testimonial, in remembrance of his 14 years' work in their district.

HEREFORD.—The Lord's cause is prospering at Whitestone. Pastor M. Plaice has many afflictions; but in his school and ministry he is sustained; and during his pastorate some alterations and improvements have been made. There is no other church

round here where the obedience of faith, with the ministry of a true gospel, is more faithfully rendered.

PLYMOUTH.—Brother Burbridge is continuing to preach to the church at How Street; Mr. Carter leaves Ebenezer; Mr. Collins is leaving the Hall. How these movements tend to the prosperity of Zion we cannot yet declare. Happy shall we be to know that many to each section of the Church are saying—"We will go with you; for we have heard that GOD IS WITH YOU!"—Amen.

YORK.—This city, in a religious point of view, has enjoyed quietness for many years. "James Parsons" has had a long and happy day, and has retired with a handsome pension. His young successor is not considered so orthodox, hence, some uneasiness is felt; divisions and declensions! New lights and enlarged sentiments! Down with the good old doctrines; and up with scientific modern thought! This is the order.

SHREWSBURY.—Mr. Banks, — The glorious foundation truths of the gospel of the grace of God are preached in a room at the bottom of Marine Terrace, English Bridge. Our position as lovers of a free grace gospel you are quite aware of. We have been directed to this room by the good hand of the Lord, for there he has met with us.

PETERBOROUGH.—We believe Mr. John Sturton was instrumental in the formation of the first Strict Baptist Church in this ancient city; its growth and history since its birth would be interesting, and furnish lessons of usefulness. We are thankful Mr. Sturton still scatters the seeds of eternal truth hither and thither. The Lord has truly honoured him.

LOCKWOOD.—While our pastor, Mr. Crowther, was supplying the pulpit of the late Mr. James Wells, we had a sense of refreshing under the ministry of Joseph Taylor, of Sheffield. Our Yorkshire county is not considered very full of GOSPEL, but Lockwood Church has been many years a famed place for holy truth.

BOROUGH.—Our ministerial brother, Mr. F. J. Hudson, has been bereaved of his long-afflicted partner. Mr. Thomas Stringer preached her funeral sermon on Friday, March 21, 1873, in Trinity Chapel, Borough, where, every Friday evening, our brother Stringer, regularly and faithfully preaches the gospel.

Notes of the Month.

A VOICE FROM NEW YORK TO ENGLISH CHURCHES.—A member of Surrey Tabernacle, Mr. George Jones, is now preaching in the Howard Mission Chapel. "Christ the sinner's Friend," is his advertised subject. Charles Cook is acting superintendent. We wish our special correspondent, Mr. Lee, would send us some sketches of Mr. Jones' sermons. The ministers and churches on the other side of the Atlantic fully believe

in well advertising their places and their parsons; and if our churches made more special efforts, (under God's good blessing,) to gather in the wandering and the sorrowful, their usefulness would be more manifest. We most anxiously and honestly pray that our Lord would, by HIS SPIRIT, sound powerfully in all our hearts that glorious prophetic out-burst—"Awake! Awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem!" "Shake thyself from the dust!" "Enlarge the place of thy tent; let them stretch forth the curtains of thy habitation; SPARE NOT! lengthen thy cords; strengthen thy stakes: make the desolate cities to be inhabited." Are we afraid we shall build up hypocrites? Are we halting lest we give the children's bread to dogs? If we seek first, the fresh anointing; if we are as God's mouth; and preach only Christ's gospel, we shall be saved from a false spirit; and shall certainly prove the truth of Daniel's words, "they that be wise (teachers) shall shine as the brightness of the firmament, and they that TURN MANY TO RIGHTEOUSNESS as the stars for ever and ever."

CHRISTIAN CHARITY STILL LIVES! Praise the Lord! It is one of the fruits of the Intercession of our great High Priest in Heaven; and of the love-implanted grace of the Holy Spirit in the heart of the redeemed on earth. Last month, we mentioned the case of a London Baptist Pastor and his wife and five children on the borders of starvation. We knew, we saw the case. It was a genuine case for pure charity. The Lord has honoured our effort. One gentleman sent £1 through Mr. R. Banks, who gave it to the deeply tried Minister, and saw the painful marks of want. Since then, Mrs. T. of Canning Town, sent 10s.; Mr. Grey 2s. 6d.; H. T. H. 5s. We have given names and address to some others who have sent to the family. The church over which the pastor is labouring, is struggling to maintain a useful and honourable position in a new locality. The God of heaven bless them. C. W. B.

Deaths.

February 9, 1873, Edward Burge Syms, of Jardine Street, Camberwell, aged 71 years.

Feb. 28, 1873, Mr. Joseph Baekhouse; and Feb. 28, Mrs. Ann Pattle, both honourable members of the Church of Christ, at Bethel Chapel, Wellesly street, Stepney. Their end was gospel peace. THOMAS STRINGER.

January 17, 1873, Ebenezer, son of Thos. Stringer, in the hospital at Port Natal, aged 27, after seven months illness. Just received the gloomy message. T. S.

Baptist Ministers recently departed this life.—B. Williams, of Pembrey, Carmarthenshire (formerly of Eldon Street, London), at the age of seventy-two; J. Evans, late of Abercanaid, in his sixty-seventh year; T. Leonard, of Magor, Monmouthshire, aged eighty-six years; W. Crowe, formerly of Worcester, at the age of seventy-five; A. Horne, of Atherton, Lancashire, who was killed at the London and North Western Railway Station, at Wigan.

The Late Mr. Richard Luckin,

Many years Minister of Woodbridge Chapel, Clerkenwell.

“ O, how blest are you whose toils are ended!
Who, thro' death, have unto God ascended!
Ye have arisen
From the cares which keep us still in prison.
Christ has wiped away your tears for ever;
Ye have that for which we still endeavour.
To you are chanted
Songs which yet no mortal e'er have haunted.
Come, O Christ!—Come, loose the chains that bind us!
Lead us forth, and cast this world behind us;
With Thee, the Anointed
Finds the soul its joy and rest appointed! ”

THE once happy trio—Joseph Irons, George Abrahams, and Richard Luckin—are now all departed! Well do we remember, on some of those bright Grove anniversaries—which numbers of the saints attended—seeing the revered Joseph in his pulpit in the morning; the converted Israelite, George Abrahams, in the afternoon; and the gentlemanly, the interesting, and the excellent Richard Luckin in the evening. “ Grove Chapel ” was in the height of its prosperity in those days. Now, alas! it is not with her quite so well. Since Joseph Irons was called home, the Grove has had many sorrows; but, if we are not mistaken, the doctrines of grace, and testimonies to Christian experience, have been maintained: still, division after division has taken off the external beauty of the sanctuary, and caused many hearts to bleed; the long-beloved Gospel home has been forsaken; new places have been opened. By all these changes and commotions Zion's strength decays: her cords are not lengthened: her stakes are not strengthened: the manifestations of the Divine glory are not so powerful.

By the rivers of Babylon; here we sit down;
We weep as we think of the days of the past;
From us has been painfully taken the crown,
And all round about us the clouds have been cast.

From whence cometh these tribulations? Is it because one of the Master's Holy commandments was despised? Is it because the Spirit of the Lord is departed? With painful and trembling fears we ask, What does all this mean?

For the present, we turn from the Grove. Regent Street Church, in the City road—the late Mr. Abrahams'—has been more favoured. Mr. Vinall's ministry is instrumental in holding the church and congregation together in truth, in peace, and in faithfulness to God. Praise the Lord! Amen.

Woodbridge Chapel, in Clerkenwell, has also been steadfast in the Heaven-revealed principles of the Gospel: and, although there have been no very striking displays of the converting and increasing power of the Gospel, Mr. Davis has continued to feed the flock over which, we hope, the Holy Ghost has made him overseer.

After a long, quiet, holy, happy and useful course in the ministry, and after a long and mysterious affliction, Richard Luckin has passed safely home to his Father's house on high.

Who can reflect upon the losses our churches holding the truth have sustained and not weep in silent grief before the Lord? Think of Gadsby, Tiptaft, Kershaw, Warburton, Philpot, Murrell, Foman, Wells, Irons, Abrahams, Luckin, and many others! A host of God-sent ministers! Of each and of all of them the churches said,

“ The breath of our nostrils,—
The anointed of the Lord,

(These have all been taken down to the grave)

Under whose shadow (we said)
We shall live among the heathen.”

This is neither the time nor the place to notice the several ministers who occupy the pulpits of the departed. We now simply give a brief memoir of the recently deceased pastor of the Woodbridge Church.

The following is supplied by our own Special Correspondent from Mr. Baxter's funeral sermon.

Mr. Richard Luckin was born in the parish of Great Baddow, on the 19th of June, 1801. He was brought up in the form of the Established Church. When only six years old he was the subject of natural convictions. At ten years of age, he went by his own accord to a Wesleyan chapel. Shortly after this, the natural convictions wore off. He joined with his companions in the flattery of this evil world. At this time he became a member of the cricket club of the village. He was agreeable, and his company was much sought. In the year 1818, when he was seventeen years old, God was pleased to convict him of sin. He was brought to a knowledge of the truth; his old companions had now to be given up, and persecution was endured. He began to read the Word of God, to attend the means of grace, and to pray. He was the subject of much temptation. He was led to see that man's righteousness was nothing but filthy rags; and Bunyan's *Pilgrim's Progress* falling in his way was made very useful to him. In the year 1820, the Lord set his soul at liberty. This freedom continued for about four months, when Huntington's works were put into his hands, which caused him some pain. No doubt the searching character of Mr. Huntington's works had done the same to the dear departed as it had, Mr. Baxter said, to himself: namely, to search and try the heart; but it was all for the best. Then Romaine's works and Parkers' "Experience" were placed in his hands, and were the means of setting his soul at liberty. Then his mind became much exercised about the ministry; he felt, as others had felt before him, and, indeed, as nearly all God's ministers feel, that there were few preachers of the truth of God. Therefore, he prayed God to send him out, although he saw no way in which it could be brought about. He felt his own weakness for the work. He prayed that the Lord would make the matter plain. He once dreamed he was fishing; and he heard a voice saying, "Henceforth thou shalt catch men." He, desiring more evidence, the following Scriptures were more specially laid on his mind:—Acts xxii. 14,

15, "The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth, for thou shalt be his witness unto all men of what thou hast seen and heard." Again, at 1 Timothy iii. 1, "This is a true saying, if a man desire the office of a bishop, he desireth a good work." Also, Titus ii. 2, "But speak thou the things which become sound doctrine." He began to preach in the year 1823, when he was twenty-two years of age. His first sermon was delivered in a farm house, near his native village. It was preached in the afternoon, and a great blessing seemed to follow this sermon. He was requested to speak again in the evening, which he did. After this he preached in various parts. On the 22nd of March, 1823, he obtained a licence (under the act of George III.) which was necessary for every Dissenting minister at that time. His first sermon in London was in May, 1824, in Bartholomew Chapel (Mr. Latchford's). On the 29th of December, 1826, Mr. Latchford having departed, he received a unanimous call from the church at Bartholomew chapel to accept the pastorate. He was ordained by the late Joseph Irons and others, on the 11th of July, 1827. In the year 1830, Bartholomew Chapel was destroyed by fire. For a time he laboured at Monkwell Street Chapel. After this he preached at the Scientific Institute, where his labours were greatly blessed. Here, indeed, God made bare His arm.

An effort was made to purchase Monkwell street Chapel, but, after many attempts, failed. Woodbridge Chapel was consequently erected, and was opened for Divine Service on the 6th day of February, 1833, (just one year after Mr. Baxter was born.) For very many years Woodbridge Chapel was crowded to excess, and numbers could not obtain admittance. Richard Luckin was known as the young Preacher of the ruins, for at that time, there were many plots of ground lying open—many buildings having been pulled down. His preaching was the plain and simple story of the Gospel, and was blessed by the conversion of hundreds of poor sinners; while he built up saints in their most holy faith. He was blessed with a large degree of faith. Often did he say, "Christ is all and in all." He often preached six and seven sermons during the week,—not only in Woodbridge Chapel, but in various parts of the country. He had been invited to accept the pastorate of other churches, but he never left his first church. Besides this preaching work he composed several hymns, and also "The Songs of Solomon, Paraphrased into Spiritual Songs for Public Worship." He did not enjoy strong health; still it was not till the close of 1868 that his bodily health visibly began to fail, and he could only preach occasionally. He preached his last sermon in this place (Woodbridge Chapel), October, 10, 1869. This was a funeral discourse for his old friend, Mr. H. Brown, who, indeed, was a friend to him during a great portion of his ministerial career.

His text was from the words of St. Paul, "For we know that if the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." The last time he came to Woodbridge, as a hearer, was in the month of August, 1870. The last time he left his house for a walk was in October, 1872. About the early part of last December, he appeared very weak, but with much difficulty he came downstairs to the 19th

of December. On the 21st, his family considered there was a great change in him, and it appeared that the Lord would soon take him home. However, after the lapse of a few days, it seemed a change for the better ensued; but in February he was fully conscious he should not live long, and on his being asked how he felt, remarked, "I am going home." On the last day of February, on a dear friend speaking to him, he quoted the words of the poet :

"The Gospel bears my spirit up,
I trust a faithful God;
The sure foundation of my hope
Is in a Saviour's blood."

The Lord was pleased to continue to him the full possession of his mental powers until a few days previous to his death.

During the time he was laid aside, perhaps the greatest trial to him was that he could not engage in his beloved work. He often expressed a wish to preach; the spirit indeed was willing, but the flesh was weak. On the first of March, he was evidently worse, and unable to leave his bed. He asked his daughter if she thought he was dying. She replied, "No, dear father; have you any fear of death?" He replied, "Yes, sometimes, but not always; the Lord has sustained me many years, and been gracious in keeping me faithful to Him." His daughter then said, "Yes, dear father, and you have been the means in God's hands, of converting many sinners." He replied, "I do not depend upon my ministry. I am but a poor sinner, saved by grace. *Christ only: He is my Rock*, on which I build my hope. I die in the sure and certain hope of a glorious resurrection." He repeated portions of the twenty-third Psalm, "I shall not want. He shall lead me in the paths of righteousness for his name's sake." On the day after this conversation he remarked, "I am nearly gone home; I am going home in Jesus. Come, Lord Jesus, and take me home; I trust in thee my God and my Redeemer." His wife said, "What shall I do when you are gone, my dear?" "Trust in the Lord, my dear," was his appropriate and emphatic reply. On the third of March, he said, "I want to be with Jesus," and repeated in the night as loudly as he could,

"My bonds and bills, He on the tree
Has nailed and so acquitted me,
And my full ransom paid."

On the fifth, a friend visited him, when he said, "Christ is my Rock." Thus did he long to be with Jesus. He had for some time been in a state of semi-consciousness, but on the 25th he sank into a state of unconsciousness, from which he never recovered. On the 28th, a great change took place, and on the following day, at noon, surrounded by his wife and family, he passed away, apparently without a sigh. This was on Saturday,—he finished his work and entered on an eternal Sabbath.

Mr. Baxter took occasion to say that it was by the earnest solicitation of the late Mr. Luckin, that he had officiated on that occasion, and had buried him. He did not say this in any vain glorying, but it seemed necessary. He (the speaker) believed that the late revered pastor of Woodbridge Chapel looked upon him somewhat as Paul looked upon Timothy.

"Jesus confiding in Thy name," &c.,

having been sung, Mr. Baxter pronounced the benediction.

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

was sung and the large congregation dispersed.

MR. LUCKIN'S FUNERAL.

The mortal remains of Richard Luckin were interred in Abney Park Cemetery, on the 8th day of April, 1873. The mournful *cortege* consisted of a hearse drawn by four horses, and four mourning coaches. A large number of persons were present.

A special service was held in Abney Park Congregational Chapel. The ministers who took part in the solemn services were the Messrs. Baxter, Davis, Franks, Lawson, and Silvester.

Mr. Baxter officiated at the grave and preached the Funeral Sermon, which was delivered in Woodbridge Chapel, on Sunday evening, April 13th.

Mr. Luckin had sustained the pastoral office at Woodbridge Chapel, just the very same number of years that Mr. Wells had done at the Surrey Tabernacle. Mr. Wells died in the March of last year, Mr. Luckin in the March of the present. The last words uttered by Mr. Luckin were, "Christ is mine and I am His;" and surrounded by his family—wife, two daughters, and two sons,—was taken to his desired haven. Mr. Davis, the co-pastor, visited Mr. Luckin once a week during his long illness, while Mr. Baxter, and others, were privileged occasionally to see him.

On Sunday morning, April 13th, Woodbridge Chapel presented a bare and weird aspect. The pulpit solemnly draped, the congregation exceedingly sparse, and no doubt many, feeling their pastor was gone, were gloomy enough; yet Mr. Davis was preaching away about the marvellous victory of David over Goliath of Gath, but even the preacher felt a load on his spirit.

In the evening the chapel was packed in every corner, and forms were brought out of the schoolrooms. "Ah," said a middle-aged lady; "This is as Woodbridge Chapel used to be when I was a little girl."

At half past six precisely, the large congregation rose and sung

"Why do we mourn departed friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to His arms."

Mr. G. Davis then read the Holy Scriptures, and offered prayer with much emotion. Then was sung

"Fountain of life, who gav'st us breath,
Eternal Sire, by all ador'd;
Who mak'st us conquerors over death,
Thro' Jesus, our victorious Lord.
We give Thee thanks, we Thy praise sing,
For calling thus Thy children home,
And shortning tribulation days,
To hide them in the peaceful tomb."

Mr. A. J. Baxter having ascended the pulpit, read his text from the Prophet Daniel, last chapter, last verse, "But go thou thy way till the end be : for thou shalt rest, and stand in thy lot at the end of the days." In his opening remarks the preacher said there were two circumstances which were remarkable on that occasion. That was the day they commemorated the glorious resurrection of our Lord Jesus Christ, and it was twenty-one years that very night that Joseph Irons was called to his home. In a masterly discourse Mr. Baxter looked at his text in the following order :—1, the way ; 2, the command ; 3, the promise. The way Daniel was led was substantially the same as all God's people are led—namely, from death to life. There were four views of this part of the subject, which the preacher spoke of with care and credit :—1, the way of life ; 2, the way of changing experiences ; 3, the way of God's providence ; and 4, the ministerial way. So far as the way of life was concerned, they were left at no hap-hazard about the matter, for the dear Redeemer had said, "I am the Way, the Truth, and the Life."

[If Mr. Luckin's family or friends will supply us with copies of his published works, sermons, &c., we shall feel much pleasure in giving a review of his life and ministry ; for, although we had no personal acquaintance with Mr. Luckin, we have heard him, and always realised a silent affection toward him for the truth's sake.—Ed.]

FINDING FAULT WITH THE PULPIT.

EVERYBODY is at it now-a-days ! And is there not a *cause* ? Verily there is. To what source can this cause be traced ? Our country overflows with colleges and clergymen ; with academies and students ; with pastors and preachers ; with missionaries and revivalists. Churches, chapels, Mission Halls, and Plymouthian Meeting-rooms, are crowded into nearly every street in the kingdom. And yet the masses remain unconverted ; the churches and chapels are but half filled ; and almost everybody is finding fault with the pulpit, or, rather with the preachers who stand therein. We heard a most intelligent lady at it the other day, in Somersetshire. She complained bitterly of her pastor, "What is the matter with him ?" we ventured to ask. "Why, he *reads* it all to us like a schoolboy ; we give him a rich salary ; but he cannot even come and give us a little warm lecture out of his heart on a Thursday evening, it is in *read manuscript*." In one town, it is said, there was only one minister out of six or seven, who dared to stand up in his pulpit to PREACH. In one of our manufacturing towns, a grave, sensible, charitable, aged Christian man, said to me, "Tell ye what it is, Sir, the parsons here give you three branches in their hard-got-up discourses ; first, you have some *history* ; secondly, you have a fine dish of SENTIMENTALITY ; and, as a finish, they tell a lot of AWFUL FALSEHOODS !" In one of the finest cities England has, a young man built a grand new chapel : but he could not fill it ; at last the ladies made him a handsome black gown ; and not

in the pulpit merely, but in the streets, this silly child of ambition has been seen in his gown. In many of our chapels, in the provinces, you will find grand organs, excellent choirs, music and melody almost of a heavenly tone, but, the pulpit and the pews, make your heart ache, if within your soul the life and truth of God are found.

Now, all this is dreadful. Everybody finds fault with the pulpit. Some ministers, if ministers they may be called, are like the *moon*, clear and cold; others, are like the *mud*, dark and dismal; not a few, are so lofty in their minds and imaginations, that hardly any poor starving creature can get near them; while, another class, is so pompous and proud, that there is no room for the FRIEND OF SINNERS at all.

This is not to be laughed at. It is one of those lamentable signs of which we read in Amos viii.—“Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water; but, of HEARING THE WORD OF THE LORD!”

Oh! ye English pulpits!! What are ye doing? A traveller went the other Sunday to a chapel in Gloucester, expecting to hear the Gospel preached. Alas! it was a refined, a genteel, an urgent appeal for money, and worse than that. He left the place more sorrowful than he went, saying to himself, “How is the fine gold become dim!”

One clergyman, Mr. Paddon, of Eastbourne has published a stirring, a vitalizing, a truthful pamphlet, which is, by thousands, circulating through the land. What Mr. Plimsoll is to the shipowners, that Mr. Paddon is to the clergymen and ministers. Mr. Paddon has watched the pulpit for more than a quarter of a century; and, as *the Rock* tells us:—

“Mr. Paddon justly estimates the importance of a full testimony for truth. After referring to the doctrines of grace as declared in the Apostolic epistles, and especially as connected with the adorable sovereignty of God, manifested in the whole scheme of Redemption, Mr. PADDON says emphatically:—

“A miserable fragment of these blessed doctrines of the Everlasting Gospel is preached I grant; but ‘the Gospel of the Grace of God,’ for which the Apostle ‘counted not his life dear unto himself that he might testify it,’ is not preached. A sort of mongrel Divinity, ‘the double doctrine,’ as it has been called, consisting of grace and works, has been substituted for it; a ‘yea and nay’ Gospel, half God’s and half man’s, which deceives, distresses, and bewilders sincere souls. And is not this practically repudiating the Gospel of Christ? Free grace and free will are as opposite each other as light and darkness. ‘By grace ye are saved,’ says PAUL; and, again, ‘If by grace, then it is no more of works; otherwise grace is no more grace.’ If the free grace truths of the Gospel are sometimes touched upon, it is in such a timid, hesitating, time-serving, trimming, apologetic, servile tone, as seems to show that the preacher is all the while deprecating the displeasure of his hearers, and, half-promising that if they will only forgive his temerity in venturing to touch upon such unpleasant subjects this once, it shall be a long time before they again find him disturbing their minds with the like unpalatable truths. Hence the poor hungry sheep and lambs of CHRIST look up and are not fed? The ‘mourners in Zion’ look up and are not comforted! God’s people are so jumbled up with the children

of this world that their righteous souls, instead of being glad, are made sad from day to day. Distressed souls who have long been in the deep, are left overwhelmed, while 'the deep waters go over them,' and they cry unto the Lord in their distress.'"

We purpose referring to this most marvellous pamphlet again. In the meantime, we gladly admit, there are exceptions to this almost universal complaint; and those exceptions—gracious exceptions—we wish to point out very distinctly, for the benefit of the people.

THE HOLY TRIUMPHS OF CHRIST IN HIS DEATH.

[THIRD PART.]

IN a few lines come we at once to the question which gave rise to these brief papers. The most studious of all that concerneth the Son of God, have held that the papists are greatly out, that they are greatly mistaken, that they do seriously err, who boldly assert that CHRIST'S soul, *in substance*, went really and locally *into hell*. Bellarmine worked hard to prove this assertion; but he failed as all must do who venture upon such a dark sea of speculation and imaginative theory.

Poor Bellarmine was a great champion of the Romish Church; but what spiritually-enlightened man would wish to follow in the wake of this gigantic advocate of the doctrine of Purgatory? We grieve over the dashing strides into such unmeaning theories, as some young men now venture upon!

Bellarmino's assertion that Christ went down to the skirts of hell to fetch the fathers up who lay there a long time in jeopardy, is a fable with no bottom in Scripture whatever.

Surely Thomas Brooks speaketh the whole sense of the Translated and Revealing Word of Truth, when he saith, "Upon Christ's dying and satisfying for our sins, HIS SOUL WENT THAT VERY DAY INTO PARADISE, as Adam sinning was that very day cast out of Paradise."

To say Christ's soul descended into hell is altogether needless, and to no end. What need was there of it, or to what end did He descend? Not to suffer in hell, for that was finished on the cross. Nor to redeem or rescue the fathers out of hell, for the elect were never there; no, nor never can be there. Get, through grace, the Holy Spirit to shew unto thee, and to assure thee, that thy name is in the Lamb's Book of Life; and then, by faith thy soul shall live in Christ, and walk with HIM, until in the fulness of glory thou shalt dwell with him for ever.

The redemption of all the elected family of God was wrought by CHRIST'S death, as the Scriptures do clearly evidence and declare.

He went not there to triumph over Satan, and all his host, for Christ triumphed over them, all through His ministry, and completed that triumph on the cross. In the day of His solemn inauguration into His heavenly kingdom, CHRIST triumphed over sin, death, devils, and hell. When CHRIST was on the cross, He made the devils a public spectacle of scorn and derision, as Tamerlane did Bajazah, the great

Turk, whom he shut up in an iron cage like a grate, in such sort, as that he might on every side be seen, and so carried him up and down all Asia; to be scorned and derided by His own people, as Knolles sheweth in his Turkish History.

When the glorious Redeemer had in the garden received the cup; when on the cross he was smitten by the sword of sin-avenging justice; when His FATHER had for the time left Him, to all the pangs and agonies of death and hell; when by His own life-blood, He paid down the ransomed price; when neither law nor justice could demand any more of Him, then, with a loud voice He cried, "IT IS FINISHED!" All was done, all was over; He bowed His head; and His Deity delivered up His ever pure and precious soul into the conveying power of myriads of elect angels, who conducted Him into the presence of His FATHER with exceeding joy. So believeth C. W. BANKS.

(To be continued.)

THE DEATH OF CHRIST.

Who is *He* on yonder tree,
Breathing low in agony?
It is *Jesus*? can it be
Jesus dying there for me?

Who is *He* the soldiers pierce
Looking at Him wild and fierce;
Mocking at the robe He wears—
And the pain He God-like bears!

Spitting on Him as they stand
Round Him in a rebel band,—
Can it be the Lord of life
Passing through such bitter strife?

Yes, 'tis He! the lowly One,
God's own well-beloved Son,
Manifesting forth His love—
And His Father's—God above!

Yes, 'tis He! we know Him now,
By the crown upon His brow,
By the nail-prints in His hand,
By His dying last command!

By His last and awful sigh,
By His dreadful agony,
By the sweat upon His brow,
By His *love*, we know Him now!

WILLIAM QUIN, 1872.

OH, the wonders of redeeming love! Some faint hope I have, through redeeming mercy, in the perfect righteousness, the full atoning sacrifice, that I shall ere long be made the monument of the rich grace and mercy of God through the Divine Redeemer. Oh, shout, my soul, "Grace, grace! free, sovereign, rich and unbounded grace!" Not I, not I, a hell-deserving creature; but where sin has abounded, I trust, grace superabounds. Some hope have I—what joy in that hope!—that nothing shall separate my soul from the love of God in Christ Jesus.—*John Howard.*

COME, Lord Jesus, come, Redeemer of my soul: I adore Thee in the midst of those clouds with which Thou dost cover Thyself: but deign to dispel them! After I had the blessedness of believing without seeing, grant that I may also enjoy that of believing while seeing. May I see Him with my eyes whom my heart loves; may I see that sacred side from which flowed streams of life for the poor children of Adam; may I behold that sacred body given for the redemption of man; may I embrace that Jesus who gave Himself for me; and may I see Him, never more to part.

FOLLOWING CHRIST IN THE REGENERATION.

BY EDWIN LANGFORD,

Minister of the Dalston Baptist Church.

“And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”—Mat. xix., 28.

NO Scripture is unimportant, all was written for our learning; all Scriptures concern us directly or indirectly, we are interested in their fulfilment, for “The Scripture cannot be broken.” Has our text been fulfilled? We believe it has so far as it concerned the apostles, to whom it was addressed, and is now being fulfilled in the experience of those who are following Christ. In expounding this text I do not anticipate a difficulty. I have never read anything on it, I have never heard a sermon from it, therefore you must hold me responsible for all I advance, relative to it. I wear my own clothes, and walk abroad in my own shoes. May God the Holy Ghost direct us, then we know we shall not err. The text is from the mouth of our adorable Lord, and is an answer to Peter’s question in the 27th verse, “We have forsaken all and followed Thee; what shall we have therefore?”

I purpose to notice, 1st, the followers, “Ye which have followed me.” 2nd, the compensation, these followers are to have thrones. 3rd, the note of time in the regeneration.

1st. The followers. Men having imbibed the sentiments of great teachers, have followed those teachers. In many instances it is to be deplored that they have taught great errors, monstrous absurdities, infamous lies, and those who have thus taught have had by far the greatest majority of followers. How vast the multitude that receive the soul destructive doctrine of Rome, and follow the anti-christian beast, what a number of devoted followers Mahomet has, and what myriads are running after other false systems—Arminianism, Socinianism, Rationalism. The followers of Christ are decidedly in the minority. What, or who are you following? Are you receiving and believing certain things, because Mr. Wiseacre preaches them, or do you try the spirits by the Word of God.

Let me notice what the following of Christ involves:—A giving up or renouncing the world. This is spoken of in the Scriptures of Truth as going forth to Him (Jesus) without the camp.—Heb. xiii., 13. To serve two masters is impossible, “Ye cannot serve God and mammon.” Light and darkness, summer and winter, are not more opposite to each other than Christ and Belial, genuine christianity and worldliness. The Spirit of God finds us in the world and the world in us, but He calls us out of the world, “Come out from among them, and be ye separate.” Make the most of both worlds is become quite a proverb, but it does not succeed. It may be the follower of Christ has tried to make something of this world, in this world. Ah, has he not made many a downy nest, and concluded he should die in it? but the heavens became overcast, a storm has gathered, it has burst on him like a howling tempest, and his nest has been shaken to its very foundations;

the great wind of the wilderness smote him, and now he is but the wreck of what he once was; he has heard the voice in this "Arise ye and depart, this is not your rest, because it is polluted." The child of God is much exercised by these things, but the peaceable fruits of righteousness is afterwards yielded, and he blesses God

That his nest hangs in no forest,
Of all this death doomed shore.

Have you not ere now formed connections strictly forbidden in the Word of God, and you have had to smart for it, and may be even smarting for it now. Perhaps craft was used, and you were caught with guile; you made the discovery when it was too late, to make the wrong right was impossible. These things have had a tendency to crucify you to the world, and cause you to cry out with the Apostle, "God forbid that I should glory, save in the cross of Jesus Christ my Lord."

Now this giving up the world will procure the world's contumely, for be sure of this, that all who will live godly in Christ Jesus shall suffer persecution. The spirit of the world is antagonistic to the spirit of Christ. Then the question may be asked, how is it the world is so favourable to Christianity? We reply, the professing church has compromised matters, she is doing all she can to conciliate the world, not by preaching the glorious gospel of the blessed God, but by keeping back the plain statements of the Word of God, which stir up the carnal mind. There is a fearful laxity in the public ministry, and portions of the word are twisted or wrested from their context, that they may not speak the mind of the Spirit of God. The Scriptures are handled deceitfully. Very few, comparatively, read in the book of the law of God distinctly, and give the sense, and cause them to understand the reading.—Nehe. viii., 8.

Now this, with amateur theatricals, penny readings, concerts, &c., is very pleasing to the natural man, who is loud in praise of and willing to support liberally a system that will countenance such things as these under the garb of religion. Is it then to be wondered at that the professing church escapes the word's hate? Depend upon it the friendship of the world is forfeited by a close consistent following of Christ. "If any man will follow me, let him deny himself, and take up his cross daily."—Luke ix., 23.

Did the apostles follow the Lord for pecuniary advantage? No. Peter, addressing the cripple at the beautiful gate, said, "Silver and gold have I none." The followers of Christ were prohibited taking purse or script. Did the apostles follow Christ for social position? No. They were plainly told what they must expect, that they should be cast out of the synagogue, hated of all men for His sake. Yea, the time would come when men would kill them, and think that by so doing they did God a service. So we see that lucrative employment and social position were not held out to them as an inducement to follow Christ. And yet they did follow him, not merely as far as it was convenient for their personal safety;—(many go thus far) but unto death.

Did you ever read what is advanced by Mr. Bye-ends, in Bunyan's *Pilgrim*? I presume there are many such as Bye-ends in our day. Men willing to be anything or nothing to save their skin, fill their

purse and get along comfortably. Their creed is very elastic, it will expand or contract at pleasure. From all such, good Lord, deliver us.

The apostles followed Christ, and it was the effect of divine calling. Peter was called while attending to his vocation as a fisherman. Matthew sat at the receipt of customs when Christ said, "Follow me," and he arose and followed Him. The word was in every instance with power, "He spake as one having authority."

But they were chosen prior to being called, and the choice was Christ's, "Ye have not chosen me but I have chosen you." How strange it does appear to carnal reason that Christ should have chosen the foolish things of this world, the weak and base things, and things which are despised. These things will always confound the mighty. Now when they saw the boldness of Peter and John they marvelled, because they, the Pharisees, knew that the disciples were unlearned and ignorant men. (Acts iv., 13.)

Have you been called? Can you make your calling sure? If so, then you have no difficulty in reading your election of God, for whom He did foreknow he did predestinate, and whom he did predestinate them He also called. (Rom. viii., 30.) "Knowing, brethren beloved, your election of God."—Thes. i., 4.

The disciples said, "We have left all and followed Thee." What have you left? Abram left Ur of the Chaldees, Rebekah left her father's house, Moses left the pleasures of Egypt, Ruth left the land of Moab. I repeat, what have you left? Christ saith, "He that loveth father or mother, or wife, or sister, or brother, more than Me, is not worthy of Me." A follower is a hanger on or dependant. O soul, art thou hanging on, dost thou hang on the worth of Christ, the works of Christ, the word of Christ. O consider Christ's personal worth. For fairness does He not infinitely surpass the children of men? Is there a rose like to Sharon's lovely rose? No, of ten thousand He is the chief, and altogether lovely is my glorious Christ.

O Christ, He is my heaven,
My deep sweet well of love.

The Bride eyes not her garment,
But her dear Bridegroom's face;
I will not gaze on glory,
But on my King of Grace.

And, oh, consider what Christ is worth, relatively as thy Surety, thy Substitute, thy Advocate, thy Prophet, Priest, and King. O my soul hang on a precious Christ, hang on His work, on His word; Thou knowest that sometimes poor persons hang on their rich relatives, much to the annoyance of the latter, who try to shake them off, they treat them coldly, and there are unmistakable evidences that they wish to rid themselves of them; but O poor soul thou hast nothing to fear on this score from a precious Christ:

Other refuge have I none,
Hangs my helpless soul on Thee.

Peter said, "We have left all and followed Thee." It was not much, all they had was a couple of fishing boats and their tackle, but they shall be compensated for their loss, and this will bring us to notice,

Secondly, the compensation, "Shall sit on twelve thrones judging

the twelve tribes of Israel. Biblical scholars tell us that the number twelve is expressive of sufficiency. Scripture informs us that Jacob had twelve sons, a sufficiency, at least, I should think so. Again, Solomon made as many oxen to stand under the molten sea. Those oxen represent the ministers of Christ. Some men think there is not a sufficiency, but God knows best about that; if there were not a sufficiency He would raise up more, for He can if He please. "I have set watchmen on thy walls, O Jerusalem." We read of the city that it hath twelve foundations, so the number is expressive of sufficiency. "Twelve thrones." By thrones in my text I am not to understand the material, but the spiritual or mystical. I do not believe there are material thrones in heaven, material crowns, and harps, and garments, and palm branches, &c., in heaven. Certainly not, to entertain the notion is the height of absurdity. These things are used figuratively. The Word of God abounds with beautiful imagery. The sacred writers ransacked creation, and brought into requisition things animate and things inanimate, costly things to set forth the glory of Christ and the Church. I take then the thrones in the text to mean the truths of God's grace, and I think it can be clearly shown that we are thus to understand them. The individual who occupies a throne is considered to have reached the very summit of human ambition, and to be established in the truths of the everlasting gospel is the ambition of the follower of Christ, and it is laudable, praiseworthy, and he is exhorted to use all the means God has given him, that he may succeed in his endeavours. "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting the things that are behind, and reaching forth to those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Philip. iii., 13, 14.

The throne implies *elevation*, and what can elevate, lift up the soul like the truths of the gospel. It is the truth powerfully applied to the soul by the Holy Ghost that brings the sinner up out of the horrible pit and out of the miry clay; the truth raiseth the poor out of the dust and lifteth the beggar from the dunghill, sets him among princes, and makes him inherit the throne of glory. Look at that poor degraded, half-demented creature, rolling in the kennel, wallowing in transgression, how people despise him, to use a nautical phrase, every person gives him "a wide berth." Is he always to continue like this, lewd and pestiferous? No, no, God has a purpose of grace toward him, the Holy Ghost lays hold of his heart, the arrow of conviction enters his soul, the truth has come, its velocity was great, it has struck him forcibly, it has caused him pain, his compunction produces confession, which ends in his forsaking sin and obtaining mercy. (Prov. xxiii. 13.) Now he rises in communion with God and fellowship with Christ. He dwells on high, the munitions of rocks becomes his defence, as an inhabitant of the rock he sings, and from the top of the mountain he shouts. (Isaiah xlii. 11.) The person also rises in the social scale, there is a very marked change in his deportment, it is soon discoverable and appreciated, he is no longer avoided, his company is sought, society welcomes him with extended arms. O, friends, nothing will elevate a sinner like the truth of the blessed God.

Again, *judgement* is given from the throne. We judge ourselves, men and things, from the truth of God. It may be there was a time

when we thought ourselves for goodness second to no one ; we said, stand by thyself, pray don't come near us, for the temple of God are we ; so enrapt were we in self-righteousness ; how censorious we were ! we were ready to unchristianize all that could not pronounce our Shibboleth ; off with the heads of all the babes that were two years old and under. But bless the Lord those days are past and gone. The truth of God brought us to the place of stopping of mouths ; the great mountain was brought down before Zerubbable ; and now we judge ourselves that we may not be condemned with the world. But, at the same time, there are systems and creeds of which it is impossible we can speak favourably, we would show them no quarter, we would not for one moment countenance them, but always raise our voice against them, for they are perversions of the truth, and subvert the hearer from the right way.

The throne is expressive of *power*. There is power in truth, by it the Lord's people are brought out of the land of Egypt, and out of the house of bondage. The question may be asked, do you make a distinction between the land of Egypt and the house of bondage? Most certainly I do, the former is the evil world, the latter is the house of Master Armenius ; into this house many children of God get when first brought out of Egypt. Has not the doctrine that Christ redeemed all mankind by His death a tendency to bring the soul into bondage ; when we know that multitudes in this Christian land, to say nothing of heathen lands, live and die without God, and Christ, and hope, and consequently go to perdition.

Has not the dogma of falling from grace, the possibility of being in grace to-day and out of grace to-morrow, and death overtaking me on the morrow out of grace, I must be everlastingly damned,—I say, has not this dogma gendered to bondage? And yet, I believe, many of the Lord's people—His living family—are in this house of bondage, sighing and crying for deliverance. Now, when the doctrinal truths of the Gospel are powerfully applied to the souls of these poor prisoners of hope Master Armenius can keep them no longer, they wish their *professed* friend good bye, and step forth into the liberty of the children of God.

Again, the throne is expressive of *majesty*. How majestic the truths of the everlasting Gospel ! how lofty the ancient settlements of eternity, the doctrines of Election and Predestination, Eternal Redemption, Eternal Justification, Calling, and Sanctification. Why I do and will treat with contempt all the Gospels of men ; they are cunningly devised fables ; there is nothing glorious about them ; poor, contracted, distracting, little things, like the hearts and brains of those who make them. Give me that Gospel that sets Christ on His throne. My friends, don't seek to deify the creature at the expense of the dear Redeemer.

Now then here are the thrones, the truths ; the throne is the height of human ambition, and our ambition is to be established in the truth. The truth elevates ; we judge by the truth. The truth is powerful ; the truth is majestic. Twelve thrones ; there is sufficiency, and there is a sufficiency of truth. We bless God that the Scriptures are able to make us wise unto salvation, through faith which is in Christ Jesus.

But the apostles were to sit on these thrones, these truths ; we are

supported by that on which we sit ; so the truth supports us in times of trouble and affliction, personal, relative, or circumstantial ; the truth will support us in the hour of death. O, my friends, we have much cause to sing :—

“ The Gospel bears my spirit up,
A faithful and unchanging God,
Lays the foundation for my hope,
In oaths, and promises, and blood.”

Sitting implies *rest*. It is assuredly most blessed to rest on the yea and amen truth of God. My friend, what are you resting on for salvation? A well spent life? Consistency of conduct, religious duties, on the fact that your parents were Godly persons? O, be not bewitched; ye must be born again; God grant that you may rest on the well spent life of Jesus Christ; lay thy deadly doing down, for doing ends in death.

But I now come to the third particular. In *the regeneration*, when the Son of Man shall sit in the throne of his glory. By the throne here we are to understand Christ's Mediatorial Throne. He stipulated for it in council before time began; He wrought for the throne in the days of His flesh; He combatted with the powers of darkness, and passed through the sea with affliction to occupy the throne; He was raised to it when God exalted Him with His right hand.

“ And now He lives, and now He reigns,
Exalted on the throne;
There's not a gift His hand bestows,
But cost His heart a groan.”

Christ is called the Son of Man more than forty times in the New Testament. That Christ was a man is clear from Scripture testimony. There are proofs of His physical manhood, of His human sensibilities, of His human intellect; and if the physical, the emotional, and the intellectual, make a man, then Jesus Christ was a man; and what He was He now is. Beloved, we have a glorious man on the throne; our humanity glorified; wondrous thought! Christ married our nature; the human assumed into mysterious union with the Divine. I have called, ere now, marriage an act of absorption; but when the Divine married our nature, our humanity was not lost in the deity, not absorbed by the Deity; each, though inseparably one, still retains its distinctiveness, God and man, Divine and human in the glorious person of Christ.

So when Christ married the Church to Himself, it was an act of absorption. The Church lost her name, and took that of her glorious Husband. She lost her debts, her bad character, &c. But the Church has not lost her individuality, her distinctiveness; it is still Christ *and* the Church. The woman does not lose her individuality by reason of her union to the man; so with Christ and the Church: as is the husband, so is the wife, and as Christ is so are we in this world.

But let us come to the *regeneration* in the text. Now, it was promised to the Apostles that in the regeneration they should sit upon thrones. I want to be particular here; by attending to the text, you will see that the punctuation is at the word *me*,—“ye which have followed me.” Then comes the *regeneration*. Now the regeneration here is not to be confounded with the work of the Spirit. This is not what the Saviour intended; I admit it is involved in it, but it is not to be

confounded with it ; it is to be considered rather as the effect of which regeneration by the Spirit in the soul is the cause ; in a word, we are to understand the regeneration *dispensationally*. How did Christ find things (religiously) when He commenced His ministry ? Was not Judaism leavened with hypocrisy ? Were not the commandments of God set aside, and the tradition of the elders put in their place ? Does not Christ charge them with these things ? read attentively the Gospel by Matthew ; and the conclusion you will certainly come to will be this, that if any system needed regenerating surely the then existing state of things did. I know no period in which the Prince of the air reigned so extensively except it be the period between the fall of our first parents and the giving of the first promise in Eden, Judaism was rotten to the core, and the Pagan world was prostrate in the arms of the wicked one. You admit then that regeneration was needed. Now when did this regeneration commence ? I reply, when the Son of Man at His ascension occupied the throne of His glory.

Let me lead you on to the second chapter of the Acts, and show you when the apostles took the thrones, when the regeneration commenced ; and the people they judged, also the nature of their judgment. Now we are informed that “when the day of Pentecost was fully come, the disciples were with one accord in one place ;” read the second, third, and fourth verses. The apostles spoke with other tongues ; their audience was composed of persons from almost all parts of the world ; the multitude was great, for they had assembled at Jerusalem, it being Pentecost. The Holy Ghost is poured out, the regeneration commences, the multitude are amazed, they say one to another—“What meaneth this ?” The apostles take their position on the thrones or truths of God. Peter commences to judge Israel ; he says, “Ye men of Israel, hear these words ;” he begins with God’s determinate counsel and foreknowledge ; goes on to the death of Christ ; on to Christ’s burial, His resurrection, ascension, and glorious exaltation. What is the effect produced ? The people are pricked in their heart, and cry out, “Men, and brethren, what shall we do ?” Now, mark, Peter gives forth the judgment (verse 38), “Repent and be baptized every one of you in the name of Jesus Christ, and ye shall receive the remission of sins.” Here, then, is the regeneration, the thrones, and the judgment, and the Lord’s promise fulfilled. Stephen goes on with this judgment in the seventh chapter of the Acts ; Paul goes on with the judgment in the thirteenth chapter, sixteenth verse ; it is renewed in the Epistle to the Romans ; and the servants of the Most High God occupy the same thrones, or truths, and carry on the same judgment to this day ; and the regeneration goes on, and shall go on, until the kingdom be delivered up to God the Father, that God may be all in all.

“O Zion’s King, victorious Lord,
Upon Thy thigh gird on thy sword ;
From conquering on to conquer go,
Till at thy feet fall every foe.”

What saith the law ? “*Thou shalt,*” and “*Thou shalt not.*” What saith the Gospel ? “*Come unto Me.*” One is strict and heavy, while the other is full of words of love and blessed hope.”

SUBSTANCE OF A LECTURE ON BAPTISM.

BY BENJAMIN TAYLOR,

Pastor of the Baptist Chapel, Pulham Saint Mary, Norfolk, delivered on Lord's-day, March 2, 1873.

I DESIRE to bring nothing before you this morning, only simple statements, based on Scripture authority; and let all my hearers examine what I affirm by this sacred and infallible standard. I am not ashamed of Christ's gospel; I am not ashamed of this ordinance, nor of any of the principles I hold and maintain, and because I have well tested them, and experienced them, and well know them to have Christ for their great author. I once heard a person say, that Mrs. Spurgeon, the mother of the noted Mr. C. H. Spurgeon, earnestly prayed that her son might become a good man, and also be a servant of Jesus Christ. The Lord granted this maternal request; but when Mrs. Spurgeon found that her son had joined the sect everywhere spoken against, and was become a baptist, she was displeased, and told him that she never prayed for that. If I was rightly informed, his reply was, "Well, mother, God has granted all you prayed for, and something more," believing no doubt, that it was the will of God he should be a baptist. You must this morning all agree with me, that it is not unscriptural for a man to be a professed baptist. Let no one be offended, but I can clearly prove from the Bible that *the baptists are the first of all sects and denominations, as countenanced by the New Testament, and positively patronized by Jesus Christ himself.* A very bold assertion say you. Yes, and I can clearly prove too, that these New Testament baptists were spoken of in the Old Testament, hundreds of years before they existed as such. Look at Isaiah xl. 3,—“The voice of him that crieth in the wilderness prepare ye the way of the Lord.” The first two New Testament baptists are spoken of here, and let any one deny it who can, namely John and Christ. John is meant by the *voice*, and Christ is meant by the word *Lord*. These New Testament baptists were spoken of then, 760 years before they were born. Then again, look at Malachi iii. 1,—“Behold I will send my messenger and he shall prepare the way before me.” The *messenger* is John, the first baptist; and the Lord sought after, as in this verse, is Christ the second baptist, as mentioned in the New Testament by name. Malachi prophesied of these two baptists 420 years before they were born. Now let us ask a plain question in order to make our matters clear to babes and sucklings in grace. Who do we say was the messenger as spoken of above? The plain answer is given you in Matt. iii. 1,—“*John the Baptist.*” Thus I have indisputably proved that the sect called baptists, was really spoken of hundreds of years before that sect existed as such. All who acknowledge the Bible, must acknowledge this. Now, mind, I am not interfering with any other sect, I am only showing what is a gospel sect, and which is the chief thing I have in view just now. Of course I must leave it to your judgment, as to which is the safest, best, and most scriptural course to adopt—whether to join yourself, as believing in Christ, to that sect which you can see is strictly Scriptural, or to any other that does not so clearly assum

this character. No doubt Mr. Spurgeon, who is a great, good, and extensively useful man, chose to unite himself to the sect contended for, because he could clearly see that no other came so near the written word of God as this, and who could blame him for that? But lest we should forget, Sir, who did you say the first baptist was? John—I mean John the son of Zacharias and Elizabeth. And who did you say the second was? Why, the second as mentioned by name, is Jesus, I mean Jesus the Son of God, the proof of which you have in Matt. iii. 13,—“Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.”

The next thing I must notice, is the ordinance of baptism, and you know it is Christ's own command, in which he speaks of adults as disciples or believers, and nothing of innocents. See Matt. xxviii. 19, 20. We learn from this plain Scripture, that baptism is an *ordinance of teaching*. If we keep to Christ's own words, persons are first to be taught, and then baptized. In Mark xvi. 16, we plainly see that the ordinance of baptism is an *ordinance of believing*. It must be a childish, foolish practice, then, to sprinkle infants, and call that Christian baptism. There never was a more popish piece of superstition than to sprinkle a few drops of water upon a babe, and pronounce it regenerated, and a member of Christ's mystical body. Countless numbers of these become unregenerated, dismembered, live in the most open profanity, and die in their sins. Mark the words of the evangelist,—“He that believeth and is baptized,” &c. You all know infants are not capable of being taught, and therefore, baptism, as set forth in the gospel, cannot, under any consideration, have anything to do with infants. Mark again, the ordinance of baptism is called an ordinance or baptism of repentance, as in Acts xiii. 54, it says, John *preached the baptism of repentance to all the people of Israel*. Do not overlook the phrase, “*all the people of Israel*.” Say some, where *all nations* are spoken of, *whole households* and “*all the people of Israel*,” there must have been infants among them surely. No doubt of that. But what had they to do with listening to this preaching spoken of? And what had they to do with a gospel ordinance demanding an open profession of faith, personal repentance, and personal religion: as in Matt. iii. 7, 8. We read in Acts viii. 12, that “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.” These are the only candidates I read of, from “*Matthew*” to “*Revelation*,” and those who can graphically find a third sort, let them at once show them up.

Just a word now as to the manner in which this ordinance is to be performed; and first, it is to be administered in the name of the Father. This is to signify that those who are baptized as real believers in Christ, are the sons of God, and that as obedient sons, they obey the command of the Saviour. Secondly. They are to be baptized in the name of the Son. This is to signify that they have acknowledged Christ as their Redeemer, and know themselves to be redeemed from the curse of the law, sin, eternal death, and the wrath to come. Thirdly. They are to be baptized in the name of the Holy Ghost. This is to signify that they are such as have been taught the things of God by the Holy Spirit, who is said to take of the things that are Christ's, and to shew them unto us.

Now before I "*go down into the water,*" to use that as a plain New Testament phrase, I must just say another word for your instruction and edification. We have been speaking about baptists, and advocating the cause and principles of the baptists : but let me tell you all baptists are not the same baptists ; all baptists are not alike. Some are open, and some are strict ; some are clean, and some are unclean ; some are sound in creed, but unsound in practice ; some hold the truth in righteousness, and some hold the truth in unrighteousness. Now the question is, are we real Gospel baptists ? If we are, we must be strict to a proverb : strict in our practice and discipline, and strict according to the acts and movements of all New Testament baptists, just as they are represented to us by the pen of the Holy Ghost himself. For instance, are we like the first baptist ? He was born of God, and filled with the Holy Ghost. Do we partake of these qualities ? We see what kind of inside this first baptist had. Now are we like him as to his outside ? Let us look at his dress. He had "his raiment of camel's hair, and a leathern girdle about his loins." I do not mean by this that you are to wear camel's hair clothes, nor yet leathern girdles ; but the lesson you are to learn from this, is, you must be neat, modest, and plain in your dress, avoiding fops and fashions, and differing from the proud and haughty characters exhibited by the Holy Ghost in Isaiah iii. 17-26. Unless your dress in its simple character answers to John's, you are not, as to your outside, like a New Testament baptist. But again, are we like the first New Testament baptist as to our diet, our eating and drinking ? His diet was very simple and at a small cost ; it consisted of "*locusts and wild honey.*" Now I do not mean to say that you are to eat locusts and wild honey ; but the lesson you are to learn from this, is, you are to adopt a common, simple diet, and eat and drink to live, and not live for eating and drinking only. Just think of what it annually costs numbers for gormandizing and stuffing their bodies with food, causing nature to groan, and to quickly wear out under its unmerciful burden. Then think of the quantities of intoxicating drinks which are annually consumed. It may well cost so much now-a-days for rich and poor to live, to support pride, luxury, pleasure, and drunkenness. I fear there are not many real Gospel baptists in these dark days of empty and fleshly religion. The cry is, what shall we wear ? What are the fashions ? What shall we eat ? What shall we drink ? And, oh, how little earnest seeking first the kingdom of God and his righteousness ! Swarms of professing Christians are emigrating to other countries, not because they are starving here, nor because they think they can serve God better in a foreign land, but because they think they shall get more money. Money is the rage of the times, the god of the people, both of the rich and the poor ; and strange things are done now-a-days to obtain money. We must come back to olden times ; yea, we must give up our expensive habits, and refrain from those abuses which daily send thousands to a premature grave. We must begin afresh with the simple Gospel of Christ, and that will teach us how to live cheap, well, sober, liberally, comfortably, happily, and contentedly. To conclude in a word, my dear friends, I wish, earnestly wish, that all who profess to know and love Christ, were real Gospel baptists, and we should have no such complaining of the times, and the state of the churches as we now have. May the Lord yet help us, and favour Zion for Christ's sake. Amen.

SATAN'S TEMPTATIONS TO MOVE THE WEAK
CHRISTIAN TO DOUBT HIS ELECTION.

MY DEAR BRETHREN,—There are many temptations wherewith Satan assaileth the wordling, but if he has to deal with a true Christian, who is indeed elected of God, and sheweth the fruits of his election by desiring and endeavouring to serve the Lord in holiness and righteousness, then he perswadeth him to doubt his election, and to hang as it were wavering in the air, sometimes lifted up with hope, sometimes dejected and cast down with fear, till at last he being weary and tired with his doubtful thoughts, and having nowhere to rest himself, is swallowed up of desperation; like unto a silly bird which flyeth over the main ocean, and one while hopeth to attain unto land, another while feareth seeing no place where to light, till at last being so weary that she can fly no further, she falleth down and is drownded in the sea. So these ones, while hope, and soone after finding their own infirmities, and not seeing where they may rest their wavering minds, doubt and fear, till at last through weariness they sink down and are swallowed up in the gulf of desperation, where their peace is drownded and destroyed. If it does not please the Lord to lift them up again, and show them the firm rock—Jesus Christ—whereupon they may rest their weary minds and refresh their fainting souls, which he always doth perform to those that belong to His election, for it is impossible that any of them should perish, though Satan and all the power of hell seek their ruin and destruction.

But at this mark Satan aymeth, though he never hitteth it; and though he never finally prevails, yet to this doubting, and in the end despairing, he laboureth to perswade the true Christian. Neither does he content himself with the forces of his own temptations, but he joineth with him, the world, and what is within, which is as ready as Satan himself to oppugn the certaintie of our election, and our own trayterous flesh, which is easily moved to doubting and despaire; where as it seeth nothing in itself whereupon it may rest.

But let us consider the state of the question between us and Satan, with his doctors, whom he feeth with worldly riches to pleade his cause. We hold that a man truly converted, indued with a lively faith and sanctified, may ordinarily be assured that he is the child God elected to salvation; but some affirm that it is presumption for such to have any certaine assurance hereof, unless it be by extraordinary revelation; he may hope indeed that he is elected and shall be saved, but his hope must be tempered with fear and mixt with doubting; and his doubting shall be called humility, which they do not count an infirmity, but rather a vertue which doth commend their faith, and because they cannot but confess that doubting and believing in themselves are opposed one against the other; they teach that their faith is assured of God's mercy and Christ's merits, as in themselves infinite and sufficient; but it doubteth (in respect of our unworthiness and manifold imperfections) to apply them particularly unto ourselves, so that when we look upon God and Christ, there is cause of firm assurance; but when we look upon ourselves, there is nothing but matter of doubing. There is indeed some

place left to their staggering hope, but none to assurance of faith, as though our faith were grounded on our own worthiness and not upon God's free mercy and Christ's merits; and as though resting upon these alone, it could not have certain assurance of our election and salvation, notwithstanding our unworthiness and corruption. But let us arm ourselves against this their doctrine, which containeth nothing else but principles whereupon Satan may ground his temptations, whereby he perswadeth first to doubting and afterwards to despairing of our election and salvation; for when the troubled conscience hath no other assurance of God's love and his own election, but that which is gathered from his own worthiness and works, he still doubteth whether yet he be worthy, or have fulfilled the measure of works required; and then further examining himself to cleare his doubt, and finding his best works exceeding imperfect, and that his sins and corruptions are innumerable, then is his conscience set upon the rack and his soul plunged into deep despair, having no other stay but the broken staff of his own righteousness, which most deceiveth him when he most trusteth to it. That we may be certainly assured of our election and salvation, it may be proved by testimonies of Scripture, and also by infallible reason grounded upon them, for we must not think that we can have this assurance by ascending into heaven, and there searching into God's secret decree, but we must gather it out of God's word, wherein the Lord hath revealed His will unto us; and in regard hereof, though God's will in itself, be secret, so that we may ask who hath know the will of the Lord?

Aldringham.

GEO. HOLLAND.

PRODUCTIONS OF THE PRESS.

"A Threatened Death-Blow to all the Millenarians in the World." By Dr. James C. L. Carson. James Grant and James Wolls both went a long way to denounce the doctrine of the Millennium; but James Carson has gone farther than all the Jameses and the Johns in the world when he writes down as the title of his last new volume that *The Personal Reign of Christ During the Millennium* (is by him) *Proved to be Impossible*. This small volume is published by Houlston and Sons; it contains a sharp critical review of all the different features of the faith of the Millenarian family; all the doctors and divines of any note are brought up before Mr. Carson's bar, and they are all abruptly examined and cast away, without much evidence on either side. We propose to ourselves the pleasurable task of minutely looking into each chapter of Mr. Carson's *Impossibility*, for a brief or cursory glance and notice of such a work would not be justifiable to any party.

Dr. Thomas Guthrie.—At the "Catholic Sermon" office, 12, Catherine street, Strand, a fine life-like portrait of Guthrie—and a poetical sort of a sermon by Arthur Mursell, can be had for one penny. Dr. Guthrie was a big-hearted man: his mission was very extensive. If it were heaven's will to give us thousands of these Guthries we should rejoice in their Ragged School Conquests; although in their preachings we might wish they could climb a step or two nearer to that covenant of grace, which is the rich, sovereign, and righteous fountain from whence floweth all spiritual blessings. We recognise a wisely ordained order in the ministry. Between Stephen Charnock and William Huntington there was a wide difference: but each did the work the Lord gave him, and both are in heaven.

Literary Notes.—Papers explanatory of the troubles of the "Royal Horticultural Society" will be found in the *Gardener's Magazine* for April, and all about the

roses, the briars, the poisonous yew tree, and loads of things every farmer and gardener must read if "improvement is his watchword."—Mr. Israel Atkinson, the highly-esteemed Baptist minister, of Richmond street, Brighton, has published "*A Letter*," &c., through Mr. Stevenson, the object of which is to defend one of the most important features in the Gospel ministry. But the thin edge of free-will, duty-faith, and man's vaunted responsibility, is very far driven into the schools and churches of the select circle to whom Mr. Atkinson addresses his well-constructed letter. The fact is transparent; truth bought and burnt in will be maintained; but the possessors thereof are frequently so fiercely assailed that the pious little preachers of the day, and the self-elected, so-called editors, deacons, and directors of many of our churches—not having received the truth in the love and power of it—are frightened lest they should be classed with that universally condemned sect termed Hyper-Calvinists. Consequently, they are always publishing their own lofty morality, cutting off those whom the dogs of the flock have barked at, and insisting upon the practical life which Christians ought, above all things, to work out, and which all true Christians desire to work out; but

"From sinner and from saint
They meet with many a blow."

The readers and editors—if there are any—to whom Mr. Atkinson addresses himself—are like an ancient trio who once went to visit a friend: but we must venture no farther yet.—"All men born Papists," and Papists multitudes remain. So says *Old Jonathan* in his April part, where Swansea and its churches, the sea and its steamers, are illustrated and noticed.—Septimus Sears in Gower Street pulpit, with a solemn sermon, see *Cheering Words* for May.—"Praying for the Dead," with a picture, by S. Sears, in *The Little Gleaner*. We think Septimus Sears, Hemington, and Hazelrigg are a safe, salutary, and useful trio. They are moderately learned men; they are orthodox to a good degree; they have had some experience under the law, and in the Gospel. They are not the same in style as Gadsby, Warburton, and Kershaw; but, for the times in which they live they are well suited; for such men we should be thankful; for, although our mighty and powerful Boanerges are gone; some saintly Barnabases are come.—We suppose the New Surrey Tabernacle pulpit will soon be occupied by some—or by all—of these more gentlemanly kind of men, than some the churches have been favoured richly to enjoy. We are aristocratic in our feelings, and admire respectability,

education, and honourable integrity; but a flock of slaughter Christ has ever had upon this earth; and to feed that poor flock of slaughter, He in His infinite wisdom often sendeth forth wounded, bruised, and bleeding-hearted ambassadors, who have wept the bitter tears of anguish and sorrow; men who could no more dare to stand in the pulpit and brow-beat the singers than they would dare willfully to sin against a holy God. Ministers have need to take heed lest their respectability and gospel-tinissling legality be not mistaken for a loving and living faith in Jesus.—Paul's determination to know nothing but Christ and Him crucified is well expounded in Mr. Balforn's *Christian Edification*.

Received—*Ten Reasons for not Breaking Bread with Unbaptized Churches*, by Joseph Taylor.—"Get Ready for Rome," a strongly seasoned and startling tract by W. Palmer, of Homerton, entitled, *A Letter, &c.* A political musket, loaded with so much awful truth, that, if fired by Omnipotence, it must blow out the brains of all the Popish Bishops in the world.—"The Surrey Tabernacle One Sunday Night!" See *Cheering Words* for April.—Lines on *Earthen Vessel*, by Thomas Stringer.—*The Rock* shows how nobly the Protestants of Southwark have defended Mr. Curling, the Vicar of St. Saviour's: now and then the Protestant flame bursts out; and when it is made to burn by the pressure of the Ritualistic bellows, its blaze is strong and clear. A South Kensington curate has fled to Rome; soft pates with only fleshy piety, are frightened by the anathemas of the Papacy; but we are not all either insane or imbecile yet. "St. Paul's Gospel versus The Modern Gospel," is one of the most decided papers *The Rock* has given us lately.

WHO WAS, WHO IS, WHO WILL BE ON THE THRONE?

King George the Third, he passed away,
After a long, a painful day;
Then came his son, a royal sire,
Whom no good man could much admire.
A sailor bold ascends the throne,
But death soon put King William down.
Since then, VICTORIA long has been,
To England, a much-honoured Queen:
Long may she reign, beneath her sway
May Britain see a brighter day.
We fear, we pray, to heaven we cry,
"Preserve us, Lord, for we espy,
Breakers ahead; from dangers keep,
And fold thy ransomed, chosen sheep."

True religious Protestants, a crisis is at hand; your prayers to God should be fervent and constant. If your natural and spiritual privileges are now lightly esteemed, such a storm will burst upon the land as will shake her to the centre, so believeth C. W. B.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

OUR CHURCHES IN THE AUSTRALIAN COLONIES.

Good News from a far Country.

[From the following letter it will be seen that our brethren in Australia are zealously affected in a good cause. We heartily bid them God-speed, and shall most cheerfully report their progress from time to time. Our English churches are deeply interested in the welfare of their sister churches in Australia. They are our children: our sons and daughters, our brothers and sisters, our neighbours and friends, are gone from us to them. Therefore, to our beloved ministerial brother, Mr. Daniel Allen, we send Christian salvation, and to all his co-workers; and while THE EARTHEN VESSEL does every month convey to the Australian churches our movements and the mercies of the Lord toward us, we beseech Bishop Allen and all his brethren, to send us, as frequently as possible, tidings of the work of grace, the work of the gospel, the work of a Triune Jehovah, as seen in their midst. We are exceedingly grieved that no response has been made to our beloved brother John Kingsford's appeal, but as churches are all burdened with the present heavy rates, we hope and pray for better days.—Ed.]

Sydney, January 26th, 1878.—Dear Brother Banks,—All hail the glorious Prince of Peace, and "Crown Him Lord of all." Love, mercy, and peace unto you from Him, now and for ever and ever, amen. You have taken notice of my note to the dear widow Davis, and her suddenly glorified partner. Very good; this draws me out again. I have long felt the solemnity and important sacredness of heaven's high command, "*Be careful to entertain strangers.*" God will awfully judge the violaters of this, although they affect to have the power to smell grace and taste hypocrites. Oh, how high and precious the divine argument unto this obedience—"For some thereby have entertained angels unawares." Thus I have had one of the very best of angels in Mrs. Davis. Now I have another sweet morsel for you. You know the low and midway Baptists here, a little while ago, declared that all the Baptists in this colony were in their "*Union*" but one solitary church. This of course was the Hyper-Church, which you good English people subscribed £1,000 for. The low Baptists here spake untruly, for there was also our brother Hicks, at Kissing Point, some little distance from Darling Point, and his church have been of us, and with us for years.

Very lately the Minister and people at *Wallsend* have been visited by us, and they have come out from the "*Union*" and declared themselves on our side—*close communion* and *Calvanistic* in doctrine. The good minister was set at liberty some

years ago under our dear departed James Wells. The leaders of the *Union* saw he had too much truth, and began to try to huff him off his people, but his people stuck to him; they drank in his testimony of the love and blood of our dear Lord and Saviour Jesus Christ. Thus they all agreed to get your brother, Daniel Allen, to preach the ordination services at the marriage of *Pastor and Church*. We had a good gospel time of it too; the King came, he gave a feast of fat things, of wines on the lees. These people number 40 as a church, and 200 in congregation, and are highly favoured. We had our new made brother and pastor, registered to marry people as a "*Particular Baptist Pastor*." This made the scribes very angry, they sent letters and deputations to the Registrar-General, protesting against my registering him at all, and that we must not call ourselves "*Particular Baptists*." But Daniel Allen fought for his rights and his brothers rights, and proved we were of the old Pauline stock, and that the *Union* was a newborn thing. Then said the majestic law of old John Bull: "Yes, Daniel and his little army have just as much right to register, and register as "*Particular Baptists*" as you have to register yourselves "*Baptists*," and Daniel shall do so to. Of course we quietly struck our colours, laid down our sword, and praised the Lord heartily, and said, "Well done, dear old England for ever."

Now some few miles from this *Wallsend* was another little Baptist Church, minister, and chapel, amid the coal mines. This people also, seeing and hearing Daniel Allen at *Wallsend*, and knowing of the things done there said, "We like him, and what he says is the precious truth of Jesus; let us have him to marry us too; let us give up the *Union* after this; let us be registered with Daniel, '*Particular Baptists*.'" In answer to this cry, off we went and charged the new made pastor to "preach the word."

Now these new made pastors, viz., Breturen Nolwy, of *Wallsend*, Young, of *Lampton*, with the long tried *Ryde* preacher, Hicks, of *Kissing Point*, with Daniel Allen, in *Sydney*, and two other preachers, one at *Hill End*, and one at *Urula*, with another pastor, at *Braidwood*, of the right sound, have all been registered as "*Particular Baptists*," distinct from *General Baptists*.

We all feel stirred up to meet together for conference and association, to know each other, to help each other, to council each other, and to get THE VESSEL and good tracts sent to each church monthly. We want to ask dear brother Banks to give us room to publish our doings and saying, and troubles and mercies, in THE VESSEL, as we have no periodical in the colony, and cannot raise one. I tell the people he will do it. [Most certainly he will.—Ed.]

We were to have had our conference meeting on the 4th of February, but the awful strike of the colliers will delay it a month or so.

Now, dear brother, the enemy has turned thousands of ministers and churches from the truth of God to Satan's lies. Our Almighty Lord is able to turn them back again from those lies to His blessed gospel, in the love of it, and He will do it I believe. Our God is not that Arminian God, like Darius, who labours all day to save Daniel and then can't do it. (Dan. 6th.) No, no, our God is Omnipotent. He spake and it was done, He commanded and "It stands fast for ever, even to a thousand generations."

We shall send you all the leading particulars of our conference meeting, if it pleases the Lord. My soul is humbled within me; my heart sometimes melts in love to the Lord, and those I love in Him. I cannot cast off or out the deep exercise I ever feel within, which makes me long for heavenly rest, to be with Him and those I love in Him. I feel both compelled and drawn to completely lean on Jesus' arm of power, and in His bosom of love, or I really could not hold up my head or heart all. Our people here, in gratitude and love, much esteem you. Our love to you, brother McCare, and all the saints in the Lord we love. I remain, yours lovingly in Jesus,

PASTOR DANIEL ALLEN.

(To be continued if the Lord will.)

RICHMOND, AND ITS RELIGIOUS ASPECT.—The two Richmonds are called the prettiest places in England. Richmond, in Surrey, is a remarkable place. It is the residence of the justly-famed Earl Russell, and several other distinguished individuals, not forgetting the chimney sweeper to the Queen. From Putney to Kew, and from Kew to Hampton Court, there are many ancestral halls. All along the banks of Old Father Thames there is a conservatism, which exists in no other locality so near London, and this remark applies pre-eminently to Richmond. As you walk through the town, you would not imagine poverty existed in this Surrey suburban *locale*. Hotels of the most respectable character are very plentiful: but it may be interesting to the readers of the *Earthen Vessel* to gather some information respecting the profession of religion in this lovely spot. The old parish church is famous for its ancient bellry, and in its burial ground lie the remains of poor Edmund Kean; else, the church, so far as the exterior is concerned, is plain and of recent date. There are several district churches. The Congregational Church, where Mr. Ingram labours, is not ornate. The old Wesleyan Methodists have, architecturally considered—at least, so far as my observations went—headed the Non-sons. The Romanists have a church, and a respectable congregation. This last remark is necessary, because in many Romish chapels there are gathered the lowest of the low. With this extremely hasty glance of the Christian world, we turn to our own section of the visible church, and have confidence in

asserting that the prospects are of the most encouraging character.

THE CHURCH AT THE BATHS.

Not five minutes walk from the new station are the Baths. This building stands in one of the best positions in the town, and is furnished with some fine rooms, suitable for public gatherings. Some time since, when a portion of the congregation succeeded from Rehoboth Chapel, they took one of these rooms in the Baths, and there is now the germ of a good cause. Of the many good men who have been the supporters of Gospel truth at Richmond, we cannot fail to mention the honoured name of the late Mr. R. Wild, who for many years did "suit and service" for "Christ and conscience" at Richmond. The Correspondent of THE EARTHEN VESSEL attended Divine service at the Baths on Sunday morning, March 16, 1873; the weather was most unpropitious; there were few persons who had ventured out; such a day was no criterion for a congregation: yet, under the most discouraging circumstances, the very respectable Baptist room at the Baths was comfortably seated over. Mr. Gooding, once of New Jersey city, was the minister. From Ezekiel xxxiv. 26, 27, he delivered a well-studied and practical discourse. In a careful way, he referred to national visitations. For a long time England had been blessed with religious liberty, liberty won instrumentally by martyred forefathers. But was not the horizon now overcast? while the church had been sleeping, the enemy had been sowing evil. The preacher made no pretensions to a prophet's office; still he prayed that the present ministerial crisis might be overruled for the good of Christ's church. Mr. Gooding's remarks were very seasonable just now in England; in fact, Mr. Gooding is evidently a deep-thinking and far-seeing minister of the Gospel. But of him we may give a full account. Our visits to Rehoboth and the old Huntingtonian chapel would take more room than is allowed this month. Humanly speaking there is every prospect that the old school Baptists in Richmond will, ere long, have a place of worship worthy of the place and of their great principles!

A FEW DAYS IN YORKSHIRE.

Monday morning, waiting at the Midland Station for train to London, where I pray the Lord to let me go safely, having fulfilled all my engagements in these parts. As I journey homeward, I take a brief review of the twelve days work which I have had in Sheffield and Barnsley, for I love to remember ALL the way in which I have been led; but these remembrances should be registered only with a pure desire to recognise the good hand of God toward us. To this end, let me think over the few days spent in Yorkshire, which are now passed away for ever.

The scenery around Sheffield is very grand:

Houses on the mountains stand,
Some in vallies deep,
Others on the even land,
And some on hillsides creep.

Landscapes as far as eyes can go
Will burst upon your view;
But Midland trains like torrents flow,
To all I bid adieu.

"Black Sheffield" is a name they give
To this cutlery town;
Still if in peace with them you'd live,
You must not run it down.

Left my home for Sheffield Wednesday morning; reached the city of knives and scissors quite safe, and on the station there stood brethren James Johnson and Joseph Taylor, waiting to receive me, and in one of their city chariots, drove me to my first lodging, 64, Chester street, the residence of Mr. and Mrs. Barrows—two kinder doves you cannot find in any place.

Now I am in Derbyshire, and leaving Chesterfield behind; coal pits and quarries, with green fields and worries keep me wide awake.

Clay Cross Golleries throw up some dusty treasure,
The value of these smoky hills, 'tis not for me to measure.

"CHURCH OF THE REFORMATION"

was to be my first theme on the first evening of my being in Sheffield. Outlines of that address I would like to give from my notes.

The address, as I delivered it, was not attractive, especially to these sharp-eyed Sheffield folk; they are as keen and as steely as the cutlery they manufacture, and a poor Southerner will not easily please them. In a Church of England schoolroom I made my first effort. I stood engaged to preach six sermons, to deliver four lectures, and to give addresses at some special meetings for Christian fellowship, and I will bless the Lord that I have been permitted to fulfil every engagement, and I do not think one thing has occurred to hurt me in any shape or manner. Everybody knows I am deaf, but I heard some critiques on my lectures; giant minds thought nothing of them, gentler spirits received them kindly; only one or two gentlemen ventured openly to censure me; so I feel they let me off very charitably.

Now in the valley "Trent" we wait,
Then off we fly again;
Our steamer must have time to halt,
Or hopes of home were vain.

Mr Battersby's church schoolroom was the first scene of my work this time in Sheffield. Mr. Battersby's church is in Eyre street. For more than 15 years he has preached the gospel in Sheffield. He is an excellent expositor of the Word of God, and many of the Lord's people hear him with pleasing advantage. This good clergyman lent my friends his schoolroom for me to give an address in, on "The Church of the Reformation," and Mr. Battersby presided on the occasion. As soon as I sat down in this Church schoolroom that evening, I observed a gentleman sitting with his hat on; he looked sternly at me, as much as to say, "I am here, sir; I shall take your measure." I should say I was locked up between two hard negatives, as regards the matter of my

address. First, I was to say nothing respecting baptism by immersion; secondly, nothing against the Church of England. Of course, I kept my covenant; but I had scarcely commenced my address, when the gentleman who sat with his hat on, called out angrily to me, and soon after that he took to his heels, and out he went. Thinking the dear man might not be very well, I proceeded as well as I could. [He has since died in an asylum.]

Leicester, once more I pass thee by;
My heart hath much desired
To see "the Watchman" ere he die,
But he's with anger fired.

Some men who in our pulpit stand,
Carry many an ugly tale.
But if kind Jesus holds my hand,
I shall not always fail.

Leicester, the place where Hendy stood,
And Chamberlain as well;
These men, by grace, did sinners good,
They rung the golden bell.

Their work is done, like many more,
They meet upon the heavenly shore,
And see the Lamb once slain.

When I was about to leave Mr. Battersby's church that evening, I found my hat was gone. Yes, some one had taken it off, and left me a large loose one in its stead. Well, well, said I to myself, this is something strange; first I feel bound in spirit; secondly, a strange gentleman brays at me and runs off; thirdly, someone takes my hat. I did not feel quite happy over all this, but with a heart as sad as could be I walked to my lodgings. If I cannot enjoy a smile from my Lord, if I feel forsaken in my work, if I cannot swim in love and holy liberty, I groan in my soul, I wish myself at home and in my study; but as I do not believe in grumbling and making other people miserable, I appear as cheerful as possible. I was staying in a good man's house. Mr. and Mrs. Barrons have been happily led into the knowledge of the truth under Mr. Battersby's ministry, and with them I walked and was at home. On Thursday evening, we were all assembled in the school-rooms of Portmahon Chapel; there I was helped to warn the people of danger, and to open up a little of the Triumphs of Grace. Again the same gentleman upbraided me, but I onward sped my way. There was at Portmahon a Baptist Chapel, which was kindly lent to us, and the minister presided. Our brothers Joseph Elam, Joseph Taylor, Joseph Winfield, James Johnson, and others, aided in the service, and we had a favoured season. A tea and special meeting for prayer and exhortation was holden on Friday evening in Mr. Wild's rooms. That was a blessed meeting to us, and all the services were marked by some favour, although these Yorkshire people are wide awake, hard critics, and to thousands of them, the sounds of gospel truth are not welcome. After my visit, Henry Varley gave them some discourses. They received him much better than they did the Editor of THE EARTHEN VESSELL.

"ONE MORE MANIFESTATION!"—{The following painful narrative of the sudden affliction—yet peaceful death of Mr. John Holman, is sent us by his son, Mr. James Holman}:—MR. EDITOR,—Having been a reader of your widely circulated *Vessel* for several years, I ask if you could spare me a corner, to record the death of Mr. John Holman, who was about 47 years a hearer; above 30 years a member, and about 10 years a deacon of the Baptist Church, Hadlow, Kent. He died February 23rd, 1873, aged 66 years. He met with an accident by breaking, or crushing his leg in a fearful manner. The doctors set it, finding it was doing very badly, after he had suffered 12 days excruciating pain, they consulted together, and concluded that amputation was the only means to be used, which was at once performed, but, through so much pain, amputation was more than he could endure. During his affliction, he was insensible much of the time, but was very patient through all his suffering. He was heard repeating lines of some poets, or some portion of Scripture—such as,

"Other refuge have I none;
Hangs my helpless soul on Thee."

Another time—

"O I could swoon myself away
To realms of heavenly bliss."

When he was asked if he was afraid to die, he said, "No; for, blessed is the man that trusteth in the Lord; whose hope is in the Lord: I can trust Him with my wife, and family, and my whole soul; for He will never leave me!" When asked by a visitor if he was relying on Jesus? he said, "He is my rock, my refuge, my hope, my all." When asked by his son if he thought he should die? he said, "I do not want to live, but I want reconciliation; I want you all to be reconciled to His will: your loss will be my gain." The day before he died, a dear friend of his, a fellow deacon, came to see him, and asked the state of his mind: he said, "*unsettled*; but you know where I am. I have the same hope I ever have had (meaning for many years); I should like to have *one more manifestation* of his love!" Mr. Segar asked him if there was any particular part of Scripture that he would like him to read? He said, "Yes; the 142nd Psalm; that has been precious to my soul." Mr. S. read, spent a few moments in prayer, and departed. The lady in whose employ my father was when well, who is also a true lover of a free-grace gospel, was talking to him on the subject of death. She said, "When you find you are about to die, and that things are right, if you cannot speak, wave your hand, so that we may know." On Sunday afternoon he said, "I seem to smart so." My mother then saw his leg bursted out bleeding again. They sent for the doctor: he then said, "It will soon be over now, all is done that can be done." His poor lips began moving fast, as if in earnest prayer; he *waved his hand*: a few more short breathings, and he was no more.

SIGNED BY ONE OF HIS SONS.

Paddock Wood, Brenchley, Kent,
March 12th, 1873.

BEARFIELD, BRADFORD-ON-AVON.—Our sixteenth anniversary was held April 1; two sermons by C. W. Banks; the subjects were full of Gospel truths, well received by the Christian friends. April 2, C. W. Banks preached in afternoon, was blessedly led to speak of the fruits of the Spirit. After this blessed discourse, there was a public tea meeting, about eighty enjoyed tea; friends came from Marshfield, Bath, Tiverton, Southwick, &c. Then a public meeting; C. W. Banks presided; commenced by giving that beautiful hymn,

"Devils retreat when he appears,
Then I arise above my fears;
I every fiery dart repel,
I vanquish all the force of hell."

Our brother G. Stevens asked the Lord to bless us. C. W. Banks spoke upon, "I said that the disciples who saw one casting out a devil, and they forbid him; the Lord reproved them; I said, forbid him not, for he that is not against us is on our side." Mr. Eades, of Bath, spoke upon the goodness of the Lord to him in his proclaiming the gospel to poor sinners. Mr. Davis, of Bath, said he would not be bound by any man, but would go anywhere the Lord called him. Mr. Grist shewed forth the good hand of the Lord in his conversion; he also testified to the usefulness of *The Earthen Vessel*; and wished it may be made a blessing to many more. The preachers did not dwell much upon casting out of Satan. If they have not been pulled to pieces they cannot; but when a poor soul is ready to give all up, thinks he must sink into the bottomless pit; then, if the Spirit come and lift up a standard against Satan, this casts him out; this makes him roar. Satan don't mind whose name is idolized if "the name which is above every name," is left out; it is IN HIS NAME that every good work is done; it was in his name the feet and ankle bones of the lame man received strength and walked; it is in his name poor cripples go to the house of God from time to time receiving strength; so many of the Lord's family are crippled in their minds, when the word is carried home with a divine power, the lame man leaps like the hart; and the tongue of the dumb sing; the name of Jesus is as ointment poured forth. Power is in his name. Satan is only bruised under foot when God's power is brought to bear on the heart.

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

Dear brother Banks,—If you can discern any one that you believe has the work of the Lord in his soul with a desire to do good, do take him by the hand; there is so much envy in this day. We want labourers sent into the vineyard; we want thousands of evil spirits cast out. We believe those that preach perfection in the flesh to be possessed of the enemy. Sinless perfection we deny: the chief of Satan's wiles;

"Do thou my soul to Calvary fly,
As oft as sin defiles."

So prays, A WILTSHIRE PILGRIM.

IPSWICH.—Zoar Chapel.—Very pleasant, encouraging, and profitable services have been held here. For some years past, it has been customary to have tea and public meeting on Good Friday; this year the friends very cordially invited C. W. Banks to pay them a visit, which he affectionately responded to. In the afternoon he gave us a thoughtful, experimental, comforting sermon upon the "Temple and the rending of the veil;" after which about 150 sat down to tea. The evening service commenced with singing. Mr. J. Pooch invoked the divine blessing; Mr. J. Morling, the minister, presiding said he felt somewhat honoured in the position he occupied. On his right he had brother Thomas Pooch, who he believed to be the oldest minister in Suffolk, belonging to our denomination now in harness. On the left, was brother C. W. Banks the representative of the Metropolitan, and of the cosmopolitan Strict Baptist Churches. Then there was brother Houghton, a good representative of the Itinerants, and a good useful man of God he is; may the Lord long spare him. There was also brother Clarke, who is just entering the field. Mr. T. Pooch, the aged and long standing minister of Bethesda Chapel, said he had been looking in the Bible for the word *Prejudice*, but could not find it; but in many instances its lamentable effects were clearly seen and manifested, as in the case of Joseph's brethren and others. He had known the friends of Zoar for a long time; and could say he felt no prejudice towards them, but sympathy and loving desires. He gave kind words of congratulation, exhortation, and encouragement. Mr. Clarke, who has just accepted the pastorate of the church at Waldringfield, said he had not had such a long experience as the former speaker, but ventured to take as the ground of his remarks the words of Paul, "Great is the mystery of godliness, God manifest in the flesh," &c. He delivered an intelligent address. Mr. Houghton rose and told us he did not wish to intrude upon the time, he anticipated hearing brother Banks, and disappointed us by resuming his seat. C. W. Banks said three things were needful for a minister. He must be like the "golden bell;" like the "pomegranate;" and like the "winepress." He should ask three questions: 1. What is the *cause*? (*i.e.*, with numbers of the Baptist churches.) 2. What was the *cause*? 3. What the *consolation*? Though churches decline Christ still lives, there is the promise of the Holy Spirit still. The meeting was closed by singing, "All hail the powers of Jesu's name." On the following Lord's-day, our brother Banks preached three excellent sermons. Very good congregations each time; many friends came from the surrounding villages to greet him and us in the name of the Lord. The preacher was blessed with liberty; the people heard the blessed Gospel with joy and gladness. Many said it was a good day. We had good collections and we believe heaven's approbation. "Praise God from whom all blessings flow."—J. MORLING, Minister of Zoar Chapel, David Street, Ipswich.

WHY I CANNOT WRITE LONG LETTERS.

FELLOW CONFESSOR OF THE FAITH ONCE DELIVERED UNTO THE SAINTS, SAMUEL FOSTER, of Sturry, near Canterbury,—You feel it unkind of me not writing to you, nor visiting you. The latter seems impossible, as I can scarcely ever go anywhere but where the Providence of God opens for me a door wherein I must enter and preach His word. No holidays, as people call them, have I had this year. Bless the Lord, He has kept me full of work, so I am continued a long time in His holy service. As regards writing letters, look at this week. I began by two services at Johnson Street Chapel, on Notting Hill, Gate last Sunday. Two features of real Christian character were worked out a little. (1) "The Lord whom ye seek, will suddenly come to his temple:" Christians know they are *SEEKERS* after Salvation, after an entrance into glory. (2) "Even the Messenger of the Covenant whom YE DELIGHT IN;" blessed souls who know the Saviour

Do indeed, DELIGHT IN HIM!

I did not feelingly enjoy the Lord's presence in His services; so I sat down sad at night.

Monday morning, went to the office; reading proofs until afternoon: returned home; prepared for, and started off to Hayes Tabernacle. There I preached, noticing the distinction between Temporary Reformation, and a real eternal conversion to God. Had three miles hard walk from Southall to Hayes; it was dark, rained, and I was not so happy in soul as I could desire. Slept at the Tabernacle Teat. Next morning, Mr. Wild kindly drove me to station; reached home; attended to some letters, then started for Spalding in Lincolnshire; travelled nearly all that day. Grand meeting in Love Lane that evening. They let me speak twice. Our brother John Vincent presided in a most Christian and excellent manner. I publicly and feelingly prayed the Lord to bless Old Love Lane cause.

Oh! may we see
That Holy Tree,
Of Life, and Truth, and Grace
Stand forth in strength,
Until at length
Its glories we embrace.

Next morning I was early on the wing; flying from Spalding to London. There, in office, proof-reading again. Then home in study, and in the evening preached in Johnson Street. Next day, that is yesterday, worked up till noon, then travelled to Willesden Cemetery, to bury Mr. Storey. We had service in Vestry Hall, and short address and prayer at the grave. Returned home to my tea. Then set off for Spoke Road Mission Hall, Battersea. The Hall was filled: the singing was precious: I felt it was the best service I had been in. I came home praising the Lord. Thus in five days I had sixteen journeys—travelled between three and four hundred miles, spoke publicly nine times. Oh, how merciful is the Lord to your poor Friend,

CHARLES WATERS BANKS.

Now I have a heap of letters to see to.

A NEW EBENEZER.

Monday, February 24, 1873.—Yesterday, Sunday, February 23, 1873, was one of the most quiet and sacred days I can remember at Johnson street chapel. It was the 25th anniversary of the formation a Strict Baptist church under the ministry of Mr. P. W. Williamson who was the pastor of the church 23 years; and by whose instrumentality the chapel in Johnson street, Notting Hill Gate, was erected. I looked forward to yesterday with some hopeful anticipations of good. I had to engage in five distinct services, and through the whole I was favoured to pass without any pain, or sense of broadage. How sweet a Sabbath thus to spend! My text yesterday morning was—"We walk by faith," &c. A spirit of grateful contrition was realized. Early in the afternoon we met for prayer. I found six precious hymns: and seven brethren sought the Lord's blessing. Deacons Burd, James, Rushmer, and Rowley, with friend Ayland, E. P. Brown, and myself, all united in one solemn cry to God to arise and have mercy upon Zion. My soul doth now secretly ask, shall we thus sincerely seek the Lord in vain? Tears of sorrow here could flow lest I never see again God's wondrous work of grace. After prayer the members went into school-room to tea. Near, or quite, sixty I think took tea. Then the annual church review and Conference was held. I said this word had been in my heart—"the Lord will yet comfort Zion; and will yet choose Jerusalem." Mr. Rowley read the roll of members—fourteen had been added the last year. All the deacons gave cheering words. Then our public service began in the chapel; Mr. E. P. Brown read the word and prayed for us. I preached from the twentieth Psalm—"We will rejoice in Thy salvation; and in the name of our God will we set up our banner. The Lord fulfil all thy petitions." In this Psalm I saw the church in the day of her power. Also, in her hour of holy devotion and prayer. The rejoicing in God's salvation; setting up her banners:—

Jehovah-Jireh—the Lord will provide.

Jehovah-Nissi—the Lord will fight for you.

Jehovah-Shaller—the Lord will send peace.

Jehovah—the Lord or Righteousness.

These four banners meet the Church of Christ in all her necessities. Look,—(1) She is full of wants—full of great needs—the Lord will provide.

(2) She is opposed in her progress, many enemies come up against her—the Lord will overcome them.

(3) In death, as well as in life, she desires to be in perfect rest. The Lord will give her peace.

(4) For the holy glory kingdom she requires a pure and perfect righteousness. All this the Lord is unto her; all her petitions indited by the Spirit, and presented by faith, the Lord will fulfil.

After this, we had the Lord's Supper. My soul was sacred in feeling while a few words were spoken on that deep sentence—"they saw God and did eat and drink." The climax of grace here, in communion and fel-

lowship with God. So we passed through a day of sacred worship in Johnson street. The 25th anniversary of his existence. I will bless the Lord for favours conferred on C. W. B.

MALDON, ESSEX.—We have had some good and profitable meetings in our place of worship. Mr. C. Smith, of Sudbury, a good and well tried minister of the Word has been helped to preach the glorious Gospel to us; the Lord has been pleased to build up Zion through his instrumentality: two have been baptized. Mr. Smith has consented to serve us for another six months. We look to the future with hope. We cannot boast of large congregations; yet the Lord has been with us, and has poured his blessing upon us. We are praying and looking for others to come forward to tell what the Lord has done for their souls.

THE DEACONS.

Our dear brother Garwood is still under the Lord's afflicting hand, but his soul sometimes is brim full of love and holy joy.

[Some time since the following notes were pencilled by us on leaving Maldon.—ED.]

MALDON, ESSEX.

Beautiful sun is shining;

Balm breezes blowing;

But Zion seems declining,

While Anti-Christ is growing.

Our solid friend, brother Garwood, the deacon of the Baptist church in Maldon, kindly gave a pilgrim bed and board while labouring here with a hope to raise up the cause a little. As early as possible yesterday morning I left home, and following the fire and water found brother William House on this Maldon station; and, after sharing the hospitable bounties of brother and sister Garwood, we went to the chapel in the Hythe: the Sunday school children had a little treat; they sung sweetly; a pleasant company gathered; I spoke to them from the pulpit in the afternoon, and from the platform in the evening. The chapel looks respectable, the people are friendly; but as regards the growth of the living family I could not derive any pleasing evidence. Nevertheless, in Maldon, in Heybridge, and round these parts of Essex, our Lord has a few names who have not defiled their Christian garments by subscribing either to Arian or Arminian errors. Maldon has several thousands of people, and several places of worship; so that it is not an infidel town; but the power inherent in man to repent, to believe, to receive Christ, and to be saved when he will is the doctrine most prevalent in this semi-seaport, Maldon, Essex. Are such modern preachers the true servants of our Lord Jesus Christ? Do they fetch their theology from the Bible? or, do they bring their academical views to the Word of God? Do they make the people believe that the Word of God teaches doctrines the Holy Ghost never revealed? If they do, with all their plausibility and piety, are they not blind leaders of the blind? I feel deeply grieved for all this.

ASHBURTON, DEVON. — TO THE EDITOR: We have many times felt that we have not troubled you as we may have done;

that is to ask you for a small space in your *Vessel* occasionally. We now ask you the favour to shew through its columns that there is such a place and people; a small corner of the vineyard, with a "few names therein." We have had but few additions for some years, notwithstanding the Lord has blessed us with some good and gracious men; some of whom are removed through his wonder-working providence; Mr. Varder, one of whom we refer, now pastor at Yeovil; and of Mr. Bardens, now pastor at Hayes, and others. Our good brother Sercombe, who has come among us to preach the unsearchable word of the Lord, through all weathers, a distance of twelve miles over the moor, and fourteen by road, monthly for more than twenty years, still continues to labour among us. Mr. J. Clancey, of Brent, and Mr. R. Satterford, of Torquay, now fills the vacancies made by the removal of the above; the former having engaged to supply us monthly, and the latter fortnightly. Mr. Satterford has now been with us for thirteen months; singularly to remark, his intentions having been in his own mind, not to continue more than a year, if he saw no fruits from his labours; and no more remarkable than true, that just before the expiration of that time, fruits appeared; and it has been made manifest before the church and the world; two young people having testified their love to our blessed Lord, and were baptized on Good Friday, when there was a large number to witness the ordinance, attended to by brother Sercombe in the afternoon. Brother Satterford preached in the morning from Hebrews xii. 2, "Who for the joy that was set before him, endured the cross," &c.; and in the afternoon from John i. 25, "Why baptizest thou then?" It was a very impressive discourse; many tears were shed, which we hope was caused from broken hearts, and have reason to hope too, that ere long, several others are now being concerned for their souls, will follow the steps of these young people whom we have received into church-fellowship. To Him be all the praise. Providence has removed several from our little church; and it now rejoices our hearts to see younger in their stead arise. Our Sunday School is in a prosperous state under the superintendence of brother H. Giles. J. D. April 20, 1873.

CAMDEN TOWN.—AVENUE CHAPEL. On Sunday, 30th March, and on Monday, 31st, we held our eleventh anniversary services. Mr. Evans preached twice, and Mr. Langford once on 30th, well-considered and weighty discourses. On 31st, we held a public meeting; being without a minister, the chair was taken by one of the deacons, who was supported by brethren Cautt, Webb, Langford, Evans, and Green: each spoke to us profitably and spiritually. We have been favoured in God's providence by being well supplied with sound and scriptural brethren; and we hope and pray that God may honour us, by sending us one who shall speak to the glory of the Three One Jehovah, and be a blessing to his people. Yours in Christian love,
THE DEACONS.

BRIGHTON.—Sussex Street, Grand Parade. The church worshipping here has found it necessary to obtain larger space for the accommodation of the increasing number of children attending the Sabbath-school. A commodious room, capable of receiving 300 children, has been secured behind the chapel, at an annual rental of £10. The old school-room is now used as an infant class room and library. Alterations have also been made in the vestries, by which means, two excellent class-rooms are provided for the senior boys and girls. These arrangements have involved an outlay of £55. The anniversary services of the school were held on Good Friday, and Lord's-day, April 13th. On Friday, 200 persons took tea in the new schoolroom. After tea a public meeting was held in the chapel, kindly presided over by W. L. Payne, Esq., who generously gave £25 to the school fund. Addresses were delivered by the pastor, the four deacons, and the superintendent. On Lord's-day the pastor preached morning and evening, and addressed the children in the afternoon. The collections and profits of the tea amounted to £15, which added to the donation already mentioned, makes a total of £40. In addition to these particulars concerning the goodness of God to us in our Sabbath-school work, the writer is also thankful to say that the church and congregation are both steadily increasing. He would be glad to see any of his old friends who may be visiting Brighton during the coming season. GEO. WYARD, JUN.
1, Franklin Road, Brighton.

WILTS.—On the banks of the Avon I wandered one day, and the old church at Bradford. I found in the way; there's a strong smell of Pusey—yea, of candles some say; but the warden declares "it never will pay." Not very far off an endowment I see, it gives to the pastor a pulpit so free. Well, endowments like this, must exceedingly please, the souls who delight to sit down at their ease. John Foreman would say, these things bring a curse; but those who enjoy them *think "poverty's worse."* For my part, I love to work for the poor; and with them I find a wide open door. To wait on the LORD, and to watch his kind hand, has been my humble lot all over this land. The proud and the hard, nor the lofty pet pope, will never be envied by me, I must hope; to live for the Saviour, and His mercy proclaim, is the joy of my heart, for He is ever the same.

DEVON.—STONEHOUSE, EBENEZER CHAPEL.—Mr. Carter having expressed himself willing to take the church in its present position, almost unanimously he is invited for six months, with a view to the pastorate. Believing him to be an upright Christian man, and one who seeks the welfare of Zion may God (who alone can bless) bless the labours of his servant, and may each of us desire more humbly to tread in the footsteps of Him who hath said, "It is enough that the servant be as his God."

JOSIAH WESTLAKE, Secretary.

ISLINGTON GREEN.—PROVIDENCE CHAPEL.—Special services were held on Lord's-day, March 16th, when two sermons were preached by our esteemed minister, Mr. Styles; and one in the afternoon by Mr. Stringer. On the 18th, Mr. Hazleton preached a precious sermon from the words, "I will give you rest." The Promiser and the promise were sweetly dwelt upon; He who had no pillow of His own, yet could say to His own dear people, "I will give you rest." A good company sat down to tea; and a very cheering meeting followed. Mr. C. Wilson presided in the most efficient manner, and induced the friends to give liberally at the collection, by promising a handsome donation himself, by which means the whole amount required to pay off an old debt, and paint the Chapel, was made up, nearly £40 being collected. Mr. Webb engaged in prayer, and Messrs. Alerson, Anderson, Briscoe, Flack, and Hazleton, gave good addresses upon the subject of Faith considered in relation to justification, regeneration, sanctification, and love, which made the evening happy and profitable. We are very thankful for our present position as a Church, the Lord has sent us a minister, and the word is being blest, and several have been baptized and added to the Church. Mr. Styles (D.V.) is with us the whole of this year, and we hope for many years to come; he is gathering round him a good congregation, it is also pleasing to see him surrounded occasionally by such excellent brethren on the platform, to wish him God speed. To God be all praise.

DALSTON.—"The Avenue" friends kindly lent Mr. Langford the use of their baptistry, April 10th, when he baptised three believers. The church, under his ministerial and pastoral care, at Albion Hall, Dalston, is growing. Our brother Langford has become a useful pastor and preacher, and the Lord's blessing attends his labours.

MASBORO', near SHEFFIELD.—The Strict Baptist Church in Masboro' are delightfully working to erect a new chapel—which is an absolute necessity. Funds are required. Our brother Joseph Taylor is expected in London this summer, to preach and collect for the Masboro' people. We shall use all our influence with faith and prayer, that all hearts may sympathize with, and all doors be open to our friend in the Lord, Mr. Joseph Taylor.

DEPTFORD.—A correspondent says:—On Monday, April 7, we had a nice pleasant and useful gathering at Zion Chapel, New Cross-road road, on behalf of our Tract and Benevolent Society. Mr. Anderson, the pastor, presided, Messrs. Meeres, Langford, Lawrence, and Wyard, delivered neat and quiet speeches. Mr. Lawrence wished he had Mr. Anderson's head, Mr. Langford coveted Mr. Lawrence's humour. Each speaker appeared happy, the pastor quite "at home," and the people enjoyed the season. The object of the meeting was very good.

KENSINGTON.—Seventh anniversary of Silver street Chapel, Kensington place, was commemorated Sunday, April 6th, 1873, when two gospel discourses were delivered by the minister, R. G. Edwards, and a short sermon in the afternoon by C. W. Banks. On April 8, a cheerful assembly was edified by a large exposition of the vessel of mercy, by Thomas Stringer. A first-class tea was served up in the spacious schoolroom by deacons Barnes, Doncaster, Fell, Linforth, and Taylor, assisted by their happy partners in life. Mr. John Vincent, pastor of Love lane Baptist Chapel, Spalding, occupied the chair at public meeting. His addresses were full of sympathy and good teaching for the people. Mr. Vincent was supported by J. Wilkins, G. Webb, R. G. Edwards, Thomas Stringer, R. A. Lawrence, Thomas Steed, C. W. Banks, Joseph Wortley, Adam, &c. The singing, prayer, and words of congratulation were all of the best, which good men can render. Mr. Edwards, his deacons, and friends, are working in harmony and with a devoted spirit.

EATON BRAY.—We had large gathering on Easter Monday, to hear brother John Bunyan McCure. Thank the Lord, many round these parts gladly hear the Gospel; but we are anxious to have a good, holy, and industrious, a devout and truly God-fearing pastor.

"ONE OF THE SAME FAITH AND ORDER."

WEST END, TRING.—Special services were holden Easter Monday; about 150 friends took tea. Mr. A. Baker, the minister, and Mr. J. Crampin, of Aston Clinton, led the devotional services; and C. W. Banks delivered two discourses to good congregations. Ebenezer Chapel, Tring, has several earnest, praying men; meetings for prayer are constantly held; the school, the Bible-classes, and the church, all indicate hopeful signs of continued peace and growth. Among the assemblies on Easter Monday, we saw the decided brethren White, Franklin, Belsham, the descendants of the late William Skelton, and many of the long known friends of truth in those parts of Hertfordshire.

LONG MARSTON, HERTS.—On Good Friday, a public meeting was held in our pretty Baptist Chapel. Mr. A. Baker, of Tring, preached a powerful discourse on "We preach Christ crucified," to a full chapel of attentive hearers. A large number took tea. Mr. A. Baker gave his lecture in the evening; the chapel was not large enough, many had to stand outside. A good collection was divided between the church at Long Marston, and the church at Tring, to whom Mr. Baker is now preaching. We hope other churches will give Mr. Baker their chapels to lecture in; for many of God's dear people give testimony to the power of grace in the marvellous way the Lord has led him as a Man, a Soldier, a Christian, and a Minister. [One of our best and most aged ministers assures us, the people gladly hear Mr. Baker's "Tales of His Life," &c.]

IVINGHOE.—Baptist Chapel.—About two miles off the Cheddington Junction, stands the pretty plat-making village of Ivinghoe, in Buckinghamshire, with a church in its centre, of a large and new appearance. In the year 1702, eighty years ago, a little boy was born in that village, called **WILLIAM COLYER**. For very many years William Colyer has been the honoured and beloved pastor of the Baptist church in Ivinghoe; still William Colyer lives, and at eighty years of age, now preaches the Gospel in his own pulpit, and not a few have lately declared they never heard more blessed discourses in all their life. Whether God is giving him a final anointing, a heavenly ripeness for glory, or not, we cannot divine; but, to see this aged servant of Christ still in his Master's service, is a sight which commands gratitude, reverence, and joy. On Easter Tuesday, we held our usual anniversary. Sermons were preached by C. W. Banks and J. Wilkins. A large company had a regular Ivinghoe tea. Brethren Arthur Baker, J. B. McCure, W. Crampin, Colsell, Batcheller, Rush, and several other ministers were with us; it was a favoured day, but, as a friend to the venerable W. Colyer, and the church under his care, let me add, that recent afflictions, and a long severe winter, have reduced the income of the church. Young ministers who are doing well, and Christians over whom the sun of prosperity shines, should, one and all, write a kind note, and with it send some practical token of regard for the aged Baptist pastor, William Colyer, Ivinghoe. **THIS IS BY A FRIEND.**

SPALDING.—Our meeting on Good Friday was profitable. The tables were closely surrounded with cheerful faces, excellent tea being given by the friends in aid of our building fund; at evening service, after prayer and short addresses by the pastor, and your correspondent, brother W. Hawkins gave us a neat discourse on "the preparation for the Sabbath," (eternal rest) all of which he ascribed to grace divine. It must be pleasing to the lover of truth, to know the Lord is blessing the labours of his servant here, brother John Vincent; the congregation increases. There are none, Mr. Editor, that can be more glad than yourself, seeing that you have spared no pains in your earnest endeavours to raise this old cause of Holy Truth from the sad condition into which the circumstances of time, and influences of error, had placed it. Yours as ever in Jesus,
JOSEPH WORTLEY.

LEEDS.—The Baptist Church in St. James's-street, recently under the pastorate of Thomas Clough, is now looking for brethren to speak to them, or for the Lord to give them another pastor. This church has a membership of nearly 20, in a population of about 300,000 souls. Mr. Clough has laboured in that large district several years. His health has not been good lately, but he is preaching in different parts. Leeds is a town where a truthful and devoted minister of Christ might be very useful.

THE LATE ISAAC GARDNER.—The widow of this good man, in a letter says:—"My dear husband departed quite sudden, 7th of January, '73, in a fit, at his office, at Messrs. Passingham's, in Blackfriars road. When I reached there he had expired. No earthly person can describe my lonely position: left with nine dear children totally unprovided for (having previously lost one dear boy, 2½ years old, who is now in glory)—you would indeed be a good friend if you could put me in the way of getting one or two of them into some orphanage school. I am not without hope. I have been a follower of the truth for twenty-three years; have sat under dear Mr. Wells nineteen years; have not nerve enough to join the Church. I can say the dear Lord has appeared for me many times in answer to prayer. Surely He will give me strength to lay hold of some precious promise, which will stay my harassed mind and body. My dear husband was a lover of the civil psalm.—Yours faithfully in Him,
MARY GARDNER, 251, Carter street, Commercial road, Peckham road, E.C.

THE LATE JOHN NEVILLE.

To see the venerable Philip Dickerson and George Wyard, sen., at the grave of good John Neville, was a scene which caused many hearts to pour forth tears of grateful sympathy. For 26 years John Neville has been known as the beloved pastor of the Baptist Church at Sutton-at-Hone, in Kent. He died at the end of last March, and his remains were conveyed to Eynsford, there to rest until the morning without clouds shall dawn. We hope to give a memoir of this comparatively quiet, but very holy and useful man of God, in some future number. The true lover of Zion rejoices to know that while the fathers Dickerson, Wyard, and others, are taking their degrees for the Upper Home of a higher and more perfect service, there are young men, such as W. R. Dexter and Sheppard (who also stood at the grave), growing up to fill the places, and to enter into the labours of those who have gone forth weeping, bearing precious seed—Hallelujah, Praise ye the Lord.

BOW.—Anniversary services at Mount Zion, holden in March, were blessed seasons. Sermons by J. Battson, T. Steed, and C. W. Banks, were edifying. The public meeting was distinguished by a holy, lively, Christian spirit. Mr. Northover's presidency was as consistent and exhilarating as any we have witnessed. His addresses, and those of the brethren Flack, Meerces, Steed, C. W. Banks, Battson, and Stanley, were acceptable to the crowded audience.

WESTON-SUPER-MARE.—For nearly 30 years the Baptists have had a place in this pretty Somersetshire town; but now some more decided baptists have opened the working men's institute in Meadow street, and every Lord's day, morning and evening, they meet together for divine worship.

HIGH WYCOMBE.—The anniversary of Zion Chapel was held on Tuesday, April 15, when two sermons were preached by Mr. T. Jones, of London; the weather was all we could wish, congregation very good, and all could say at the close, we have had a good day. The collections very good—nearly £80; of which sum, our dear young friends in the Sunday School (the largest Baptist Sunday School but one, in the county), raised £10 1s. 0^d. We thank our God who gives all so free in Providence and Grace; his hand we trace in all, his goodness,—though we are so unworthy—really felt in the heart, will make us say with David, “What shall I render?” What return can I make? and ask our souls, Do I tell of his love as I go?
Yours, &c. R. COLLINS.

WOKINGHAM.—Our Bethel is a dear place for the gospel; we are favoured with the Lord's presence.

Notes of the Month.

CHURCH MEETINGS.—Two of this kind of gatherings have taken place during the last month. But, our Correspondents should remember the proceedings of church meetings are sacred and secret: we must not be supposed to know anything of them. There are questions arising out of our reports of general interest which we may answer. The deacons are the *servants* of the church: and when there is no presiding pastor, of course the deacons are bound to lay all such matters before the church as are identified with its welfare and progress; and this course, as honourable gentlemen and faithful servants, they will most undoubtedly pursue. As regards the pulpit supplies, deacons often find themselves in a difficulty. The pulpit must be occupied if possible; and if, of all the deacons, only one man is qualified to act as preacher and curate too, if the Lord has anointed one with the double power—a *musical* and a *ministerial* gift, instead of putting on your yellow glasses—lift up your hearts in real thankfulness. But of this case, and of the resignation and withdrawal we must consider more carefully. Solemn signs are almost everywhere to be seen.

GOOD OLD JOHN LATCHFORD, AND THE LATE RICHARD LUCKIN.—The origin and the character of the ministry of Woodbridge chapel, Clerkenwell, will develop the change which has come over many of our churches in these later times. We suppose Mr. Luckin's ministry will be considered an improvement upon Mr. Latchford's; and Mr. Baxter's ministry will be considered, by some, an advance upon Mr. Luckin's. We are not sure that Mr. Jay's ministry is esteemed as superior to Mr. Joseph Irons' preaching; nor Mr. Vinal's to Mr. Abrahams. Two things are quite clear:—1. The long standing, happy trio—Messrs. Irons, Abrahams, and Luckin, are all silent in death; but, (2), their pulpits are occupied by men who profess to believe and to maintain the same grand old doctrines of the Cross, and we are preparing to give some illustrations, as mementoes of

those who have left us, as well as of those who now occupy their places.

A NEW CHAPEL FOR DALSTON.—**DEAR BROTHER BANKS,**—Will you kindly advocate our cause through the *Earthen Vessel*. You are aware that we have at a great inconvenience and heavy expense been worshipping for some time at the Albion Hall, Dalston. We have, at last, secured a plot of ground at the top of the Enfield road, Kingsland road—a most excellent situation—and desire to erect a chapel upon it. We require the needful; it may be it is only requisite to make it known to obtain the help of those who are able and willing to support the cause of God and truth. The movement is not more than one month old, and the good people over whom I am pastor have substantially contributed toward the object. Subscriptions for the Building fund would be gratefully received and duly acknowledged by Yours in the Truth,
E. LANGFORD.

34, Manor street, Poplar, E.

OUR THANKS are honestly tendered to all kind friends who wished and willed to attend our anniversary, but could not; the will for the deed is accepted as a pledge that they will come next time, if another anniversary ever takes place.—Thanks to Mr. Lee for *New York Daily Christian Witness*.—To J. Fothergill; to Joseph Wortley for Memoir of Deacon James Wright: to Walter James for notes, &c.: to J. Wood, for sermons by late John Stevens.

STOCKWELL.—Mr. Charlesworth's Baptism has excited great interest; his address previous to going into the water has been issued, and should be circulated by all who are friends to the original, the Divine, the unadulterated, the only right method of administering that sacred ordinance. It is encouraging to us to find that while some are indirectly throwing a cloud over that “distinguishing badge of our denomination” others are brought forth to witness a good confession in the face of many thousands.

THE LATE MR. BUTT—is presented with the utmost accuracy by the photo produced by Mr. Death, which may be had of Mr. Newson, 19, Wansey street, Walworth road; and at our office.

MYSTERIOUS CHANGES!—Mr. “Earthen Vessel,”—Some of us are indescribably astounded to see how a man's bitterest enemies will eagerly enter his *HARVEST* field when his remains are gone to rest. Sir, let me tell you there are—as in Deborah's time—great searchings of heart because of the divisions of Reuben. The fifth chapter of Judges is re-producing:—Will you take from me a few lessons for the warning of ministers, deacons, and others?—**OLD MATTHEW.**

[We are too busy at present to go out to war. A wonderfully rich inheritance has fallen into the hands of the children. Give them time to consider their ways. The eyes of all the churches are on them. But, “Old Matthew” must remember it is a family mansion, and the elder branches feel they have a perfect right to do with it as they think proper. We know all about the deeds.]

The Late Mr. William Palmer,

OF HOMERTON.

Now, the grave's a downy bed,
Embroider'd round with blood;
Say not 'the believer's dead!'
He *only* RESTS WITH GOD!
LORD, we long to be at home;
Lay down our heads, and sleep in THEE:
Come, LORD JESUS, quickly come;
And set Thy pris'ners free."

"WILLIAM PALMER is gone!" "Gone!—*Where?*" "Down into the grave, and up into glory!" That well-set, that iron-like frame, in which he lodged for over seventy-two years, is now silent in the dust; while that sanctified, penetrating, stern piece of intellectuality has, we trust, ascended on the arms of everlasting love into the pure kingdom of celestial blessedness.

Every good man's life, when impartially reviewed, furnisheth lessons calculated to encourage us in that which is truly *right*, as well as to caution us against those spirits and movements which are decidedly *wrong*. If we have not grace and wisdom enough to turn these lessons to some good account, we must be foolish indeed; and if we as reviewers of the lives and labours of good men, fail to weigh thoroughly *both sides*, we act dishonestly to the rising generation; yea, we play the part of cowards; we are traitors; we are more likely to injure, than to *help*, those for whose benefit we profess to labour.

As we stand around the graves of the good and the great, who have gone before us, and as we carefully read the several chapters which made up their existence here, we must be falsely biassed, if we do not on the one hand, *admire* the *honour* which the LORD put upon them, in using them for His own glory, and for His people's benefit; while, on the other hand, we *weep* over the advantage which Satan took of their infirmities, whereby weapons were put into the hands of infidels to strengthen them in their warfare against the gospel of our Lord and Saviour JESUS CHRIST. More than half a century has passed away since Charles Stovell was a young, tender, and enquiring disciple; fully intent upon embracing the doctrines called Calvinistic, or hyper-Calvinistic. With these feelings he would go and hear John Latchford in his ancient chapel. John Latchford seeing the young disciple there one evening, said in his prayer, "Lord, give thy servant strength to-night, to thrash the rotten young Arminian!" That drove young Stovell away; and in all his subsequent life he has remembered that unholy prayer with grief; yea, with disdain. Can we reflect upon the bitter writings of one good man against another! Can we painfully consider what a multitude of pens have been employed—what pulpit influence has been exercised—what parlour scandals have been indulged

in by one section on purpose to destroy another section of the Christian family, and yet be silent? Nay, we dare not. But this month, only as historians, may we simply record the current events of the present moment.

The death of the Homerton Baptist pastor appeared sudden to some. It is true, during the winter months he was much shaken. To use his own words, he thought the cutting north-east winds would "double him up!" As spring-time came on, however, as the sun now and then smiled warmly upon him, buoyant hopes were engendered that for some time yet, he might be spared unto his people. His "*Tracts for Trying Times*" occupied much of his mind at home in his favourite study; while at the stated seasons, he was in his pulpit, preaching the truth, even up to Sunday evening, May 4th, as he died on the Wednesday evening, May 14. But some of his attentive hearers noticed that the thought of *Death*—like a misty shadow—was hovering over his mind. "*Death*" would come up in his prayer, in his preaching, in his meditation. There was evidently a silent voice—indistinct it might be—but there was a secret something almost imperceptibly calling him away from those scenes of his labour where heavy sorrows had been partially stifled, and where moments of holy joy had occasionally beamed upon his not very sensitive heart. Latterly, the essence of Job's four sentences intermingled itself with his expressions, and with his experience. Job said, "When a few years (or it may be months) are come, I shall go the way whence I shall not return. My spirit is (nearly) spent; my days are (all but) extinct; the graves are ready for me." Hence, on Thursday morning, the following notice appeared in one of the papers:—

"A correspondent announces the death of the Rev. William Palmer, of Homerton, at the age of 73. He was in his usual health on Sunday, May 4, and preached twice, and administered the Sacrament after evening service. He took cold on returning from chapel, congestion of the lungs set in, and dropsy supervened. He died on Wednesday evening at a quarter past six. His jubilee year of preaching was recognised last autumn, when his friends presented him with a testimonial in money of about £120."

On Saturday, May 17, we received the following official note:—

13, Ross Road, Abbey Lane, Stratford, E.
May 16, 1873.

DEAR SIR.—It is with sorrow I inform you that our honoured and beloved pastor, Mr. W. Palmer, has entered into his rest; he died on Wednesday evening last; and is to be interred at Kensal Green Cemetery, on Tuesday next, at 2.30. He died in faith, trusting in his Saviour, and in those precious truths he has laboured so long to make known. Our loss is his eternal gain. Brethren, we seek an interest in your prayers, that God may be gracious to us as a church, and maintain us in the doctrine and fellowship of the apostles. With Christian regards, I am, your's truly,

Mr. C. W. Banks.

J. HAINES, Deacon.

Homerton Row Baptist Church has been for many years a witness for the truth of the gospel of Christ; but, considering the immense increase of its surrounding population, it has not progressed as all who love the Lord Jesus must have desired. While we intensely desire that its faithfulness may be as firm as ever, we trust its fruitfulness may increase a thousand-fold.

THE FUNERAL OF MR. WILLIAM PALMER.

“Now lay the pilgrim down—
 Set thou his feet, and face, and closed eyes,
 Where they may meet the golden-ricing crown
 Of Christ's own great sunrise.
 So let him rest :
 Unheard all sound of mourning: let thy weeping cease,
 Translate the grave into a gentler word—
 Call it—*The Chamber of PEACE!*”

TUESDAY, MAY 20, 1873, at 3 in the afternoon, was the period fixed for the interment. A lovely day; soft breezes, and a smiling sun: in a low grave they laid the coffin down, and all was neatly done.

We felt disposed to go to Kensal Green; and see, and hear for ourselves, what of this great man would be said. On our way, we were favoured with the company of that much-loved saint, and honoured servant of Christ, Henry Hanks, of Woolwich, with whom we conversed by the way: and thus in Christian fellowship, we reached the garden of graves, of tombs, and taller tablets which tell us of some who once lived here—but now, in silence deep their earthly houses mingle with the dust.

We were not left to witness the cold, stern, glance of some, without a sip of consolation, which quietly said:

“Yes! 'twill be over soon. This sickly dream
 Of life will vanish from my toiling brain,
 And death my wearied spirit will redeem,
 From this wild region of unvaried pain.”

“God of the Just! Thou gav'st the bitter cup;
 I bow to Thy behest! and drink it up!”

The grave opened to receive the handsome, solid, and weighty coffin, which contained the penman and the Homerton pastor, is but a few yards from the resting place of the remains of the late Mr. John Foreman, over whose silent bed stands a solid granite pillar (with golden inscription, &c.), while but a few steps beyond, is found the grave of Daniel Curtis, and his excellent partner in life; at least, so it appears from a slab—once white, but now so disfigured and soiled, as to render it difficult to trace out the elongated elegy—which to the worth of Daniel's blessed rib, is thereon graven.

We could not resist the silent query—“Are all dear Daniel Curtis's friends and family gone too? If not, why leave this stone so disfigured by time, as almost to declare his memory is no longer cherished?”

Daniel Curtis and William Palmer, the two last pastors of Homerton Row, were both born in 1799; but, while William lived to be seventy-three, Daniel went home in his fifty-fourth year,—dying June 23, 1853, with these words on his trembling lips,

“Jesus, my Lord, my Righteousness.”

We passed on to the Cemetery chapel. A few persons were gathered round the doors, but the gruff old sexton said,

“No admittance till all the mourners have passed in!”

A few of the Baptist episcopate were waiting around. The super-

lative Samuel Milner and the patriarchal Philip Dickerson were *expected* to officiate in the chapel; but, *they did not*. "Why?" We cannot tell.

The mournful, but short procession—at length drew up. Mr. Henry Hanks read with becoming propriety, and with telling emphasis, Paul's grand anthem—the fifteenth of the First Epistle to the Corinthians. John Hazelton breathed forth a comprehensive and thoughtful prayer, wherein he laid before the ALMIGHTY GOD, a tribute of thankfulness, for making and giving, and honouring such an extraordinary man and minister as the deceased had been. He implored a blessing on the church, on the widow, and the beloved daughters left behind. Mr. Hazelton's clear voice, consecutive and well-timed supplication, was very effective. We thought they would have sung

"God bids us do the work that they laid down;
Take up the song where they broke off the strain;
So journeying till we reach the heavenly town
Where are laid up our treasures and our crown,
And our departed ones be found again."

But no! Grave as the grave itself; still almost as death, we gently travelled to the opened bed of earth. There the massive case and its dissolving tenant, were carefully laid, with wreaths of flowers, and silent tears.

William Crowther, Esq., of Gomersal, Leeds, immediately commenced a biographical oration, which gave expression to much which will be found in the letter which we give at the end of this notice. Mr. Crowther closed with a few words of prayer; and the mourners and friends dispersed.

We noticed around the grave, Messrs. Thomas Jones, John Parsons, George Webb, R. A. Huxham, — Beazley, John Mills, and from one to two hundred friends from different churches, who came to witness the respectful burial of a man, a minister, and an author, whose gifts some consider the churches never adequately appreciated. *Why* there was such a disproportion between the late Mr. Palmer's worth, and the position he occupied, might be gathered from one part of Mr. Crowther's address; but that we leave until we take a more deliberate glance at his life and literary labours.

The following is the letter referred to:—

HIS LAST DAYS.

MY DEAR SIR,—I send you a few authentic particulars of the late Mr. Palmer, of Homerton. Our honored and beloved pastor, though failing in health for several years, his death was unexpected. Death came as a thief in the night; through mercy, our brother was found watching. He was born in October, 1799, in a village near Market Downham, in Norfolk, of humble parents, and followed in early life the occupation of a brickmaker. He was impressed while quite a lad with convictions of sin, and dates the first manifestation of a work of grace in his soul whilst listening to the legal teaching of a Wesleyan preacher. The doctrines of freewill, however, never gave peace or joy

to his newborn soul. After many experiences of a legal nature, he was brought to feel that the righteousness of Christ alone could justify him in the sight of a pure and holy God ; a truth which was his hope and joy to the latest hour of his life. He was led, in the providence of God, to the chapel of the late George Murrell, of St Neot's, where he became established in the truth. Mr. Murrell's ministry was much blessed to his soul. It was there he became acquainted with those glorious doctrines of grace, which it was his delight to make known, and of which few men had a clearer conception. While yet an untutored young man of 22, without any human learning, he was called to the work of preaching the gospel. Those who have known him only for the last 20 or 30 years, can scarcely conceive what he then was. Grace in his soul, and a clear and vigorous mind, soon made him an acceptable preacher. About 20 years ago, the church at Homerton Row was bereaved of their pastor, Mr. Daniel Curtis ; amongst the supplies we then had, was our late friend. The church, being nearly unanimous in their opinion as to his ability and fitness for a pastor, gave him an invitation for three months ; at the expiration of that time he was called to the pastorate, which was accepted. The present church numbering about 100, with a few exceptions, has been brought together through his instrumentality. He had many steady and attached friends in the church, who valued his ministry and esteemed him as a faithful and truthful man of God. His distinctive style of preaching was to set forth Christ, in the glory and majesty of his person, and to explain with clearness the discriminating doctrines of grace. He never attracted large congregations ; his train of thought being often above the capacity of the multitude. To those who appreciated his ministry his loss will be long felt, and perhaps never fully supplied. As a Christian man, he will live longest in the remembrance of those who knew him best, and had an opportunity of proving his kind and affectionate nature. He was a man that required to be known to be understood ; his quiet and reserved manner in public causing him to be often misunderstood. There was much to admire in his moral character ; while he put no trust in morality as a ground of salvation, he aimed to walk worthy of his high calling by grace. He had considerable ability as an author ; some of his works being among the best productions of their kind. His health began to fail about ten years ago, and since then he has been subject to severe attacks, which a naturally robust constitution, steady habits, and good nursing, have alone enabled him, by God's blessing, to withstand. On Tuesday, 29th April, he attended a meeting at Jirch, City road, when it is thought, he caught a cold. He preached in Homerton Row the first Lord's day in May, and officiated for the last time at the table of the Lord. On the following day, he felt his cold had increased. On Tuesday he was very ill with strong inflammation on the lungs. He got better of this, but dropsy set in ; he gradually sank, till as last, on Wednesday, the 14th of May, death released him from his pains, and his happy spirit took its flight to glory and to God. He was perfectly conscious to the last though so very prostrate, he could not converse. I said to him the day he died, "Do you know me ?" He made no reply. I said presently to his sorrowing friends, "The Lord has been very gracious to him, and will not forsake him." To our surprise

he said distinctly, "No, that he never will!" showing, that though he was past earthly ties and friendships, his mind was stayed upon his God. He said the day previously, "The will of the Lord be done," and to his dear wife, "I have waited for thy salvation." At the last he gave a few deep drawn breathings, and his spirit peacefully passed away.

A mighty man has fallen in Israel; another bold champion of the truth has ceased his labours, and entered into his rest. May the Lord be gracious to his people, prepare and send forth men, who shall be jealous for the truth and glory of God. I remain, dear sir, yours in Jesus,

J. HAINES, Deacon.

13, Ross road, Abbey Lane, Stratford E.,

May 9th, 1873.

The Editor of THE EARTHEN VESSEL.

A SUFFOLK BAPTIST MINISTER GONE HOME.

ONE after another of Israel's warriors are putting off their harness. Some apparently in the midst of their usefulness and in the heat of the battle, when the sun of their prosperity and success seems to be at its meridian; others, after a long conflict, when the grasshopper becomes a burden.

"With feeble light and half obscure
 Poor mortals *His* arrangements view;
 Not knowing that the least are sure,
 And the mysterious just and true."

MR. CHARLES HART, Baptist Minister, (who for some time has been residing in Ipswich) was born at Sturston, in Norfolk. When he was about seventeen or eighteen years of age, the Lord was pleased to open his eyes to see himself a poor lost sinner, while sitting under the ministry of a Mr. Ward, who at that time preached at Diss. When about twenty, Charles Hart began to open his mouth in the name of the Lord, to tell poor sinners of the wonders of redeeming grace and pardoning love. His first pastorate was at Halesworth, in Suffolk; from there he went to Wortwell, &c. The last church over which he was pastor was at Somresham, in Suffolk. Of late he had been residing in Ipswich, and only preached occasionally.

A few weeks ago, an herbalist pared his great toe-nails, in doing which he cut one of them too deep. It became very sore and painful. On Good Friday he was at Zoar Chapel, to hear C. W. Banks. After tea, he told me he could not stay for the evening service. I tried to persuade him to stay, as did also his wife, who has since told me that his toe had become so painful he felt he could not. It then became very much inflamed, and his sufferings were intense, which he bore with the utmost patience, a murmuring word not having been heard to escape his lips. His peace of mind was great; his soul appeared to be filled with joy and happiness; that Christ, in whom he had believed, and that gospel which had been his delight, and which he delighted in preaching for fifty years or over, was now precious on a

dying bed. On May 3rd, he gently breathed away his soul to everlasting day, having completed his 73rd year.

“Life’s duty done, as sinks the clay,
Light from its load the Spirit flies;
While heaven and earth combine to say,
‘How blest the righteous when he dies!’”

His mortal remains were interred in the burying ground in connection with the Baptist Chapel at Somersham, on May 9th.

The widow to whom he had been married hardly two years, says she feels it a crushing stroke, having lived very happy together in reading the scriptures, in prayers, and spiritual fellowship. God grant she may experience much blessedness and comfort in feeling her Maker is her husband; that she also may be anticipating the time when He shall send her a summons from the upper country, saying, “COME UP HITHER.”

JOSIAH MORLING.

THE GRAND OLD TEMPLE OF TRUTH.

“Behold, my soul! Thy worthless name
Enroll’d in lines above;
See JESU’S heart! View there a flame
Of never-changing love.

My life is sure, while JESUS *lives*;
Nor can I ever die,
Whil’st His kind hand so freely gives
Such rich, such sweet supply.”

FROM THOMAS BINNEY down to the most feeble of the faithful band, convictions are publicly expressed, that “the enemy is coming in like a flood;” ah, coming into our nation, into our churches, into our families, into our hearts. God has helped me to witness against it for over thirty years; contempt and disdain have discouraged me; but, never sunk me in despair.

Last evening, while on my way to preach at South Hackney, the eighth chapter of Paul to the Romans came into my soul in holy power; by it, the SPIRIT did lift up a standard against all the free-will sand-banks in the whole world. “Look here!” said a voice in my inner man, “here is the grand OLD TEMPLE OF TRUTH, which was first set up in the councils of eternity, and which shall stand in the PERFECTION OF GLORY when time has fulfilled its mission; and has passed away for ever. Look at the four pillars in this GRAND OLD TEMPLE OF TRUTH! See how safe and sound the ‘building of God’ must be, with foundations so firmly laid in the mountains of His one invincible and unalterable power.”

On the first pillar is written THE CONDITION and THE CHARACTER of the saved people. They are IN CHRIST; “to them there is no condemnation;” “they walk not after the flesh; but, after THE SPIRIT.” They seek for all their souls can desire, not in any creature power;

but, in the revelation and application of the HOLY GHOST THE COMFORTER.

On the second pillar is written THE PERFECTION OF GOD'S PROVIDENCE, whereby "all things work together for good, to them that love God; and who are THE CALLED according to His purpose." The whole Bible is full of this truth! Yet what a mysterious working together of darkness and light—of mystery and mercy! Look at little Joseph's innocent prattle about his dreams! Listen to his father Jacob's stern rebuke, "What is this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth?" Joseph's brethren envied him: but, his father "*observed* the saying!" Jacob was awed, wondered what it all could mean. Watch poor Joseph in the pit, in the prison, in the palace, in the midst of plenty, and providing for his father, and all his brethren, when the famine was sore in the land. See this in Job, in our JESUS! Believer, see it in thine own case.

"Judge not the Lord by feeble sense
But, trust Him for His grace;
Behind a frowning Providence
He *hides* a smiling face!"

On the third pillar is seen that GOLDEN CHAIN WHICH BINDS THE TWO ETERNITIES TOGETHER; and which GATHERS OUT OF THE AGES AND NATIONS OF TIME, THE WHOLE ELECTION OF GRACE! "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son; that He might be the first-born among many brethren. All these in the Divine mind were *called*, JUSTIFIED and GLOIFIED; so that

"Not one of the ransomed could ever be lost."

On the fourth pillar in brilliant and burning words, there is written "THE GLORIOUS CONQUEST!" A seven-fold array of deadly and desolating evils, Paul admits, may and will come against the Church; tribulation, distress, persecution, famine, nakedness, peril, the sword! All these have for thousands of years united to overwhelm the Church of God. But, the love of God, which is in CHRIST JESUS THE LORD, flows like a river from the throne of God and the Lamb, underneath all the destructions brought in by sin, so that when the vessels of mercy seem to sink down out of sight, they only descend into the bosom of that river of the water of Life, which wafteth them gently home to God and glory; truly, then, "in all these things WE ARE MORE THAN CONQUERORS, THROUGH HIM THAT LOVED *us*!" Hallelujah! Praise ye the Lord!

With these holy meditations, off I went to South Hackney; but, I fear the eternal truth of a Triune God has but few friends in these days. Brethren, has the God of Truth revealed in our hearts and souls the real truth of the Gospel? Then, I beseech you all to attend to the following things:—

First. Do try to wrestle with God in secret; "give Him no rest, until He arise and have mercy upon Zion." Missionaries, ministers, and men, are going into all the world, they say, to convert the world; they carry the Word of God; by *that word* God "will say to the north, give up; and to the south, keep not back; bring MY sons from

afar, and MY daughters from the ends of the earth!" Christ says, "Other sheep I have, them also *I must bring.*"

Secondly. Read God's reproof against false prophets in Ezekiel xiii., and fear ye, lest with them ye are found. God charges these false prophets with three things—they "see vanity," they "*divine lies,*" (singularly awful work) they "have seduced my people." What is the consequence? "They shall not be in the assembly of my people, (not in the secret, or council of the elect, redeemed and sanctified saints of God) neither shall they be written in the writing of the house of Israel." Deacons and people, ask your ministers to study the thirteenth of Ezekiel well. Then,

Thirdly. Lest the hearts of God's saints and servants faint in this day of adversity, let them read Revelation xiii. 8—"All that dwell upon the earth, shall worship the beast of blasphemies, whose names are not written in the book of the life of the Lamb, slain from the foundation of the world." You see multitudes flocking where errors abound; you see few abide by the ancient counsel. Remember, "all that dwell upon the earth, shall worship the beast."

Fourthly. Brethren, let me beseech of you to make use of all the means in your power to get the people to HEAR THE TRUTH; and when you have got their ear, try, by God's good help, to pour THE TRUTH into their ears, in a loving, anxious, prayerful, and earnest spirit. Pride and presumption avoid; lay yourselves down in the dust of deep humility; and by all that is sacred and solemn, seek ye to win souls unto CHRIST. Tea-meetings and talking assemblings I care little about, but, preaching JESUS and the resurrection, shall, in God's blessing, bring a great reward. Oh, brethren, ponder well Paul's charge in 2 Cor. vi. 3—"Giving no offence in anything; that the ministry be not blamed, but in all things commending ourselves as the ministers of God," &c. Oh, study well that wonderful ministerial apparel which Paul there commends unto all the faithful servants of Christ

Lastly. Will you read Benjamin Taylor's letter to the venerable George Wright, of Beccles, to be given in next month's EARTHEN VESSEL; and, as the Lord liveth, if you can get that letter read extensively in the professing circles of Christendom, it will cause some to sneer I know, but, it may be God's instrument of good to many.

That we may abide steadfast in the Grand Old Temple of Truth, is the prayer of
 CHARLES WATERS BANKS,
 whose tent is found at 56, Queen's Road, near the Royal Crescent,
 Notting Hill London. May 9, 1873.

PERHAPS the test of a really good and efficient sermon is, not that it excites the admiration of hearers by its ingenuity or eloquence, or moves the feelings by its tenderness and pathos, but that it leads an audience to deep and solemn introspection, and sends them away dissatisfied with themselves. If they should decline hear the preacher again, it is better that they should depart with self-dissatisfaction, than remain with self-deception, self-complacency, and flattery.

"O! BLESSED REFUGE."

MY friend, the late Rev. John Milne, M.A., LL.D., when dying, dictated to his family the following beautiful lines; and bequeathed them as his last testimony to the experience he had of the power and blessedness of "the truth as it is in Jesus."

Dr. Milne was formerly Head Master of the Huddersfield College, and subsequently Rector of the Dollar Educational Institute, Scotland. He was extensively known as a distinguished classic, and possessed great aptitude in imparting a knowledge of what are called the "dead languages," as many of our public men can testify. Yours truly,
 Totteridge. ROBERTUS.

' ' I P R A Y F O R T H E M . ' ' [JOHN xvii. 9.]

I, if into my heart I look,
 But meet the Law's stern, dread rebuke,
 "Thou hast not kept the law's demand,
 Condemned and guilty thou must stand."
 My heart's dark depth I cannot see;
 Jesus, Saviour! plead for me.

If to my actions next I turn,
 And Pride and Pleasure seek to spurn;
 Strive to make rugged places plain,
 And bitterness to sweetness strain;
 But worthless all, I find to be,
 Till Thou, O Lord, dost plead for me.

As tender dews that softly rest
 Upon the dry ground's parched breast;
 As songs that usher in the morn
 Of bounty and of blessing born;
 So is Thine Advocacy, free,

In soothing accents borne to me.

"Let not your troubled heart be sad,
 For I am here to make you glad;
 And all, who, self-renouncing flee,
 To hide them and their guilt in Me."
 O blessed Refuge! I no more,

My weakness and my wants deplore.

For when I'm weak, then am I strong,
 My sadness brightens into song;
 And when Thy Spirit fills with light,
 Makes all my gloomy darkness bright:
 My altar fires aloft I raise,

Of love, and gratitude, and praise.

Hail to the Father and the Son!
 Hail to the Blessed Three in One!
 Adored by the Angelic host,
 As Father, Son, and Holy Ghost;
 Adored on earth for soon shall we,
 The vision of Thy glory see.

A BAPTIZING SERMON.

PREACHED AT BEULAH CHAPEL, WATFORD,

MR. G. BURRELL,

ON THE OCCASION OF HIS FIRST BAPTIZING IN THAT PLACE.

“Nevertheless, What saith the Scripture?”—Gal. iv. 30.

MY TEXT on the present solemn and interesting occasion is of course an accommodation text. I am not about to speak from it in the connection in which it stands, but bring it to bear upon the subject which is necessarily brought before us to-night, and I cannot think I shall be wrong or err in so doing. It is a question that very frequently occurs in the word of our God, and it occurred to my mind as a suitable and important question for the present solemn occasion. Our Great Lord and Master—who is the *great embodiment of all truth*,—in all His discourses and action, appealed to the authority of the *Holy Scriptures*. When certain events transpired he reminded the people it was “that *the Scriptures* might be fulfilled. If such and such things occur “how then shall *the Scriptures* be fulfilled?” Would you know my will, and are you deeply concerned to do it—“Search the Scriptures, for they are they which testify of me.” The Spirit-taught, and Spirit-inspired apostles followed in the same path; they asserted no facts, they promulgated no doctrine, but those which they could and did enforce by the authority of God’s most Holy Book. Paul, for instance, when writing to the Church of God at Corinth, says, “Moreover, brethren, I declare unto you the gospel, which I preached, which also ye have received, and wherein ye stand, for I delivered unto you first of all that which I also received, how that Christ died for our sins, according to *the Scriptures*, and that He was buried, and that He rose again the third day according to *the Scriptures*.” When He reasoned with them in the synagogues, He reasoned with them out of *the Scriptures*, opening and alleging, &c. In all His sermons, His arguments were proved and demonstrated by the word of God: “It is written,”—this is the sword of the Spirit to meet all error, and the author of all error too, the Devil. It was with this important weapon that the Prince of Life and Glory met the foe and overcame him. “IT IS WRITTEN!” “*It is written!*” occurs through all the Evangelists,—the book of the Acts and all the Epistles; therein appeals are constantly made to *the Scriptures*. I need not go far to prove this assertion, for in the compass of seven or eight verses in connection with our text, the apostle refers three times to *the Scriptures*; 22nd verse, “For it is written;” 27th verse, “For it is written;” then again in our text, “Nevertheless, What saith the Scripture?” Here, then, is the touchstone, and the only test of truth or error. “To the law and to the testimony, if we speak not according to this word, it is because there is no light in us.” “He that doeth truth cometh to the light.” We have no right, as the servants of God, *outside the covers of this blessed Book*; but we have the wide field, and the *whole field of Divine inspiration* to range in, and as believers, on this sacred ground we take

our stand: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction, and for correction, that the man of God may be thoroughly furnished unto every good work." By all that is solemn, sacred, great, and holy, Paul urges the importance of this practice upon his son Timothy in the following language: "I charge thee, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing, and His kingdom, preach the word." The Bereans, who heard the word, are called "noble," because when they heard the word they consulted *the Scriptures daily* to see if the things they heard *were so or not*. "Beloved," says the apostle John, "believe not every spirit," (that is, every sentiment and doctrine), "but try the spirits whether *they are of God*." If they are *God's gold*, they will bear the test of *God's fire*; and if they are hay, wood, or stubble, they will not; therefore, brethren and friends, it is all important we should come to this standard, to this rule. We may have imbibed from books, or from custom and example, notions and practices which will not stand with revealed truth, and the sooner we abandon such erroneous and sinking ground the better, however attached we may be to these things. It will avail us nothing in a dying hour if our doctrines, experience, and practice, are not founded upon eternal truth. The word alone is the safe touchstone of our experience of the work of grace within. If it is the work of the Spirit, it will be sure to agree with the experience of saints recorded here, for that which the Holy Ghost has caused to be written in the word He inscribes on the fleshy tables of the heart. Do you wish, therefore, to know if that which is going on within is indeed the work of God? Come to the Bible: "Go thy way forth by the footsteps of the flock." Here are the waymarks and footprints of all God's blessed witnesses: they all have one teacher and one leader; the Holy Ghost teaches the truth, and guides all His followers and pupils into it. Therefore, if I am taught of Him, there will be a similarity of Christian experience, and a consequent union of heart created to all God's living family. And so, also, with regard to our practice: we are not to be led by custom's voice, or by man's tradition; we have no right as professed believers to choose, or to refuse, as to the path: we are to enquire for the footsteps of the flock; we are to walk according to the Master's rules, as to ordinances, church government, and church discipline. We must, as His humble and obedient followers, come to the statutes of Zion's King. We must have a "Thus saith the Lord" for every proceeding, or be met by the great Lord Himself with this interrogation, "Who hath required this at your hands?" The constitution of a Christian Church, with its officers, ordinances, rules and practice, is simply and plainly laid down in His Word, and with that, and the God of the word, we have solemnly to do.

Just one word or two further with regard to the importance of taking the Scriptures of eternal truth, as our only rule and guide, in answer to a very common objection. To all I have advanced, most professors of religion assent (if they are not carried away by the spirit of infidelity prevailing in the present day as to the non-inspiration of part of the Bible); they admit God's Word to be the standard or rule of faith and practice, but the objection raised and urged is this: "*There are so many different interpretations of the Word of God.* How

am I to know which is right?" How frequently has this question been asked, "Out of such a variety of different persuasions and different sentiments, how shall we know the right? I was thus interrogated the other day by a sceptic: he said, "I take such and such an assertion of the Bible to a Roman Catholic Priest, who says it is his prerogative alone to explain and expound the word; he says it means so and so. I go from him to a Church of England Clergyman, and ask for his opinion, he puts a different construction upon it. I go from him to the Nonconformists, with all their different sects; one says this, and another says that, and none of them agree. How am I to know which is right?" I replied, "Well, you have been to every place *but the right*. If ever you find out the truth, there is just *one place* you must come to to obtain it." "Where is that," he said? "To the feet of Jesus Christ" was the reply; "to that Great Prophet, who is the only infallible expounder of God's most holy will; you must come to His feet as a *subject of His almighty grace*, for, "Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven," that is, into the truths of His spiritual kingdom." "Learn of Me," "Submit to Me," "Kiss the Son;" this is the absolutely necessary position and place where all difficulties are made easy. They are all plain to him that understandeth, viz., to those who receive His instructions,—“If any man will do His will, he shall know of the doctrine whether it be of God, or whether I speak of myself.” In five minutes, at the dear Saviour's feet, as a pardoned, grace-saved sinner, listening with a child-like faith, to His Divine instructions, I learn more than from all the books in the world and all the teachers in the world for a life time. Like a little child,—“Lord, teach me to know and do Thy will; Lord, what wilt *Thou* have me to do?” All preconceived prejudices melt away before this fire, sitting at the feet of the Great Son of God.

I have made rather a long introduction, because the text suggests to us, in the first place, the great importance of taking the Scriptures as our *only* touchstone of *faith and practice*; and having proved the importance of this, and just alluded to the necessary position and state of mind to learn, let us now apply the text to the subject before us—baptism. There are of course a variety of opinions upon *this* as well as every other revealed truth. There is not a doctrine in the Bible but has been ignored and perverted, nor an ordinance of divine institution but has been perverted and abused likewise; therefore, while the fathers say *this*, and others say *that*, we, with eternal truth before us this evening say, "What saith the Scripture?" In prosecuting this enquiry let us ask,

1st. What saith the Scripture as to the subjects of Baptism?

Who are they? If we turn our eyes away from the *old Statute Book here* and ask this "*Christian Nation*"—as it is termed—all the Roman Catholics, and all the Church of England people,—which will constitute by far the majority, they tell us *infants are the proper subjects for baptism*. This assertion, however, has no foundation whatever here, it is a part and pillar of Popery; it is the rotten foundation on which the Church of England rests, the mode by which her members are made "children of God and inheritors of the kingdom of heaven." She asserts, as taught by her "Corrupt mother," the Church of Rome, the

“Mother of harlots,” there is no salvation without this “*Infant Baptism*,” but she asserts a lie. Let us take their assertion and try it by God’s unerring word, and we shall easily prove it has no foundation or warrant there. Let us turn to the Scripture contained in Matt. iii. and read, “Then went out to him” (John) “Jerusalem and all Judea, and all the region round about Jordan, and they were baptised of him in Jordan, confessing their sins.” Well, here is a river to baptize in : “they came to Jordan ;” quite absurd and unnecessary if they were to be sprinkled ; and then they came “*confessing their sins*”—another proof they were not infants. “And when John saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance,” &c. Here are, you see, some things necessary as a qualification for baptism, “*fruits meet for repentance*,” and “*confession of sins* ;” and this the result of the axe being laid at the root of the tree. The subjects are very clearly defined here. Well, but some have said, “Was John’s baptism and the baptism commanded by Christ, identical and the same?” Undoubtedly! both were divine and from heaven. What saith the Scripture as to this point? Let us again turn to the “*Statute Book*.” Third John twenty-two, reads thus : “After these things, came Jesus and his disciples, into the land of Judea, and there tarried with them and baptised ; and John also baptised in Enon, near to Salim, because there was much water there, and they came and were baptised.” Here we plainly and clearly see the baptism of John, and of Christ and His disciples were identical : they were both in the same place and at the same time ; and here again we are told they were in this locality because there was “*much water there*.” John had baptized many, but we read Jesus made and baptized more disciples than John (though Jesus Himself baptized not, but His disciples). Here, again, we plainly see the subjects ; they were disciples, and disciples made by Jesus. The Master made the subjects as He does now, and the servants baptized them. He makes the believer, and then we are authorised and commanded to baptize him in the name of the Great Trinity. Now, let us go to the baptism of the Saviour Himself by John. In the third of Matthew we read “He came to John in Jordan to be baptised of him.” Had he intended sprinkling, the only Wise God and Saviour had never gone into a river ; and had He intended it to have been administered to infants, he would have been baptized *when an infant*. He was circumcised according to the law of Moses when eight days old, but He was about thirty years old when He was baptised. Christ, therefore, by His own blessed example, set before us plainly that immersion in water and adult baptism is the only *Scriptural baptism*. Besides, in the very act He enjoined upon all His followers, the necessity of following Him in those memorable words of His to John, “*Thus it becometh us*,” not me “to fulfil all righteousness.” This could not mean His justifying righteousness, of course ; as if so, it became His people to assist Him in fulfilling it, which is absurd. But this was a rite of Divine appointment. The baptism of John was from heaven. It is enjoined by High Heaven’s authority on all my members and I am one with them, their Great Head : “Suffer it therefore,” John, “to be so now, for thus it becometh *us* to fulfil all righteousness.”

Now, let us, in the next place, refer to the Master's direct and divine authority for that which we are about to attend to to-night. Matt. xxviii. 19, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, *teaching them to observe all things* whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." *Here we take our stand.* Here is our authority: the command and commission of Zion's Great King, "*Go and teach.*" The gospel is to be published among all nations; they are first to "be taught," then baptized; and after that you are to *teach them*, who are taught and baptized by you "to observe all things whatsoever I have commanded you," and that to the end of the world. Could any command or commission be given in clearer and plainer terms than these. In Mark's Gospel it runs thus: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Now 2nd, What saith the Scriptures—as to the practice of the *Apostles and Primitive Churches*? Did they practically carry out the Lord's directions and commands or not? Let us bring some proofs here, and in the first place turn to the 2nd chapter of the Acts of the Apostles, where, under the first sermon preached by Peter, the Holy Ghost was poured down in an extraordinary manner upon the Apostles—they were baptized with the Holy Ghost and with fire—they preached the Gospel—representatives of all nations (nearly) under heaven were present, and three thousand were pricked in their hearts and cried out, "Men and brethren, what shall we do?" They were all adults here, not one infant, for they were capable of believing and repenting. Peter well understood his commission, and replied to these enquiring believers, "Repent, and be baptized, *every one of you*"—every individual. "Then they that gladly received his word were baptized, and the same day there were added unto the Church 3000 souls." Here are the only proper subjects—here we have a scripturally constituted and a Model Church. The steps to be taken on entering into a New Testament Church are exceedingly simple:—

- 1st. They heard the Word.
- 2nd. They were pricked in the heart.
- 3rd. They cried out and sought relief and direction.
- 4th. They were directed to the only remedy.
- 5th. They gladly received the Word.
- 6th. They were baptized.
- 7th. They continued steadfastly in the Apostle's doctrine, and in breaking of bread and prayers.

They did not depart from the good old ways, and of this church it is said, "the multitude that believed were of one heart and of one soul,"—all of one accord—they were all baptized—no mixed communion there,—and great grace was upon them all." Surely we shall not err if we follow their example. Now here are 3000 witnesses to Believer's Baptism.

Let us now refer to an individual case or two. It may be right for the bulk, but is it so particular for every individual? Let us turn to Acts viii. 36 and 37: the Spirit of the Lord directs Philip to join himself to a certain chariot, for there is a certain man, an eunuch, reading

Isaiah's prophecy. He joins him, expounds the Scripture, teaches him first according to the law of Zion's King; and, doubtless, not only preached Jesus from the text, but alluded to baptism and announced his commission, for the eunuch says, "See here is water, What doth hinder me to be baptized?" and Philip said, "If *thou believest* with all *thine heart* thou mayest." And he said, "I believe that Jesus Christ is the Son of God." And they *went down, both Philip and the Eunuch into the water*, and he baptized him. And when they came up *out of the water* the Spirit of the Lord caught away Philip, and the eunuch went on his way rejoicing. Well, here is the command of Christ carried out to the very letter; believing was the requisite qualification for his baptism, and immersion of his whole body under the water was clearly the way in which he was baptized.

Now let us turn to Acts x. 47. Peter is preaching, and while so doing, we read, the Holy Ghost fell on all them that heard the Word, and he said, "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. Now, we are told by some that the only baptism necessary is *the baptism of the Holy Ghost*. Well, here was the baptism of the Holy Ghost, for these people spake with tongues and prophesied; they not only had grace, but were endowed with gifts to work miracles: yet this did not *obviate the necessity of water baptism*. "Can any man forbid water?" *He commanded* them to be baptised.

Then there is Saul of Tarsus, after his conversion, commanded by Ananias to arise and be baptized. And Ananias, mark, received his instructions direct from the Lord Jesus Christ after His ascension to glory, as to what Saul was to do. Lydia and the Phillipian jailor both subsequent to their call by grace were baptized. Yes, say some, and their households too; yes, and the Word says so too; but no mention is made of infants; nay, it says that the jailor's household not only were baptized but that they believed and rejoiced in God. "They were baptized *both men and women*;" but no where in the compass of God's Word can it be found recorded that one infant was baptized. But does it not say, "Suffer the little children to come unto me and forbid them not?" Yes, it does say that "the Saviour took them up in His arms and blessed them," but What is that to do with baptism? It has nothing whatever to do with it. I have not near exhausted all the proofs as to the subjects and examples given, but must proceed in the third place to ask,—

What saith the Scripture as to the *mode*, as it is called? To me, it is an unmeaning expression. Baptism is baptism. I need not say the words baptism, baptize, &c., are words left untranslated—the very same words translated read, *dip, dipped*, for instance, "he was clothed in a vesture dipped in blood." Were the word untranslated here it would read, "baptized in blood." Again, "He that dippeth with me in the dish." These words dip, immerse, plunge, are the only words that can read consistently for the word *baptize*. Baptism, like the Supper is, of course, a figure; its spiritual import is very significant. An entire immersion or burial of the body in water sets forth to faith, the great and only ground-work of our salvation; this is what is meant by Ananias to Saul, "Arise, and be baptized and wash away thy sins." He meant,

of course, Do it symbolically, for a burial or immersion in water is a figurative representation of how sins are washed away, namely, by being plunged by the Spirit into the fountain opened for sin and uncleanness. Baptism also sets forth the deep and overwhelming sufferings and sorrows, death, burial, and resurrection of Zion's Great Saviour and Surety, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." Now how absurd it is on the face of this to substitute the word "sprinkled" for baptized here. If to baptize is to sprinkle then the passage would read thus, "I have a sprinkling to be sprinkled with." Surely our precious redeeming Lord was not sprinkled with a few drops of wrath; He was plunged or immersed into the very hell of Divine wrath. "My soul is exceeding sorrowful, even unto death. Save me, O God, for the waters are come into my soul, I sink in deep mire where there is no standing; I am come into deep waters, where the floods overflow Me." "All thy waves and thy billows are gone over me." O, it is a solemnly deep and significant ordinance!—"Buried with Him in baptism." I have an immersion to be immersed with, and how am I straitened till it be accomplished. This reads as it should. Ah, Mr. Hart was not a Baptist in practice, but he appeared to be in principle, when he penned those words,—

"His was a Baptism deep indeed,
O'er feet, and side, and hands, and head."

O, my friends, when favoured to view, by faith, the Saviour immersed in agony and bloody sweat for me a guilty sinner, and see him sink, and die, and rise for me, I shall spiritually and most willingly follow Him in the way he has directed, and in attending to the sign shall look through it and grasp the great substance. When we open the baptismal pool we see the place where the Lord lay, and by our act, we set forth His death, burial, and resurrection, and publicly declare, not only our love and attachment to His dear name, but that which constitutes the only foundation of our hope. There is nothing in the ordinance itself more than there is in the bread and wine which sets forth His broken body and shed blood. It is a figure or glass in or through which sacred mysteries are revealed to faith. It is not the putting away of the filth of the flesh, "*but the answer of a good conscience*;" it is a *public way of putting on Christ* before the world; there is no other *Scriptural way* into the visible church of Christ: Christ is the efficient way to God, but this is the *ritual way* into the Church. The candidate by this solemn act speaks openly to all, "I am dead to the law by the body of Christ. I am dead to the world. I am dead to sin, and am about to be buried as a token of my death to all but Christ, and when I rise I do so to newness of life. For ages now past, those who have adhered to the orders and directions of the Master and have followed the example of the Apostles, have been reproached, misrepresented, and scandalized, but however prejudiced the minds of people may be against these things, here are Scriptural arguments which cannot be overturned or gainsayed. Here, therefore, we take our stand. Here are our reasons grounded and founded upon eternal truth, why we are Baptists and *Strict Baptists too*. If we are right, the contrary must be wrong; I know the multitude are against us. I know we are the sect everywhere spoken against; never mind that. Here we stand in *good society*, highly honoured and blest.

The Father's testimony rested upon Christ as He came up out of the water. The Son of God has positively commanded it to be attended to unto the end of the world, and set the example Himself by practising it. The Holy Ghost has inspired men to write and set forth the whole clearly in His Word. The Apostles preached it, practised it, and enforced it everywhere and at all times; and, therefore, though *the majority have departed from it, and some have idolized it by putting it in the place of Christ Himself, and others ignore it altogether*, treating it with *the greatest indifference*, or as a legal act, our honour and our determination is by the grace of God to stand fast by the truth, and meet every objector and objection, with the words of our text, "Nevertheless, What saith the Scripture?" Amen.

PRODUCTIONS OF THE PRESS.

"Serious Dangers Threatening our Protestant (?) Nation." That apostolical citizen of Zion, Dr. Donald Frazer, has set on foot a movement—from the Presbyterian Synod—which *The Christian Standard* tells us will soon produce a numerous army of the bravest soldiers of the cross in full march to meet the combined forces of Popery and infidelity. Mr. Grant says: "Signal victory awaits the cause of Christ!" We know that; but "to arms!" we say now, to every good fellow who is not quite dead in his Laodicean state. We pray the Lord to enable the Presbyterians to come out like mighty Gideons, and give the flouncing Ritualists, the impudent Romanists, the fashionable formalists, and the awfully-deceived Rationalists—no quarter; nor give our great High Priest any rest until the true Church of Christ awakes, and advances as an "army terrible with banners."

"A Picture of the First Murderer and the First Martyr." No. 2 of *Christian Edification* by W. Poole Balfarn (Passmore and Alabaster) contains pen and ink biography of "Cain and Abel; or, Natural and Spiritual Religion." Here are two little mirrors, into which every man may look for his own likeness; and if the Spirit shine upon the mind of him who in this mirror looketh, he may either be frightened or confirmed. We desire to examine these mirrors carefully.

Signs of our Times for May, gives us a note on Earl Russell's new work, in which he rather ignores than defends true Gospel principles. Great worldly wisdom seldom receives the truth as it is in Jesus. Mr. McCure's paper on Spiritualism is also in this periodical. As we survey the literary and ministerial fields of effort, we see two

tremendous complex armies marching one against the other—Christ's ambassadors and disciples, and Satan's deluded vassals. The crisis is approaching: it may be dreadful for a season; but "He that sitteth in the Heavens shall laugh: the Lord shall have them in derision." Therefore, to all the seed of Israel, the Holy Ghost saith, "Serve the Lord with fear, and rejoice with trembling." "Kiss the Son, lest He be angry." If ye know and love God's eternal Son, stand fast by Him, for "Blessed are all they that put their trust in Him."

The Baptist—It is something worthy of note that the General Baptist denomination has now a distinct, cheap weekly journal; and, for the churches it represents, it must be considered a well-conducted paper. Dr. Landels delivered an address at the annual Session, on the Position and Principles of the Baptists, which was noble in its spirit, powerful in its argument, and conclusive in its prophetic peroration. We are anxious to give our readers a review of it when fully published.

"Composed and Comfortable! but not Converted!!" How many live and die with the two first, but know nothing of the last—the new heart, the inward resurrection of the soul; the turning the man round to God: that which Paul so significantly describes in his letter to the Colossians, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son—the Son of His love." Multitudes are in the valley of a dead decision—a dreamy delusion—a deceitful descent into the deep darkness of the second death! One's heart and flesh often crieth out to be the

means in the power of the Holy Spirit, to convince such composed—comfortable—so-called Christian people—that they must experimentally know the truth of that sacred sentence the Saviour uttered to the poor things in His day, “Except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven.” We have lately read of four officers whose faith was clearly given, wrought in, and manifested by the eternal God himself; we desire to lay the experience of one or two of these monuments of mercy before our readers. *General Orton's Last Days*, recently published by S. W. Partridge and Co., 9, Paternoster-row, is a pamphlet which may carry the arrow of conviction to thousands. It plainly teaches three great lessons: 1, the horrible and rapid spread of sacramental delusion; 2, the blessing which follows a faithful and honest dealing with dying men; 3, that still the superabounding grace of God, is exercised, most sovereignly, in plucking souls as brands from the burning. We hope *General Orton's Last Days* were days of salvation to his soul, and that the revelation made by “Senex” may bring forth the cry to many, “Go, thou, and do likewise.

“Paul or Luther—which?” Mr. Pad-don, late Vicar of High Wycombe, has published another tract, *Thoughts for the Christian Laity*, in which he opens up the dire maladies now destroying the church, and wisely prescribes a potent remedy. Such a cannon-ball was surely never sent into the evangelical citadel. We will give some extracts if we can. It is to be had of Macintosh. We thought surely Paul is risen from the dead when we read it.

“The late Missionary to the Mohammedans.” Mr. W. R. Aikman has issued a new work, called, *The Arrow of the Lord's Deliverance: or Divine Light for the Broken in Heart*. Not for a thousand worlds could we write one word against the man who can produce a testimony so experimentally and Scripturally true. We must confess—although we know not the man—all his works deepen our conviction that the Lord is doing a special work by Mr. Aikman. With the purest motive we warn those who speak against such men, to be careful, lest they are found to be fighting against God. Our consecutive and impartial review of Mr. Aikman's works only tarrieth for the time and room.

“Young Men! There is Hope for you.” This sentence stands at the end of an attracting book, with this title, *Shadows of City Life*. By George Wilson McCree,

Published by Elliot Stock, 62, Paternoster Row. Mr. McCree is a kind of Christi ferret. He goes right into the dens and darkest places in this vast metropolis, and then comes out and sets up a brilliant danger-signal, which with patient prayer should be given to the millions of young people, who in the United Kingdom, in the United States, and in the Colonies, are going head-long to ruin. We cannot give grace, but we may—as Christian philanthropists—we are bound to try all proper means to prevent our young people plunging into the deep rivers of sorrow which abound in the world. God bless Mr. McCree; and his *Shadows of City Life* shall have another notice—the Lord permitting.

“Ordination of Ministers.” Mr. G. J. Stevenson, the publisher in Paternoster-row, has issued in *The Rock* a clear and conclusive defence of the character of John Wesley, who has been styled a Ritualist by some in these days. Mr. Wesley believed every Christian congregation was a church independent of all others; and when the question of ordination was discussed the following answer is given: “We purposely decline it. 1.—Because there is something of stateliness in it. 2.—Because we would not make haste: we desire barely to follow Providence as it gradually opens.” Much as we differ from “the Founder” in some essential points, his practical views of the ordination question are worthy of the consideration of some who so quickly give to men the pastoral charge.

“The Faithful Commentator.” We have a delightful picture of Dr. John Gill when he was a young man, before he began that herculean work of his life, “An Exposition of the Old and New Testament.” That excellent painter, artist, and photographer, Nathaniel Oakey, has produced a striking *carte* from our picture of Gill. Here he is with pure and pleasant face, his penetrating eyes, his well-constructed forehead, his handsome wig, clerical coat and bands; a true representation of a good and great man. For thirteen stamps, free, per post, Dr. John Gill can be had of R. Banks, Racquet-court, Fleet-street. No genuine Christian should allow his album to lack this choice, genuine, life-like picture of Dr. Gill.

The Baptist Weekly, published in New York, is said to be “set for the defence of the Gospel.” We have yet to prove that. We return untold thanks to Mr. Lee for his undeserved kindness in sending the papers to us. *The Baptist Weekly* is a paper of much Christian talent, and has truthful and interesting matter.

The Sword and Trowel contains a memoir of the late Mr. Benjamin Davies, which is interesting and truthful to a degree. Perhaps in *Cheering Words* we may add a note or two. Between some of the college students and ourselves there has been more correspondence than is generally known. Good swimmers in large rivers frequently attain popularity, while sufferers sink in sorrow. "It is appointed unto men once to die, and after that the judgment."

"Till that decisive day appear,
We wait God's wise decree."

"A Star in the Dark Night." That beautiful poetess, Frances Ridley Havergall, gently chides *The Christian Standard*, and other papers, for their "one-sided views." She refers to some wonderful efforts made in the provinces to awaken the people to a due sense of their danger. There is certainly a little up-heaving of heart towards God, for help and deliverance. We have cried out of the depths of our soul for the Holy Ghost to descend upon Zion's parched ground, and we hear the gentle whisper, "Though it tarry, wait for it; because it will surely come: it will not tarry." Cheer, Christians, cheer!

"Our God is faithful to His promise:
He is faithful to His Son!"

Within the Walls: a Tale of the Siege of Haarlem. By Mary Doig. London: S. W. Partridge and Co. A handsome volume, giving, in modern style, some terrible passages in the history of the times when famine and fearful scenes attended the conflicting armies. "The Invisibles, the Immortals, and the Non-such" are here to be seen both in their troubles and their triumphs.

Agnes Fairfield: or, the Triumph of Faith. By Charles F. Higginson. S. W. Partridge and Co. A domestic and family history, wherein the struggles of doubt and the achievements of faith are delineated in most engaging terms.

"The Lion-Man; or the Blacksmith's Boy in the Pulpit, and in the Editor's Chair." What wonderful changes a powerful and industrious mind will produce! We have received *The Life and Labors of Dr. John Campbell*, from which we hope to give a word or two for young men and others. We always believed Dr. Campbell to be a "man of an iron will;" but as a plant of the Father's right-hand planting, we never knew him. We will try and shew his Christian character first.

Literary Notes.—"Report of Surrey Tabernacle Total Abstiners' Association; Band of Hope, and Sunday School" (published by Robert Banks, Racquet court, Fleet-street.) This is a cheerful report:

there is one intelligent, expressive and truly Christian sentence, wherein the Committee say, "It is a great pleasure to know we are doing something that will alleviate the sufferings of our common brotherhood!" We heartily rejoice in such movements, especially when they are associated with a sound faith, and a soul-saving knowledge of the Person of our Lord and Saviour Jesus Christ. These auxiliaries meet and work in a hall separate from the New Surrey Tabernacle; but if the Church therein assembling, consider their pastor's original proposition, the members will unitedly co-operate with the brethren Dobson, Fuller, Deal, and others, so that the schools and associations may become, as they ought to become, the most benevolent and useful societies for real good in London. The permanent and progressive prosperity of the church in the New Surrey Tabernacle may, under God, depend much upon their uniting benevolent, charitable, practical enterprizes, with the faithful and unflinching contention for all those great principles of grace and truth, which, for over forty years, has bound them together. Why is not the name and position of the hall given in the report?—AT HOME! *Our Own Fireside* carries out its mission of furnishing with the family some things useful, some spiritual, and some historical. One verse is quite characteristic of the editor's aim to look not merely through, but at nature, in its immense variety—thereby ascending to the higher chambers of thought, and from the inmost heart, exclaiming,—

"O God! O good beyond compare!
If thus Thy meener works are fair;
If thus Thy bounties gild the span
Of ruined earth and sinful man,
How glorious must the mansions be,
Where Thy redeemed shall dwell with Thee?"

—"Bibleanimals," defined in *Day of Days*: also, the going of Christ, and the coming of the Spirit, are sweetly rhymed. "Half a loaf better than no Bread" is illustrated in *Home Words* for May.—Mr. Baxter's sermon on the death of Mr. Luckin, is now published: it is a solid memorial of a good servant of Christ: can be had of Houlston's for twopence.—"Mr. Gladstone:" *The Monthly Record* has a letter sent to the Premier which we trust will be largely circulated in every part of England. The offices are 14, Tavistock-street.

Zion's Witness.—With Mr. Richards in the Judgement Seat, and Mr. Spurgeon at the Bar, hung up for a while.

The Interpreter. Parts 4 and 5. By C. H. Spurgeon,—with several other American and English books and papers, are waiting their turn.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

OPENING OF NEW BAPTIST CHAPEL, LYNTON ROAD, BERMOUNDSEY.

Our readers are aware that for some time past the church under the pastoral care of Mr. Lawrence, have been engaged in the erection of a new chapel. In our last November number we gave a report of the services in connection with laying the Memorial stone. The work has since then progressed satisfactorily; and on Sunday, May 11, the new edifice was ready for occupation, and was on that day dedicated for the worship of God. Formerly this church met at Snow's Fields Meeting House, when the late George Francis was its pastor. At his death, Mr. Thomas Stringer succeeded to the pulpit; who was followed by Mr. Thomas Chivers. During the early part of Mr. Thomas Chivers' pastorate the church had to seek for another house to worship in, "Snow's Fields Meeting House" having to give way to modern improvement. In due course, the church found a home in Ebenezer Chapel, Webb street, Bermondsey New Road. After some years successful and honourable labours, Mr. Chivers left; and was eventually succeeded by one of his deacons, Mr. R. A. Lawrence, who although, at first, only supplying the pulpit, was chosen to the pastorate. For twenty-one years the church met at "Ebenezer." Out of the names of the members that were on the Church Book when the church entered into possession at Ebenezer only six were left on the day they opened the new chapel in Lynton road. In view of the expiration of the lease of Ebenezer chapel, the church decided to make an effort to erect for themselves a new house of prayer; and to work they went; and if ever a church deserved to be helped upon the principle that they have helped themselves, it is Mr. Lawrence's church. It is not a large community, or a wealthy one; but by plodding perseverance, they had raised some £700, and more, by the day of opening. The new chapel is neat and plain, but exceedingly pretty; and is worthy of imitation; we call it a model place of worship; unlike many of our older buildings, it is not likely to be taken for a prison, but it is entitled to the name of a "house for the Lord."

On the morning of opening, the sun shone forth with cheerfulness and warmth. At nine o'clock there assembled a goodly number of friends for prayer. The first song of praise raised in the new building were the fitting words of John Newton:—

"Come, my soul, thy suit prepare,
Jesus loves to answer prayer."

Mr. Stringer, Mr. Wood, Mr. Kennett, Mr. Joseph Beach, and Mr. Lawrence offered prayer. At eleven o'clock, the sacred edifice was well filled. The pastor having ascended the pulpit, read and commented upon the

116th Psalm, after which he delivered a discourse from 2 Chron. vii. 15, "Now shall mine eyes be open, and mine ears attend unto the prayer that is made in this place." Mr. Cornwell preached in the afternoon; the chapel was packed in every corner. After the usual preliminaries, Mr. Cornwell delivered an excellent sermon from 2 Chron. vi. 40, "Now, my God, let I beseech thee, thine eyes be open, and let thine ears be attend unto the prayer that is made in this place." Some persons, remarked the preacher, might say he had taken the same text as their pastor had taken in the morning; he had not. The words spoken from by Mr. Lawrence were found in the answer to Solomon's prayer, while Mr. C's were found in the prayer itself. Long before the time announced for the evening service to commence, the chapel was literally crammed; many persons were unable to obtain seats, while numbers could not get within the building. Mr. Thomas Stringer occupied the pulpit.

"Arise, O King of grace, arise!"

having been sung, the preacher read a portion of 2 Chron. i. After prayer and another hymn, the preacher discoursed from Psalm cxxiii. 5, "A place for the Lord." Mr. Stringer expressed himself delighted with the new chapel. Plenty of money, he said, could be got for Satan, to build places to draw souls the downward way; and he was glad they had built a house for God in that new and growing neighbourhood.

On the Tuesday following, Mr. Thomas Jones preached in the afternoon, from the words, "Behold, I have set before thee an open door, and no man can shut it." Tea followed in the school-room below the chapel. The "providing powers" of the ladies (who kindly gave the tea) were put to a severe test. About 300 friends sat down; many had to be accommodated in the chapel. The profit to the Building Fund by the tea was about £18.

At the public meeting the chapel was crammed, many were obliged to go away. The chair was ably filled by Mr. Albert Boulden, of the Surrey Tabernacle, who was well supported. Among the ministers we noticed brethren Andersou, Jones, Stringer, Bennett, Cornwell, Warren, Edwards, Clinch, Williamson, and Meeres. Also Messrs. John Beach, Wm. Beach, Joseph Beach, Frank Whitlock, T. and E. Carr, Mitson, Charles Spencer, James Mote, G. A. Northover, Rundle, Walter Keast; the deacons of the church, Messrs. Kennett, Stringer, Knott; also, Mr. Lawrence, the pastor, Mr. T. Knott, the Building Fund Secretary, and many others who take a real interest in the welfare of Zion. The meeting commenced with singing,—

"Jesus, where'er Thy people meet;"

Mr. Meeres implored the Lord's blessing. The Secretary read a cash statement, show-

ing that, with the Lord's-day collections, the Committee had gathered the handsome sum of £750. The Building having been so recently finished, the builder's charge was not yet quite adjusted, but particulars will be given. The opinion, however of every one was, that the Committee had obtained a cheap building.

Mr. Lawrence followed as a special pleader, justifying both the "necessity" of the step taken by the Committee, and the "way and manner" of their taking that step. "Ministers have long ears," he said, "and I have been obliged to hear a good deal since the cost of the building was made public." "Whatever will he do with the money?" has been the question asked. And Mr. Lawrence replied to this by quoting the words on the memorial stone of Sir Christopher Wren, in St. Paul's Cathedral—"Si enquiras monumentum Circumspice," "If you ask what we have done with it, look around! (or *circumspice*) and," added Mr. L., making a pun on the word, "a down right 'spicy' building you have got for your money." He thanked most heartily the friends for their unexampled kindness to him in his effort, and if the cynical definition of gratitude, a lively sense of favours to come, holds good, then he was certainly grateful in that way too. £865 had been borrowed—£365 without interest. As the Committee were determined not to borrow any more, the meeting was asked to send up to the platform something over £200. Mr. Northover promised an additional £5, if the £200 could be made up, and as about only £16 is needed to do so, will any friends help to secure this £5 to the Committee?

Resolutions were moved, seconded and carried, to the following effect: 1st., Thankfulness to God for His gracious aid hitherto afforded the Committee. 2nd., The meeting recognizes the necessity for the Committee's action, and promises to support it. 3rd., Thanks to the kind friends who so generously helped the Committee with donations of articles of furniture for the chapel and platform. 4th., Thanks to ladies for kind gift of the tea. 5th., Thanks to Architect for his gratuitous services, thereby saving the Committee about £85.

6th., and last, Thanks to the Chairman (Mr. Boulden) for his great kindness in presiding.

The Chairman spoke as a Christian gentleman, earnestly sympathizing with every effort for the spread of the Truth as it is in Jesus; and both he and his kind colleagues at the Surrey Tabernacle, helped most nobly with their donations as well as their speeches.

The ladies' Bible Class gave another £10 as the result of their collections since the foundation stone was laid, thus making £30. The gentleman's Bible Class gave £5, and several children had collected little sums to lay on the table. A widow's mite in a bag of coppers, and over seven shillings in a bag of farthings collected by a minister's son, were also presented.

The speeches of both ministers and laymen were good, and encouraging in the highest degree. Mr. Anderson (who was compelled

to leave early) gave a short speech at the tea table, and presented a donation of £7, as collected by his church and congregation at an evening service some week or two back. Mr. Thomas Stringer also presented £3 Os. 6d. as a collection from his church and people. The meeting was cheerful, the entire proceeds of the opening services, including Lord's-day, (about £205) were encouraging; the collecting machinery of the Committee is in good working order, and every thing promises fair for a speedy extinction of the debt; which now, inclusive of everything, is a little over £900.

Details of a meeting like this necessarily involve the recounting of facts and figures, but the Lord's presence is felt to be amongst the people, His goodness is acknowledged by them; all praise is given to Him, and the eyes of the people are "as one" directed to Him, to enable them to demolish piece by piece the debt that hangs over them.

"Is there any thing too hard for the Lord?" is their motto for the future, and by his help they are one and all determined that this debt shall be paid *soon*, and not left to their children to pay. To the question of why they put up a building costing so much, their answers are:—

1st., They were obliged to submit designs to the freeholder; 2nd., They began to build when everything was at its highest; and 3rd., to all enquirers, they say, "Come and see the place and judge for yourselves if it is dear."

Kind Author and ground of our hope,
Thee, Thee, for our God we avow;
Our glad Ebenezer set up,
And own thou hast helped us till now.
We muse on the years that are past,
In which our defence Thou hast proved,
Nor wilt Thou relinquish at last,
Poor sinners so signally loved.

During the evening the following acrostic composed by Mr. Charles Spencer was handed to the Chairman.

R ejoice, dear brother, bless the Lord,
A nd still proclaim His faithful Word;
L ift up the cross to sinners round,
A nd give the clear and certain sound;
W ithhold no truth, but firm remain,
R ejecting trash and worldly fame;
E ncourage saints, poor sinners warn;
N o "duty faith" in any form.
C ommit thy way unto the Lord,
E ver preaching Christ the Word.

THE WEST OF ENGLAND.

Railway Notes.—March 29, left Great Western, Paddington, this Saturday at 2, for Bath. May the Divine blessing, and the kind care of Almighty God attend me; and make use of me for the edification of His people. In the course of the next few weeks, I am engaged to preach about forty times, in Somerset, Wilts., Suffolk, Herts., Bucks., Hampshire, Middlesex, and Surrey. If through all these journeys and labours I am carried, may the Lord's name be honoured; His Gospel published; and His redeemed more deeply sanctified. It is fifty-five years this day since my grandfather died: well do I remember the death and burial of that great

friend of mine. Since then I have been hanging on the merciful providence of God.

Oh, could I all His goodness tell,
And sing as one redeemed from hell.

We are sailing at great speed through Berks, Bucks, and Wilts, the sun shines; the air is mild; and hopeful in the Lord, I am silently anticipating my work.

April 1. As I was in the closing prayer last night in Frome (Ebenezer) the words flowed into my soul,—“When He, the Spirit of Truth, is come He shall guide you into all truth.” Mr. William Collins, of Frome, has just left me; and now in Westbury Station, I am waiting till the Steamer pulls me into Bradford; where, if the compassionate High Priest will give me the power of the Spirit, I shall pursue my course of telling, in my small way, of the essential work of the Spirit in the souls of His redeemed. This is a potent theme, because our dispensation is most specially the dispensation of the Spirit. Our Heavenly Father’s chief work was before time. Our glorious Redeemer’s work was in the *fulness* of time; or *centre* of time; the work of the Spirit is now in the end of time. I hold we are saved by three covenants. In the covenant of grace the Father loveth, chooseth, and giveth to Christ, all His elect whom He did foreknow. In the covenant of redemption the Lord Jesus did justify by His obedience, and ransom from the fall, all the Father gave Him; but in the covenant of salvation the Holy Spirit doth gather, and quicken them, as is written—“This is the covenant I will make with them after those days, saith the Lord, I will put my law in their hearts, and in their minds will I write them, and their sins and their iniquities will I remember no more for ever.” This, then, is of infinite moment to us all, to be assured we have the promise realized in us.

SHERBORNE, DORSET.

Saturday morning, April 5. “Good-bye” once more, to my friend Rawse—a friend to truth is he.

His well known wife oft fear’d death’s pangs;
But when her time was come,
She went to rest—with all the best:
The angels fetch’d her home.

Last evening, we had sacred season in Providence Chapel, Sherborne. Mr. Varder read Paul’s sweet desires for the Ephesian church, and prayed for us all; then some liberty was given me to speak on the person, work, harmony, and aim of the Holy Ghost. “He,” said the Saviour, “shall glorify Me!” and in my soul I felt certain this is the sure test of the Spirit’s work in our own souls—we are led so to know the Lord Jesus, as to believe in Him with the heart unto righteousness; and to esteem and honour Him above all things the heavens or the earth can present unto our view. We had a good company; and I hope some realized a blessing. The pastor, brother John Perrett, is a man of God, one all must love who know him. He desires to form an alliance with the Aged Pilgrims’ Friend Society, in order to benefit the Society itself, and through it to help to smooth the path of some of the good patriarchal disciples of Jesus who dwell in these healthy valleys of Somers-

set and Dorset. I wish every true Christian Church would have one Aged Pilgrims’ Sunday, with public meetings on the Monday; by such means many hundreds of poor aged Christians might be comforted in their declining days. A hope is in my heart that I shall see Sherborne again when the Aged Pilgrims’ cause is pleaded there.

Shaftesbury is said to be the most ancient town in the kingdom:

High on a hill it rears its head,
The vallies creep around:
But for the cause of truth Divine,
Few real friends are found.

Last Saturday evening, when I reached Bath Station, our ministerial brother Samuel Littleton was there; with him Mr. George Cox, and a hearty disciple of Jesus; we had quiet and holy fellowship. Next morning set off for Frome; and all that day we were favoured to meet in the Lord’s house—of which I have given a distinct notice in another page. A remarkable evangelistic history hangs on the skirts of Bath, and Frome, and the country round here, I am driven to the conclusion that Zion’s history every day in this world is one of large variety—illustrating the inspired pages—and confirming the Holy Truth of God’s Word every day, and through every succeeding age. In my silent review of such men as William Jay and William Cromwell, what diverse and opposite scenes—what varied successes—what smiles of heavenly favour, on the one hand, what days of sorrow and adversity on the other? From whence came these diverse issues? My notes some day may a lesson give. The once happy house where Father Wallinger, and feeble Isbell laboured, is now scarce to be found. That steady son of Abraham, the venerable pastor Huntley, of Limpley-Stoke, is still holding on in his rural deanery. His son Henry was taken off in his prime; a well-instructed scribe in the mysteries of grace was young Henry Huntley; the churches round Bath loved to hear him open up the new and living way; but Henry would not stop here.

His father and his mother—
His widow and his friend—
Wept o’er his quick removal:
“He made a happy end.”

Here is Salisbury city,
And its well noted “plain;”
But we leave them behind us,
And press on again.

Father Huntley, of Limpley Stoke, is going on towards his four-score; and lately he has been called upon to bury his devoted wife—a sad loss to a Godly man—but, I saw him on Sunday morning (March 30), on his way to Southwick, whither, for many years, he has occasionally travelled, to tell the people there, in his own style, and out of his own heart,—

That JESUS died—that JESUS lives!
That JESUS full salvation gives
To all—the Book contains:
The SPIRIT’S all-essential power;
And how He helps us every hour,
And in us lives and reigns.
In father Huntley’s faithful way,
He tells the people every day,
GRACE is GOD’S gift alone.

A pretty chapel has been erected in Bath for Devout David Wassell; but he is ill: the Bath Baptist clergyman has also erected a new house; his career has not been quite smooth; but by trials and terrible things in righteousness, God often hides pride from man—draws back his soul from the pit—enlightens him with the light of the living—and cries out, "Deliver him from going down to the pit, I have found a ransom."

Southwick is a favoured village for Gospel truth. A nightingale has built her nest there; and in what I call the Original Southwick Baptist Chapel, there has been quite a reviving, a renovating, and a re-opening: some of the feeble folks would persuade me the first church in Southwick has declined a little. I shall—if the purpose of God harmonize to such an end—visit Southwick ere this summer runs away; till then that neat little garden I must leave.

Bearfield anniversary on Tuesday and Wednesday; and Bethesda at Trowbridge, form a distinct chapter.

Through Hampshire we are flying,
To London's royal seat;
In our services to-morrow
May we our Saviour meet!

C. W. B.

BATTERSEA.—We had a good meeting at the Bath Rooms, kindly lent by the manager of Messrs. Price's candle company. It was our first anniversary, the church being formed, March 1872. After a year of prosperity we have great cause to thank God. The population of Battersea is over 50,000, and not one place in Battersea before we began; we appeal to the lovers of that truth with more readiness than we should otherwise, if there were any places holding the same truths and of the same faith. Our church was formed of seven members, now increased to seventeen, others waiting for admittance. In May, 1872, we commenced a building fund, besides defraying all other expenses, and the result is highly gratifying. We have obtained a freehold site for a chapel for £250. The congregation and friends have contributed £50 towards the land; a friend lends £200, without interest for three years, which land we now hold, and have the deeds thereof. On Easter Monday we had good sermons by Mr. Anderson and Mr. Alderson. Cards and collections realised over £26; this goes towards building a vestry on our own land, as the Mission Hall is too straight. I appeal in your VESSEL for help, and sure I am the friends of truth would do well to help this cause, did they see the interest taken in the meetings, and the need of such a place in this thick and populous district. We should soon succeed if one of all the churches of the same order were to send for a collecting card, and each member of each church was only to give 6d. each, our vestry would soon be up and paid for. Will kind friends send to Henry Clark, 3, York Terrace, York road, Battersea, for cards, also any donations. The cause is known to C. W. Banks, Mr. Anderson, Mr. Bennett, and Mr. Ballard.

VAUXHALL.—Baptist Chapel, Upper Kennington Lane. Usual half-yearly tea and public meeting was held in new school-room, Easter Monday evening. A large company assembled; the tables were abundantly supplied. Pastor G. Hearson was surrounded by six out of seven of his church officers. After singing,

"When all Thy mercies, O my God," &c., brethren Piper and E. Bloxam earnestly besought God's blessing on the meeting. Mr. Hearson gratefully reviewed their nine year's work in Vauxhall: he said, having laboured five years in the London City Missionary work, and being dismissed for preaching in a Baptist pulpit (John Foreman's) he came to Vauxhall, and was employed by his brother as foreman. But feeling that he must preach the Gospel, and not being satisfied with itinerating, his brother took a large workshop, which was then standing empty near his house. This place was soon comfortably filled; a church was formed; a Sabbath school was started; the Lord brought several old and faithful Christians, who, satisfied that a free-grace Gospel was established in the locality, attended it and supported it; while the pastor laboured freely, with considerable acceptance. The present large chapel was soon taken on lease at a rental of £82 per year. During the nine years a considerable church and large congregation had been gathered, and many souls had been saved. The chapel and school had been greatly improved and enlarged, at a cost of several hundreds of pounds: and now, he was most thankful to say, that their congregation, and other very useful institutions, were second to but few within a considerable distance. He knew much spiritual good had been done; he urged his friends to depend on, and look more to, the absolutely necessary power of the Holy Ghost, as the source of all true and lasting blessing. He said it was his full determination to preach the same glorious Gospel of the Grace of God in this Romanizing neighbourhood as long as God should give health and grace, whatever obstacles might come in the way. No collection was asked for by the treasurer, but over £9 was given and promised towards a small debt owing to the excellent treasurer of the school enlargement fund. Thus a very happy meeting was brought to a close in the usual way.

BROADSTAIRS.—Pleasant commemoration of Mr. J. J. Kiddle's natal day was celebrated in Broadstairs Baptist chapel, in April last: Mr. Kiddle has been seventy years in the wilderness; fifty years in the ministry; five years at Broadstairs. He has worked on with much patience; and has done well for the cause.

GUILDFORD.—Our pastor, Mr. Cornelius Slim, has recently baptized several of the Lord's disciples; a good work has been going on in our Commercial road chapel; our school is a real blessing to the neighbourhood; and we believe the great day will declare our worthy superintendent and teachers have been the Lord's instruments of blessing to many souls.

THE UNITED STATES AND THE COLONIES.--From Middletown, New York we have copies of the *Signs of the Times*, devoted to the Old School Baptist cause, carrying the following motto: "The Sword of the Lord and of Gideon." This paper is still conducted by brother Beebe, and is filled with such spiritual and truthful letters, as can only come from the hearts of the Lord's own heaven-taught children. Indeed, we must not conclude that America is wholly wanting in the proclamation of Christ's gospel, nor in the work of the Spirit in quickening, calling, and delivering the election of grace out of the horrible pit. When we can, some specimens shall be given.

"*The Baptist Union*" from New York and Chicago indicates a growing propensity for disunion and liberality. Why in the world do editors of papers and pastors of churches so delight in playing the hypocrite? If they believe in baptism as Christ's method and mandate, then why not adhere to it? If they believe it a thing for people to play with, then down with the word "Baptist" altogether. If people want liberality as they call it; that is, a gospel to suit their carnal feelings; and the ordinance of baptism to be like a foot-ball, to be sent up or knocked down as fashionable folk may fancy, then let them build a church of their own, and choose and make parsons according to their own whims. But to call themselves Baptists, yet practice—a liberality which sets the Lord's Table outside the tent for anybody and everybody, is to us the most incongruous medley imaginable. However, the modern Baptists in the United States are going over with the multitude. It is a relief to turn to

"*The Church Advocate*," an "Old School Baptist" paper from Grayville, Illinois, edited by Samuel Potter, who gives us, in his April number, "The Constitution of Baptist Churches," in plain language, which we may quote ere long.

LEE.—BAPTIST CHAPEL LECTURE ROOM, BELMONT PARK.—A public meeting was held here on Tuesday, April 29th, to recognise the church lately formed; the subject for consideration being "*The Church of Christ*."

Mr. Box (late of Woolwich), occupied the chair.

"God moves in a mysterious way," was sung, and Mr. Box, jun., engaged in prayer. The chairman opened the meeting by remarking the pleasure it gave him to be present, and after making some very salutary remarks as to the steps the friends had taken in thus forming themselves into a distinct particular and strict Baptist Church; and after expressing most firmly that he hoped and believed the continued presence and blessing of the Lord would rest upon them as a church and people, called upon Mr. Alderson to speak upon "The Origin of the Church of Christ;" who, after having made a few remarks, congratulating the chairman and friends upon their present position, and expressing a hope that the Lord would still

be in their midst, viewed the subject as follows:—1st, the conception; 2nd, the pattern; 3rd, the provisions. A hymn having been sung, Mr. Stringer spoke upon "The Foundation of the Church." He expressed great pleasure in again taking part in the meeting at Lee, and was also pleased to find the church and people were still being blest with the presence of the Master. He then spoke on the *Foundation* thus: 1st, in eternal purpose; 2nd, in prophecy; 3rd, in public proclamation of the everlasting gospel; 4th, in personal experience. Mr. Ballard spoke of "The Members;" and having maintained the truthfulness of the indissoluble union of the members, referred to the Good Shepherd, as giving His life for the sheep. The parable of the vine and the branches, and the seven golden candlesticks; and closed by exhorting the members of the church to be much in prayer, for the Lord's continued blessing to rest upon them. Mr. Meeres expressed pleasure in being present, spoke of "The Provisions of the church;" and shewed very scripturally that they were not carnal but spiritual; but that Christ was pleased to communicate these blessings to His members, to supply their wants while here below. He then spoke upon some of the provisions: 1st, in a spiritual sense; 2nd, as spiritual water; 3rd, as clothing for the soul. Mr. Lawrence stated he had nothing more to advance than to read the bill in his hand, as certainly the stability of the church, which was his subject, was owing to her "Origin, her Foundation, her Members, her Provisions, and her Future Glory." After some remarks from Psalm cxxv. 1, and Psalm ix. 10, he closed with a few warm and earnest expressions of sympathy with the church. Mr. Flack being called upon to speak of "The Future Glory of the Church," stated that we must die before we can fully realize it; but sometimes we get a faint idea of what it will be in witnessing the death of a Christian, which he had so often done; and one saint in particular, who departed this life in full enjoyment of the blessings in reserve for her in glory; and referring to the 15th of the 1st of Corinthians, where it is said "They are sown in weakness, but raised in power," concluded by wishing the church and people God speed. Mr. C. Spencer informed the friends he had a very pleasing duty to perform, which no one could do better than himself, because he was personally so much indebted to our good brother in the chair, for he could recollect the difficulty he had in obtaining suitable supplies, but Mr. Box had not only supplied once or twice, but had kindly continued amongst them for many months, and therefore he begged to propose that the cordial thanks of the meeting be presented to Mr. Box, not only for his kindness in taking the chair that evening, but also for the efficient manner he had conducted the meeting. Mr. G. A. Northover, in seconding this resolution, stated he did so with much pleasure, because he, like his brother Spencer, felt so much indebted to Mr. Box in a spiritual sense; the word preached by him was not a yea and nay one, but one

founded upon sound doctrine, Christian experience, and practical walk; so very essential for the believer; and he could truthfully say, that after upwards of 16 years experience of residence in this neighbourhood, he had not heard the Word preached with so much profit, comfort, and edification to his own soul, as he had heard it in this room, and he hoped Mr. Box's life would be spared many years, and that he would continue to be their minister. Mr. Box, in acknowledging the vote, stated he had felt much pleasure in being present with them, not only on that occasion, but also whenever he had been there; and he felt it was his duty to say he had never received more kindness and attention from any church and people than he had received from the friends there, but above all he firmly believed the Lord's blessing had rested upon them and their efforts put forth, or he should not have continued so long in their midst. After a vote of thanks to the ministers, the Doxology was sung, and prayer offered; thus ended a very happy and numerously attended meeting.

ONE WHO WAS PRESENT.

MOUNT ZION CHAPEL, HILL STREET, DORSET SQUARE.

It would perhaps be more curious than profitable to indulge in surmises as to the occupation or location of departed spirits. Do they ever visit again this world of ours, and hover over or about spots that were dear to them when they played their part among us here below? Some such thoughts as these were indulged in by us on a recent visit to Mount Zion Chapel. But who can think or write about Mount Zion without having vividly brought before their minds, the late pastor, Mr. John Foreman? Twelve months and more have elapsed since the pastor and people were separated. The pastor was worn out and called home to his rest, but the results of his labours remain. It is encouraging to relate that the people seem to hold well together; the attendances as a rule are good; the people are united by no common bond; and cemented by the sobering influence of the weight of years. In few places perhaps are there so large a proportion of the aged to be found. Have they all grown old, and from youth up all been spiritually trained at Mount Zion? The place is doubtless dear to many, and the separation from their pastor must have been a severe trial.

However, the cause, as we have said, seems flourishing. No doubt the managers have their difficulties to contend with in obtaining supplies and other church matters. The question of supplies unquestionably is a serious one, but the deacons seem to cast about and select from the true orthodox type, they must all be "sixteen ounces to the pound men," or they will not pass muster before the veterans of Hill-street.

Who is to be Mr. John Foreman's successor? This is a question asked but we cannot answer it. On our visit, Mr. Langford, of Dalston, was the supply. Have all our readers heard Mr. Langford? He is

worth hearing. In spite of some little mannerisms, he is a man possessing considerable pulpit power, both natural and acquired. His discourse was listened to with marked attention. The text was Job xxii. 21, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." We must not enter into the sermon further than to say Mr. Langford noticed *first*, "The person with whom we are requested to form an acquaintance;" *secondly*, the instruction given, "Acquaint now thyself with him and he at peace;" *thirdly*, the attainment, "Thereby good shall come unto thee."

On each of these heads the speaker dwelt with power and intelligence, showing he had a knowledge of the "Person" spoken of in the text, viz: the Lord Jesus Christ. This acquaintance was made through the introduction of the Holy Spirit, to whom and for the introduction into His sacred presence, Mr. Langford said we were all indebted.

BEULAH BAPTIST CHAPEL, WATFORD.—BROTHER BANKS, My desire is to encourage sister churches, and ministers, and officers, by seeing the work of God going on in Zion. Myself and many others of the Lord's family, who have been located in the town of Watford, are now favoured to realize what we have been looking and praying for for many years, namely, the establishment of a New Testament Church, founded on gospel principles, and walking in accordance with apostolic practice. The Lord is greatly owning and blessing the labours of our brother Burrell in the increase and edification of our little church planted here. Our baptistry was opened for the fifth time during our brother's ministry here amongst us, on Lord's day evening, 27th April, when a solemn discourse was preached from the words of our suffering Lord and Saviour, "I have a baptism to be baptised with, and how am I straightened till it be accomplished." Five believers were baptised in the name of the Great Sacred Three. Two of them were a son and daughter of our dear pastor, and man and wife in the middle of life, and one a daughter of a member of the church; since which time there are four others who have expressed their desire and determination to cast in their lot with us. In these days of division, darkness, and distress, it must be cheering to every child of Zion to see and hear signs and effects of the Lord's hand at work here and there among the churches of his truth. A MEMBER OF THE CHURCH AT BEULAH.

PECKHAM—BAPTIST CHAPEL, RYE LANE. The twenty-fifth anniversary of the pastorate of the venerable George Moyle, Peckham, was celebrated on Tuesday, May 6th, by a tea and public meeting being held—the former in the large schoolroom, and the latter in the chapel. About 120 persons sat down to tea, and the public meeting was well attended. Mr. Moyle presided, and amongst those by whom he was supported were Messrs. W. Alderson, C. Box, W. P. Tiddy, R. A.

Lawrence, and J. Griffith. The pastor alluded in very touching terms to his long connection with the chapel, and his advanced age, and said he had been particularly impressed with the passage, "To depart and to be with Christ," and almost felt as if this might be the last meeting he might attend.

Mr. Congreve (deacon) on behalf of the church and congregation, and for his brother deacons and himself, wished the pastor many happy returns of the day. This might be called the "silver wedding day" (25 years). The minister's house, (which was the chapel property) much wanted ornamenting and repairing. It would be a graceful act to do it now. The deacons would give £5 towards the object, and receive subscriptions from other friends for the purpose. Mr. Congreve then gave some interesting particulars connected with the chapel, and its progress during recent years. There are 160 members, thirteen having been baptized during the past year. The sittings were well let. The ministry was (if any difference) more profitable than ever. The school had largely increased, and numbered 400. He alluded to the alterations which had been made in the Sunday school to provide more class accommodation, and stated that between £60 and £70 more was wanted to defray the expenses incurred in these additions. Next year he hoped they would be able to do something towards renovating the chapel itself.

Addresses were also delivered by Messrs. Alderson, Box, Tiddy, Lawrence, and Griffith; and a collection was made in aid of the general expenses.

NEW SOUTH WALES.—From Sydney, brother Daniel Allen, pastor of Castlereigh street Church, sends us the first report of the Particular Baptist Association of New South Wales, &c., which sacred and holy union was duly formed in his chapel, on March 4, 1873, in the presence of many ministers and people, evidently under the sanction of the Great Head of the Church. We carefully affirm, we cannot recollect ever having read any address with such a glow of deep gratitude, as Mr. Allen's published address (at the formation of the Association) produced. All the churches in England shall see, if we are spared, the noble, clear, and comprehensive foundation which Daniel Allen laid down at the first meeting. If our God will permit, we shall call a meeting in London, from which a congratulatory address shall be sent to the Particular Baptist Association of New South Wales.

CAMBRIDGE, May 12th, 1873.—DEAR MR. EDITOR,—The word of the Lord is prospering among us at Eden Chapel, Cambridge. The Lord is blessing His word in the hearts of the people. We had a pleasing testimony in demonstration of this on Thursday evening, May 1, 1873; when, after a powerful sermon, full of gospel truth, delivered by our dear brother and pastor, Mr. J. McCure—listened to in breathless silence by an immense congregation,—two brethren

and three sisters publicly put on Christ, by receiving the rite of believers' baptism, and saying by their conduct before the church, and before the world,

"I'm not ashamed to own my Lord,
Or to defend His cause,—
Maintain the honour of His Word,
And glory in His cross."

maintain the honour of His word, and glory in His cross." They were publicly received into the church on the following Lord's-day, at the Lord's table by our pastor. It was a refreshing season. Your VESSEL is a blessed medium in which to record the honours of Zion's Lord, and the triumphs and victories of the church *through Him*; it was never intended that these things should be buried in oblivion. "Why should the wonders *God has wrought* be lost in silence and forgot?" That the almighty outgoings of JEHOVAH, in His acts of grace towards His people should not pass unheeded or unrecorded by, and that the wonders of God the HOLY GHOST, in His diffusive influences and almighty workings upon the hearts of His people, might not be forgotten, the old Jewish Church were *especially commanded* to "Rehearse the mighty acts of the Lord," and thus to shew forth His praise. They were to tell these things in the ears of their sons, and of their sons' sons, that the generations to come might understand something of the loving-kindness of the Lord. It is upon this principle, I presume, and for this purpose, THE EARTHEN VESSEL was issued, to tell of the goings of our God and King in His sanctuary, and thus to be a faithful chronicler of the dealings of the Lord in His Church, and sometimes of individual members thereof. How often has it been the means of cheering the living family of Zion, to hear of the wonders of almighty grace, put forth through the instrumentality of the word in bringing sometimes a Saul of Tarsus, or a Mary Magdalen, to bow to the sceptre of Immanuel; and sometimes sweetly persuading a Nathaniel, or opening the heart of a Lydia, to attend unto the things spoken, and all accomplished by the same Spirit. The Holy Ghost is a sovereign, and worketh in a sovereign manner upon the hearts and heirs of salvation: and while He worketh severally as He will, the express object is to make *Jesus precious*. It is thus He fulfils the great mission assigned Him in the work of redemption. "He shall take of mine" (said our most precious Christ) "and shall shew it unto you: he shall glorify me." And, however diverse the teaching of God the Holy Ghost may be, in His operations upon the soul, it is all to make us "Sick of self and fond of Him;" to rejoice in Christ, and have no confidence in the flesh; and through your instrumentality, the humblest hear thereof, and are made glad, and with dear Watts sweetly sing,

"Tis He adorned my naked soul,
And made salvation mine;
Upon a poor and sinful worm,
He makes His graces shine.

And lest the shadow of a spot,
Should on my soul be found,
He took the robe the Saviour wrought,
And cast it all around."

May you still have the precious testimony in your own soul, that the work in which you are engaged is the Lord's; still I would say, march boldly forward, and the foes may press on every hand, still go on to record the wonders that Almighty Grace has done; still rehearse the mighty acts of the Lord, and let the antipodes resound His praise. I am, dear brother, yours in the precious Christ,
JOSEPH FAVELL.

BAPTISM.

BY MR. FRITH,

The Author of "Tears of Pilgrims."

"What doth hinder me to be baptized?"

We accept, as proved, and as "most surely believed among us," that baptism, *i. e.*, immersion of the whole person in water, upon a profession of their faith in the Lord Jesus Christ. Nothing in Holy Scripture is more clear than this.

I. Note, WHO ASKS THE QUESTION? *This was the son of Ham*; a descendant of him who was cursed,—*"A man of Ethiopia,"* one of that despised race which have been hunted to death in all ages. What an evidence this that God, in the dispensation of grace, is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted of Him. Yes! blessed be God, and the gospel is for Jew or Gentile, bond or free. How strikingly does the conversion of this man of Ethiopia remind us of the words in Psalm lxxvii. 31, "*Ethiopia shall soon stretch out her hands unto Thee.*" *He was a great man too; he had charge of all the treasures.* He was the chamberlain to Queen Candace; and perhaps, who stood at the head of the realm; like Joseph in the court of Pharaoh; or Daniel in that of Belshazzar. What a delightful thing to see a person of high position thus surrender to the will of Jesus. "Not many mighty, not many noble, are called," yet there are some. *He was a Jewish proselyte*, as is supposed; at some time, and in some way he had embraced the Jewish faith. This was better than idolatry, yet in *it itself* it had no saving power. Thousands have held it, and have gone to hell with a lie in their right hand.

II. Note his STATE AND CONDITION. He was an anxious enquirer, concerned to know the whole will of God. He did not rest satisfied with what he knew; *his mind was open to conviction*, and he was convicted that the religion of Jesus was right, and the Spirit brought him to a decision. What a noble escape! *Then, too, he felt and acknowledged his own inability to understand the gospel without some assistance.* It is a good thing to know and feel this. It is the first step in the right way. How many are far otherwise. Mark too, *that he was decided as to what he saw to be his duty.* In this

he is a perfect contrast to thousands. How many tamper with their conscience in these matters, and so disgrace and injure themselves, and so dishonour God. Dear reader, are you doing this? *Observe, also, the wisdom and goodness of God in sending Philip to him just at this time.* This teaches us that all sincere enquirers are now to be *rightly and divinely* directed. "*In all thy ways acknowledge me, and I will direct thy steps.*" But you must be *docile* and open to conviction.

III. Now, we SHOULD TAKE THE EUNUCH FOR OUR EXAMPLE. *The Holy Ghost* records it for this purpose, "Whatsoever was written aforetime was written for our learning," &c. *Unbaptised believers!* regard him as your example. Here is a noble character!—*honest to his convictions, nobly decided, devoutly obedient*, a type of what the Christian should be. Jesus was his "all in all"—*Prophet, Priest, and King.* Go thou, do likewise. *Unconverted sinners!* he was reading the Bible; imitate him! The Bible reveals that blessed One, who is able to save to the uttermost all who come to God by Him, and "He that believeth and is baptised shall be saved; while he that believeth not shall be damned."

New Bexley.

GUILDFORD. — BAPTIST CHAPEL, COMMERCIAL-ROAD. — On Lord's day, April 27, we were again blessed in the administration of Christian baptism to seven disciples, three of them belonging to our Sunday School, who had believed in their hearts and confessed with their mouth the Lord Jesus. It was a much favoured opportunity to many while attempting to describe the *origin authority, and mystery*, of the sacred ordinance from John i. 33, 34. The candidates were especially happy in following their Lord in His appointed way, and went on their way rejoicing. On the following Sunday they received the right hand of fellowship, and with two others, honourably dismissed from sister churches from a distance, were added to the church, and held sweet communion with us at the Master's table. We are encouraged to know that there are others around us enquiring after the good old way; desiring to walk therein, in the footsteps of the flock. May the Good Shepherd of the flock watch over them; lead them into paths of righteousness for His name's sake, and still work with us in our growing infirmity, while striving to point this out to sinners around, may we be graciously confirming the word with signs following. Amen. CORNELIUS SLIM, Guildford.

PECKHAM RYE.—On May 5, Mr. Ebenezer Vinal laid the memorial stone of a new chapel in the Heaton road, Peckham. This is another effort made by those who know, love, live, and are zealous for the true principles of the covenant of grace. We may have a little history of this rising cause some day.

IVINGHOE—Brother D. Warren—the deacon for many years, with that venerated servant of Christ, William Collyer—sends us a sweet report of a happy May meeting in their ancient place of worship. May 1, service commenced at six, by singing,

“Great God we in Thy courts appear,” &c. Then brother A. Baker, of Tring, read the Word, called on the name of the Lord, and preached a most excellent sermon from the words, “Blessed are they who know the joyful sound;” &c. The people realized the blessing of the Gospel. Our dear aged pastor—now in his 81st year—then led two believers down into the water, and baptized them in the name of the Sacred Three, in the presence of many people, who will not soon forget the holy awe and reverence which accompanied the service. On the first Sunday in May, the newly baptized ones were received into our communion at the Lord’s table; and brother Warren says:—“We pray the Lord as these have been taken out of the world, and out of the Sabbath school in which they have been teachers for some time, ever to bless them, and keep them steadfast to the end. I have thought many times of giving up the Sabbath school; I have met with many discouragements there: but, bless the Lord, I have had some things that spur me on again. O, that more of our friends who know the blessed Lord, did but know what some of us enjoy with the children in the school, then there would be more engaged in that blessed work than there is. May the Lord stir up many of our brethren and sisters to be more concerned for the rising race; we cannot give them grace; but we are to go forth and sow the seed in the morning, and in the evening, and not withhold our hand; not knowing which shall prosper, or whether they both shall prove alike, good. We have some more longing to come in; but they fear. The Lord will bring them, so believes the writer.—D. WARREN.

THE VENERABLE WILLIAM CHAPPELL, OF SOUTHAMPTON.

MR. EDITOR,—Will you kindly notice the anniversary services holden in our chapel, in Ascupart street, in commemoration of our tenth anniversary? The following is from a local paper:—“Anniversary services in connection with Salem Baptist Chapel were held April 21 and 22, being the tenth anniversary of Mr. Chappell’s settlement as pastor. On Tuesday afternoon a sermon was preached by C. W. Banks, editor of the EARTHEN VESSEL, and in the evening a lecture was delivered by the same gentleman, entitled, “A Journey from Oxford to Rome, from Rome to Heaven.” Mr. G. Dowman in the chair. On Wednesday afternoon, C. W. Banks preached again, and soon after the close of this service a tea was held in the chapel, which was a great success, there being a very large attendance. In the evening a public meeting was held, Mr. Councillor J. S. Pearce presiding, described the object for which they were gathered together, viz., to procure funds to enable them to continue the good work which was being carried on there. Speaking of the

progress of Ritualism, he said, it was nearly, if not quite, as bad as Roman Catholicism, for, having paid a visit to the Roman Catholic Church of this town and St. Michael’s Church, he could see very little difference between them, and this he thought a disgrace to such a town as Southampton. Mr. Chappell, the pastor, said it was now forty-two years since he entered the ministry, his first charge being Croydon, in Surrey. He went thence to Winchester, and about ten years since he began his ministry in Southampton, at the Temperance Hall, Canal Walk, and about four years ago removed to Salem Baptist Chapel. He had met with many difficulties, but he hoped he should still be enabled to continue his ministry among them for many years to come. C. W. Banks then addressed the meeting, remarking that Mr. Chappell was a man whom he knew to be thoroughly honourable, devoted, and useful; and though he had been sorely afflicted in the past, he hoped his health would improve, and that he might be able to carry on the good work in which he was engaged. Revs. R. Caven, Osborne, and Gregg, having addressed the meeting, Mr. Nash expressed his sympathy with the work; and Mr. Chappell proposed a vote of thanks to the Chairman, which was seconded by Mr. Hinton. Mr. Hurst, deacon of the chapel, followed with a vote of thanks to the many friends who had rendered assistance, which was seconded by the Chairman; and the proceedings terminated.” We rejoice to find brother Chappell surrounded by a few indefatigable friends: the sisters Mrs. Hollis, Mrs. Hurst, and others, with their husbands, work hard to hold up the ministry and school. May our God help them.

CITY ROAD—JIREH, EAST ROAD. Successful anniversary services were held, April 27 and 29; sermons were preached by Mr. Griffith, and Mr. S. Willis. On the 29th Mr. Hazelton preached an encouraging sermon. After tea, at the public meeting, Mr. C. Wilson presided; his happy manner, hearty counsel, stirring exhortations, and cheering words, contributed much to the pleasure and profit of the evening. Mr. W. Palmer (now glorified) gave a savoury address upon “The Girdle of Truth;” no one imagined how near he was to his heavenly rest. The other speakers were, Messrs. Wilkins, Hazelton, Briscoe, Webb, and Griffith; all made excellent remarks. God was with us. This prosperous anniversary is another proof that God is the hearer and answerer of prayer. May the God of all grace open the great spring from on high, and pour upon us, and all His churches, the spirit of grace and supplications.

PLYMOUTH, STONEHOUSE, DEVONPORT—Our letters are not so full of Devonshire cream as we could wish. Still, it is evident all the valiant men of Israel are doing their best to unfurl their banners. The winds have been much against them. The pilots have hard work to keep their vessels clear. We cannot report any special movements yet.

PECKHAM—RYE LANE. SERVICES FOR THE YOUNG. MISSION SERVICE.—On Sunday afternoon, May 4, the fifth annual service in behalf of the Baptist Mission was held in Rye Lane Chapel, Mr. G. T. Congreve (the Superintendent) presiding. The school occupied the centre of the chapel and gallery; short prayers of four or five minutes each were offered on behalf of missions by four gentlemen connected with the school. An excellent address on the "Necessity of Missions," was delivered by Mr. George Creasey teacher of the young men's Bible class, followed an address from the Superintendent on the Gospel in its relation to missions; the latter in the form of an acrostic "and his sixth on the same word."

G rapes from Eschol.
O ld, old Song.
S unlight sweet.
P oor Man's Riches.
E verlasting Flowers.
L adder of Life.

The collection from the scholars and teachers amounted to £4 13s.

BAPTIZING SERVICE. On Sunday evening, April 20, five young persons connected with the Bible classes at Rye Lane were baptized by Mr. James Griffith, who officiated on behalf of the aged pastor, Mr. George Moyle. In the afternoon, a service was held in the school room. After singing and reading a portion of scripture, short prayers confined to three or four minutes each were offered by several friends, after which the superintendent (who presided) gave the following subjects for seven addresses averaging five minutes each, and forming an acrostic:—

B elief in Christ (Mr. W. E. Clubb).
A dieu to the world (Rev. J. A. Brown).
P ledge of my love (Mr. George Creasey).
T aking up the Cross (Mr. G. T. Congreve).
I ntroduction to the Church (Mr. George Creasey).
S ealing of the Bond (Rev. J. A. Brown).
M y Life for Jesus (Mr. G. T. Congreve).
After the subject, "Taking up the Cross," that hymn was given out,—

" Shall Jesus bear the cross alone ?"
Three other hymns were also sung, and the whole service occupied a little over an hour and a quarter. The scholars were much interested throughout.

Mr. Congreve writes us, "Our services for the young should be rendered as attractive as possible. We want *brevity, variety, and more life.*"

CAMBERWELL.—Although Mr. Jay has again been ill; yet, we are assured such temporal help and spiritual benefits have not been realized for years, as they have enjoyed lately. A divine unction attends the ministry; prayer meetings are revived; candidates seeking admission into the church—in fact, the cause at Grove Chapel, Camberwell, is now looking up.—[Thousands would weep over the failure of the Grove. We hope our good brother's anticipations will be permanently realized.—*Ed.*]

OLD BUCKENHAM, NORFOLK.—The Baptist Church here has been much tried and persecuted for the sake of the truth, as it is revealed to us in the New Testament; the greater part of the members being for a strict church, and for the gospel as laid down in the unerring standard of divine truth. Two deacons did much to open the church, but they were repulsed—they resigned; the church appointed two more deacons. We have three deacons, who are men of principle, working for the church, and not lording it over God's heritage. We are now at peace amongst ourselves; that is, when the Achans keep out of the camp. We are without a settled minister. The church is praying the Lord to send us one who will preach "THE GOSPEL" as it is in Christ; a minister who has a little of this world's goods, or one who could do as the Apostle Paul did at Coriath. Our esteemed late pastor, Mr. Gill, now minister of Willenhall, visited us on the second and third Sundays in April. His visit did quite revive our drooping spirits. He spoke boldly to us of the things he has tasted and handled; he exhorted us with one accord to cleave unto the Lord, with purpose of heart, and to make a stand for the good old beaten path. William Gill is a bold defender of the truth as it is in Christ. Some of our friends say, if the Lord spare him, he will be a useful man in the Lord's vineyard. The Lord make him all this, is the prayer of his friends.

Ministers can correspond with David Sparrow, Old Buckenham, Attleborough.

THE DAY OF DIVINE POWER AT PROVIDENCE CHAPEL, READING.—A few lines may interest your readers. The desire of my soul is to glorify our Lord and Master, and in the language of the Psalmist, say, "O come, let us worship before the Lord, and let us exalt his name together." As a church we have been brought low, but the Lord has been our helper. I have been connected with the Church of Christ in this locality for about thirty years; and have seen many changes, arising from various causes; yet feel there are a few particulars in its present history more especially worthy of record. In your February number reference is made to our financial position. In our extremity the Lord opened the hearts of friends, and spontaneously £47 17s. was subscribed, independent of our own current receipts; thus a great deliverance was wrought. On the evening of March 25th, our Bible and Singing class held a public meeting; about 120 sat down to tea. The service of sacred song was then rendered, illustrative of Bunyan's "Holy War." Good attendance; brother Hetherington presided; it was a pleasant evening. I have something that will more concern our spiritual interests and extol the riches of God's grace,— "Power belongeth unto God," when He works none can let or hinder; if He opens no creature can shut. As though to strengthen the hearts and hands of His people here, five aged disciples have been constrained to cast in their lot with us. It is

no uncommon sight to behold a number of young believers walking in the ordinance, but we have five, advanced far in life, who are tottering from very age, delighting to honour their Lord and Master, and to be recognised with His people in the Church militant. They have witnessed a good confession for many years; sat beneath the sound of the gospel, yet lacked that strength and courage to take up the cross, and openly declare themselves on the Lord's side. Is this not another proof the Lord has His set time to favour Zion, and then He makes His people willing? it is the day of His power. Our God is faithful to His promise; He has heard our prayers, seen our tears, and answered some of the desires of our heart. Notwithstanding the cloudy dispensation that has overshadowed us, His presence is with us, we can strike the note and sing, "Behind a frowning providence He hides a smiling face." We wish to acknowledge the kindness of those brethren who have spoken to us the word of life; it has often cheered and comforted our hearts. O may the Lord, in His own time, send us a minister to abide with us, who shall be instrumental in building up this part of His church. I give you the ages of the friends who were baptized May 24, 1873: two brethren and three sisters; one, who was formerly a member, and is returned again, making six added. The ages:—Brethren, 82 and 80; sisters, 69, 62, and 53: total age of the five, 346 years. This is a remarkable interposition of the Lord's work, unsought by us. I am, yours in gospel bonds,

A. MARTIN.

Broad street, Reading, May, 1873.

FROME—March 30 and 31, were special seasons with us at Naishes Street Baptist Chapel, Frome. Our pastor, Mr. Littleton, preached from—what appeared to us—a most pointed text—"Let Israel now say, that his mercy endureth for ever." The Church of Christ in Frome feelingly endorse that great truth. Mr. Littleton has preached unto us for five years. He has been the Lord's instrument for restoring, renovating, and improving our chapel, and our condition altogether; but we have not been able to reward him as his services deserve. A debt lays upon us. We shall be thankful for the help of any of our brethren who have the heart and the hand to aid a struggling cause, the only Strict Baptist church in the Puseyitish town of Frome. C. W. Banks preached three sermons on the above occasion; and he can speak both for us and our minister.

PLYMOUTH.—A correspondent says: Mr. F. Collins has removed to the Corpus Christi Chapel, late Mr. Hemmington. Every expense incurred of the Hall was paid by a friend; and the same, or another friend, paid the first year's rent of Chapel. A jointure has taken place and good attendance.

BEDMONT—Anniversary under a cloud: once a united, peaceful, garden on the hill. What is before us?

THE WAVES CALMED IN THE
DEATH OF THE LATE MR.
FULLFORTH, STURRY.

[Of all the Christian men we have known, the late Mr. Fullforth, of Sturry, was one of the most consistent and devoted. For many years did he stand fast by the cause of truth; and of his safety and happiness, we have no doubt. His son Robert says:—]

I send you a line respecting the decease of my late father. You know what a conscientious, Godly man he was in your time. His pathway was of a more even kind than many of God's children. Before his illness, which was nothing more than mental depression, he enjoyed some sweet seasons in prayer, and comfort in God's promises, relative to this life, being much harrassed about circumstances, relative to his leaving the Post Office, which in some measure jeopardised him for the trial, which was at hand. He said "Mother, I should like to die, to die now. I know my standing is secure; but to live he dreaded." After this he lost his sweet confidence; all his sins stood up in array against him; every evil that happened to him, or his family, from the most trivial circumstances to the more weighty matters of his soul, were insurmountable difficulties. He would not be comforted. At times he was almost beside himself. A few weeks before his death, however, he became more tranquil; not quite so dark. He would repeat some sweet hymns, such as "There is a land of pure delight, where saints immortal reign." The last Sunday but one before he died, to the surprise of all, he came to chapel, not having been for some time. It seemed as if he had come to hear his funeral sermon, which was preached from Rev. xv. 2. He came again in the evening. On bidding my sister good night, he said, "Home! sweet home;" then added, "I feel myself the most sinful of beings." After this, he gradually sunk in body. He went, however, to the Lord's house the last Sunday of his life. On the Wednesday following, we were all sent for, but he was all but unconscious. Our minister and brother spoke to him, asked if he knew him? He said "yes." He said, "Do you know Jesus?" He answered "Yes." He asked more questions, but received no answer. On leaving him he repeated these words, "Fear not, I am with thee; be not dismayed, I am thy God." I sat up with him several nights, but on the Wednesday night he appeared more restless; he repeated several times, "Fear not." After a short time he got out of bed, and sitting on the side, reached his hands to the ground, saying he wanted to find the string, for several times; he was in that attitude for a long time, with his body resting on my knee, and he appeared to have more strength of body, and his speech more loud. He looked up at my face, and said, "You can cut it." The nurse says he appears in trouble. I read the 34th Psalm to him, still in the same position. I spoke a few words in prayer. Then he said *He was satisfied*. After that I laid him in bed, and

he appeared quite composed, and there lay till next morning. My sister was with him till his departure. It appears that he laid perfectly tranquil to the last. I must speak of the change we witnessed from darkness to light. He appeared bolted and barred up in soul; afterwards liberty came; nothing but a wonder-working God could cause this. We hardly knew whether we were in the body or not. It appeared as soon as the string was cut there was liberty; it was all joy. Our dear brother Charles took for his text, at the funeral sermon, Psalm xxxiv. 6th verse. My dear mother has been wonderfully upheld through it all, which is a great blessing. Yours, ROBERT FULLPORTH.

CLAPHAM—REHOOTH, BEDFORD ROW. DEAR SIR,—Special services were held here on Lord's-day, May 18. Our pastor, Mr. Fothergill, was helped to give—both morning and evening—excellent discourses. C. W. Banks, in the afternoon, was heard with much pleasure and profit. On the following Tuesday, several friends took tea; after which, a public meeting was held, at which G. A. Northover, Esq. (a gentleman, a Christian, and an excellent chairman), presided; the attendance of ministering brethren was good, and their addresses were truly affectionate, edifying, and impressive, such as we should have been glad that hundreds of God's people might have heard. We here-with tender our sincere thanks to the Chairman, the ministering brethren, and the friends who were present for their support.—THE DEACONS.

COLNBROOK—The anniversary of our splendid New Baptist church opening was held in April. A comfortable tea was set out in the Town Hall; after this, Mr. Robert Bardens, of Hayes Tabernacle, gave us a cheerful address on, "Praise ye the Lord." A Plain Countryman says, "It appears some of the coming up men aim at being much more angelic than they can attain unto. To sit down with a few Christian friends is beneath them. Some of us Colnbrook people wish the Editor of the EARTHEN VESSEL to give us a word of advice as to what we are to do with these gentlemen who pour contempt upon us poor things, who are thankful to meet our friends now and then, and with them drink a wholesome cup of tea."

[Move on in faith, prayer, and obedience to the Lord's command: neither give nor take offence if you can avoid it. Men differ in their views and habits.—ED.]

RIPLEY.—Our Annual Spring Meeting was holden May 15, 1873. Our esteemed pastor, Charles Z. Turner, expounded to us 1 Peter i. in a very truthful and gracious spirit, and presented fervent prayer. C. W. Banks gave us the Foundation of Zion's Salvation, and the fulness of the Saviour, in two sermons. The pastor's wife and family and friends supplied us with a good Surrey refreshment. Some kind brethren from Chertsey, Mayford, &c., encouraged us. It was a time of sacred rest to our souls. We

must build a new chapel. For many years we have worshipped in a large upper room. Who will help us? Our pastor, Mr. Turner, is allowed to go out one Sunday in a month; and we are all glad to know his ministry is useful to the churches where he occasionally labours. The Lord is with us here. May many come and help us; so prayeth

ONE OF HIS FRIENDS.

RUSHDEN.—On Good Friday we held our meeting as formerly; there was a good company at the three services: when W. H. Lee preached: Mr. Parnell read and prayed afternoon and evening, and the dear Lord was pleased to own and bless His own truth to the hearts of Zion's family. There was a committee to carry out the arrangements. Nearly all the provision was given by the friends. There was about 110 to dinner and 220 to tea. Great praises due to the committee for the satisfactory manner in which everything was arranged. The proceeds of the day and contributions of friends realized for the cause was £14 3s. 4d.; so we blessed God, and take courage.

NEWBURY—Splendid presents were made to Mr. J. E. Cracknell, and to his excellent wife, on leaving the Baptist church at Newbury for South Shields. A gold watch, a pair of gold spectacles—(against he needs them, for we hope he has not found his eyesight weakened yet),—and an oil-painted portrait of Mr. Cracknell was given to Mrs. C., as though the friends anticipated she might soon lose her beloved in the smoke of the Shields; therefore, they would provide her with his likeness, that she might not forget him. We can pray for long life, and a still more useful ministry to be given to our brother; may the Gospel of the grace of God be his theme; and if the Lord calleth in His redeemed ones thereby, the minister's heart will rejoice, the church will revive, and the happy Newbury friends will not regret his leaving them. From Mr. Cracknell's farewell we give a nice piece in CHEERING WORDS.

DOWNE, KENT—We desire again to record the mercy of our God, in that our minister, Mr. J. Clinch, was favoured to baptize four persons on Wednesday evening, April 23, at Farnborough Chapel. The attendance was good, and many found it good to be there.

TROWBRIDGE and SHERBORNE—We have recently been favoured to preach in both these Gospel-scented and favoured towns. We hope to furnish some notes before long. Good old John Warburton's Zion has been modernized, the cause is well sustained; but our old Trowbridge friends had all fallen asleep. Death, in a few years, has laid our friends in the grave; but Jesus lives; and "His name shall endure for ever."

BIRTH—April 28, 1873, at Rockford, N. America, U. States, the wife of Ezra Well (youngest son of the late minister Mr. James Wells, of the Surrey Tabernacle), of a son.

A Solemn Warning.

BY BENJAMIN TAYLOR,

Of Pulham, Norfolk.

IN A LETTER TO THE VEN. GEO. WRIGHT, OF BECCLES.

[We seldom are more impressed with modern writings, than we have been with the following letter. It is a strong dose of bitters, we confess; but we can recommend it to all who profess faith in our Lord. It is wholesome in its composition. Its compounder is known to be a physician of much value: its beneficial results,—with “an unction from the Holy One,”—must be beyond all price.—Ed.]

MY BELOVED FATHER IN CHRIST,—Seeing your writing this morning, once again, quite lifted me up: many thanks for your kind remembrance of one by no means worthy of such notice. When I think of you, and of others, who are gone off the stage, a kind of gloom comes over my mind; I feel cast down, and inwardly sigh; and I cannot help saying from my views of things in general, “The glory is departed from Israel.” True, there are some remaining witnesses for Jesus, a few of the old school; yes, a few who abide by the good old fashioned unadulterated truths of the gospel. Let God be praised for this. I can say, and will, to the glory of God, that I love and prize the doctrines of grace more than ever; and all I wat is, not feel their life-giving power, to find in them fellowship with God and his Christ. I want to know more about the Spirit’s sealing, and to feel more of his quickening influence; I want a deeper acquaintance with the blessed Trinity in Unity; and to know and experience more of the vital agency of each and every of these. I want less of the form, and more of the power of that religion which is pure and undefiled. Alas, how cold, how indifferent, how hard hearted, and how ungrateful in the very face of all heaven’s mercies and blessings bestowed upon me! I am a wonder to myself: I cannot help saying, Lord, if I have any love to thee in my heart, if indeed I am one of thine, why is it thus with me?

“ Why this dull and lifeless frame?
Hardly sure can they be worse
Who have never known his name.”

Dear Jesus, raise me higher, quicken my dead soul within me, waken my drowsy senses, “lest I sleep the sleep of death.” I feel that I am going down the hill, that my time keeps getting shorter and shorter; and what more am I doing for Jesus, who has done so much for me? Why, I am alarmed only to think of how little I have done for my God; my whole past life seems to have been one of indolence, and unprofitableness; sin and vanity; I have by no means attained unto my fathers. I often fear God will say at last of the barren fig tree in my own person, “cut it down; why cumbereth it the ground?” Also, “cast ye the unprofitable servant into outer darkness.” Oh that I could love more, watch more, pray more, and be more sincere, more zealous, more spiritual, more devotional, and more Christ-like! I mourn over my-

self ; I mourn over many brethren, who once seemed flourishing plants in the Redeemer's kingdom. Where are they now going ? alas ! they are dwindling away into the flesh-pleasing systems of the day, near akin to Arminianism, which borders on the ground of Popery, joining *the many who corrupt the word* ; and their faces are towards either Tom Paine or the Pope of Rome. Few ministers are faithful enough to dig in the hole in the wall, go into the human heart, show out its depravity, and set forth the imagery of abominations as practised even by some of the ancients of Israel. There is much said by many about the suspension of the Spirit's divine influence, of the half heartedness, and carelessness of professors, the little love to Zion's sons and daughters, and the small interest taken in poor Zion's welfare. Some think it is because there is not enough work done, not enough praying, or preaching, not enough earnestness and sincerity, and I know not what beside. But let them search for the root of all the existing evils in the church. Is not PRIDE the main cause ? Is not God's quarrel with the proud and haughty ones ? In what respects can the church be distinguished from the world ? There must be fine and fashionable preachers, fashionable congregations, and everything tending to fop and finery. Besides, the tender ears of the young lady and gentleman professors must not be offended with words about election and predestination, the inward witness of Christianity, the war between flesh and spirit, and the hidden evils of the heart brought to light. The word *devil* sounds too harsh, and the word *hell* is even terrific ; and they may not be interrogated about the reality of their religion, no not on any account ; nor must any doubts be raised about their faith and hope being genuine. They are not to be admonished about the necessity of searching their inward thoughts, and to examine themselves, to see whether they are in the faith, lest you discourage and make them very unhappy. Faithful, heart searching preaching, they would call cant, twaddle, corruption-preaching, and by no means fit for delicate and pious souls to hear. There is a certain sort of preaching that is becoming very general in our day : it is a kind of Calvinistic-Fullerite-Arminian mixture, well handled with soft words, sweet smiles, a very loving spirit, (so called) charity loudly called for,—but the whole is a crafty design to try and please all, and offend none. Such artifice and shuffling in this our day are rife ; and so long as we find pride in the pulpit, and pride in the pews, so long will vital prosperity and spirituality be kept shut out. This is the truth, my beloved brother ; and as sure as we are nearing the grave, pride is the mainspring of all the fleshly profession in our day. Pride will ultimately be the ruin of our nation ; nominal and flesh pleasing professors shall perish in their own delusions, the chaff be blown away by the sieve of vanity, and the small heap of wheat alone remain on the gospel floor. I say again, the bent of the mind throughout this nation is after the beast and his image ; the people revolt more and more. Look in among the gay and worldly congregations under the garb of a religious profession ; you will see little or nothing at all of what the gospel sets forth. Fulness of bread, idleness, mirth, lightness, pleasure, and gaiety, are the things that are rife. No brokenness of heart, no contrition of spirit, no putting off the old man in his fop and finery, no earnest seeking after Christ, and holy things, or setting the affections on things above. I will now show you in plain Scripture language what

I believe to be the true state of things in our day :—“ Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.” Col. ii. 23. Another important feature of the Antichristian profession is this : “ Outward adorning, *PLAITING THE HAIR, WEARING OF GOLD, and putting on of apparel.*” And to finish the picture, I quote Paul’s words in 2 Tim. iii. 1—5, “ In the last days perilous times shall come ; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof; *FROM SUCH TURN AWAY.*” What is the main cause of the strikes, discontent, and dissatisfaction so prevalent in our day? Is it not *PRIDE*? What is it which fills devils with tormenting rage? Is it not discontent and dissatisfaction? And is not Satan now trying hard to make all men like himself; and that too in the midst of a plenty? Does it not cost double and treble to support the pride of the church and the world than it did some years ago? Are not many members of churches worse than the world, more uneasy, more discontented, and more dissatisfied? Are they not like the horse-leech, ever crying give, give? And can they ever satisfy themselves with all they may get? And what is still worse, even some there are who profess to be ensamples to the people, and to teach them, take a part in such matters where they ought not to be seen. After all, can they satisfy themselves with all they may get? Is not money-getting the very life and soul of the times in which we live? Are not swarms who are called Christians more anxious after heaping up silver and gold than those who make no profession at all? Are there not many who profess to know Christ, and even contend for the doctrines of the cross, getting good wages in their respective callings, and yet are uneasy, murmuring, and wishing for more ease and more affluence than they now have? But should not every poor man be well paid for his labours? Assuredly he ought, it is his right; but pride and covetousness on the part of employers, have tyrannised over, and oppressed the working man. And now there is a change in the times, and the labourers have gained a kind of independence, swarms of these, through the same pride and covetousness, are not, nor ever can be, really satisfied, let their employers pay them as much as they may. Thus we see, that independence, both in rich and poor, (independent of grace, wisdom, and humanity,) is attended with the most dangerous results to society. These, my brother, are a few of the signs of the times, while I am sure a volume might be written about these matters full of lamentations and woe. Many thanks for the tracts sent; I rejoice that such a stand for truth has been taken. This is the kind of tract we want, not the flimsy, flesh-pleasing stuff that is in general circulation. I know the author, and have heard him preach. The Lord send many more such faithful labourers into his vineyard. So prays your humble servant, for Christ’s sake,

B. TAYLOR.

To Mr. George Wright, Beccles.

MR. DANIEL SMART'S VISIT TO GOWER STREET.

THE friends at Cranbrook with the most kindly feeling spared their faithful minister for three Sabbaths on a visit to the metropolis. And this visit was highly appreciated, if we may judge from the numbers who attended Gower street Chapel, and the sustained interest with which his homely and trite addresses were listened to by these crowded assemblies. Mr. Smart has for many years been highly esteemed as one of the most faithful and experimental preachers among what is known as the "Standard party." For a long period he was a colleague and co-worker with many familiar and honoured names, whose memories are deservedly treasured up by the family of God, irrespective of party. Shall we say Mr. Smart is the last of the race, or the only representative left of this truly faithful experimental band? By no means. But in Mr. Smart we have connected the past with the present, and those who listen to his teachings must be forceably reminded of the style of many who being dead yet speak. In common with many of his brethren, Mr. Smart is deeply impressed with his own frailties, and he is by no means unsparing in making known to others what passes in his own breast. He told his hearers that if they could see him through and through, as the eye of Omnipotence did, he should not be there, for he should be ashamed to stand before them.

His text was Romans viii. and the two last verses, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come : nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Natural love, said the preacher, is a passion of the mind inclining us to delight in an object ; spiritual love is a gracious principle, wrought in the soul by God ; as we brought no gracious principle into the world with us, if we now possess this gracious principle, it shows we are born of God, and are united to His Son, and can never perish while Jesus is mighty to save. The carnal mind was at enmity against God, but as naturally as the needle was drawn towards the magnet, so does the regenerate soul move towards Christ. This was evidence of being possessed of a gracious principle, showing the soul had passed from death unto life. The poor soul may feel as vile as vile, but under the renewings of the Holy Ghost, ask thyself, how you feel towards the Son of God, and then think of how the Son of God feels toward thee. If you delight in Him and esteem Him, how can it be otherwise but the Lord delights in thee ? Pluck up courage, then, for it is said of the wicked they see no beauty in Him, nor desire Him. Christ never loved our sins, nor ever can, but what a mercy He loves us. Nothing "can separate us from the love of God," not even the king of terrors. But how terrible is eternal death, and of all storms, the storm of the wrath to come would be the most terrible. How often, said the preacher, have I had the sentence of death in my own soul. I bless God that He has enabled me to walk as it becometh the Gospel. In myself I am utterly unworthy of the notice of God, yet I believe I have a place in His affections, and in the affections of His people too. Think of the hatred God must feel towards sin, He who chargeth the angels with folly. For many years

I have had a war in my mind that I would give much to get rid of, and for many years I have had many proofs that the devil hates me and I hate him, and, at times, he has come in on me with fearful force and in terrible forms. He is "the god of this world," and unless "the strong man armed" keepeth possession there is no peace. The regenerate soul is at war with self, war with sin, war with the world, war with the devil, and the devil is at war with you. Satan often gets the Lord's people down and rolls them in the gutter, and sin and unbelief take sides with the tempter, and all hope of being saved seems lost. But, blessed be God, even a spiteful devil cannot keep us there; the Lord's people will not lie passive there, but will call on Him who is mighty to save. In our experience, grace in our hearts is only in the bud, while the old man of sin is full blown, but by and bye we shall prove no height, nor depth, nor distress, no, nor though we may have been well nigh black despair,—nothing "can separate us from the love of God which is in Christ Jesus."

This is but a very faint outline; and, in conclusion, Mr. Smart made an appeal on behalf of the Hospitals of London. This was a good cause to help the afflicted poor. To support institutions where the poor were provided for with bed, and board, and the best medical advice. Sin was the cause of suffering, but "Forget not to do good," for such was a sacrifice that was well pleasing to God.

"LET US GO ON UNTO PERFECTION."

IN SEVEN CHAPTERS.

"Rest! Rest! O, give me Rest and Peace!
The thought of Life that ne'er shall cease;
Has something in it like despair,
A weight—I am too weak to bear."

AS we walked on the banks of the Welland, young Joseph spake unto me:

"Philip Dickerson's daughter resides in yon house, beside the green tree."

"Ah! few men," said I, "have trod life's long journey with more peaceful steps than he!"

"Is this the Holbeach road?"

"It is."

"Where liveth that afflicted couple, Master Clark and his wife?"

"In that cottage."

We knocked. The poor old lady opened the door gently. Nearly blind is she; and she holds her hand over her face, because it is so drawn and distorted, it pains one to see or hear her. But there sits the paralyzed martyr on the side of the bed, some years over 80.

"From the crown of my head to the soles of my feet, I am paralyzed in every part of me; and yet it might be worse with me than it is: for the Almighty has spared to me all my reasoning faculties. I can remember all my life; I can speak, and see, but not hear much."

His wife speaks in his ear.

"Oh!" says he, quite jubilantly, "is it Mr. Banks—Charles Waters

Banks?—Ah! I have read your *EARTHEN VESSEL*, and other works, for years.” And then, in a clear, sharp voice, he began to preach, to relate scenes in his soldier’s life, and circumstances respecting ministers, professors, churches, the Lord’s mercies, and other things, quite astonishing.

The poor old lady has to nurse, wash, feed, clothe, and attend him like a baby. Oh, such a scene! I can never forget it. A little parish allowance, and a trifle or so from friends, is all they have. Master Clark and his wife, I thought, had almost reached the perfection of suffering. Not quite.

Just before I went to Spalding anniversay, the last of June, the words shot into me

“LET US GO ON UNTO PERFECTION.”

They would keep speaking to me; and it so happened as I was musing over them, brother Thomas Pickworth came into my study, I echoed them into his heart.

“‘Let us go on unto perfection,’” said I, “what does it mean?”

He took up the Bible; he opened, and read in the end of Matthew vi, “Here is perfection,” said he, “listen: ‘I say unto you, Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven: for He maketh the sun to rise on the evil and the good, and sendeth rain on the just and on the unjust. For, if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only [“and that is all they are doing now,” said the good man,] what do ye more than others, do not even the publicans so?”

“Here is the perfection,” said my friend. “Hear what our Lord Jesus Christ said, ‘Be ye, therefore, perfect, even as our Father which is in heaven, is perfect.’”

Where shall we find this pure Gospel charity in practice in these days?

Any discourse upon the Saviour’s exhortation, I cannot give until I have recorded a thought or two on the words I had rolling in and over my soul that day.

Travelling on into Lincolnshire, a ray of light dawned upon my mind like this: “every branch of the true grace of God is perfect in itself.” “Yes,” said I, “I see.”

First. There is a perfection of our total destitution, when the righteous law of God reveals in us the blazing holiness and justice of God. Then we are brought down “to the lowest hell,” as David said. Ah, to know we are *LOST*; to realise our lost condition, is the extremity of distress—the perfection of misery, as far as it can be reached in this world. Take the eighty-eighth Psalm. Poor dear Heman! Read his perfection of the sense of a lost condition: he says, “like the slain that lie in the grave, whom thou rememberest no more; and they are cut off from thy land. Thou hast laid me in the lowest pit, in darkness, in the deeps.”

Will the Lord let me simply give forth the Seven Branches of this essential Perfection unto which we must go, or be lost? So believeth

CHARLES WATERS BANKS.

THE ONLY ONE LEFT.

“ I, even I, only am left, and they seek my life to take it away.”

AT one of the anniversary meetings, on Whit-Monday, a minister announced the fact, that a friend had expressed the conviction that *he* (the then speaking minister) was, by some considered to be, the only faithful and truthful servant of Christ now left in our churches. We suppose there never existed at any one time such a host of preachers as are now to be found scattered over London, and the provinces of this kingdom ; and yet, with equal truth, may it be affirmed that, never were our churches more dissatisfied with the preachers than they are in these days : there are exceptions.

How is this? Does it not seem to confirm the announced theory that there is but one or two of God's own anointed ambassadors left? If this be so, two things should be done at once : thousands of us poor useless pretenders should adopt Peter's course—“ I go a fishing !” And the churches, who have no settled soul-satisfying pastors, should lock up their pulpit-doors, and commence a perpetual prayer-meeting ; which should be continued until in each church the Lord shall raise up and send unto them one of whom the Holy Spirit shall say, “ Arise, anoint him, for this is he.”

There seems some difficulty, however, in bringing all our churches to one harmonious conclusion, as to *who* the solitary one now left really is. Are not many saying in *themselves*—“ I have been very jealous for the Lord God of Hosts : for the children of Israel have *forsaken* **THY COVENANT** :”

Which in thousands of cases is painfully true :—

“ They have thrown down thy altars :”

The foundation principles of the faith once delivered unto the saints :—

“ And they have slain thy prophets with the sword (of the tongue) and I, even I, only am left ; and they seek my life to destroy it !”

Who this “ I, even I,” is we cannot positively affirm as yet. And while we pause, the sweetly-correcting words of Paul come breathing in our soul—“ What saith the answer of God unto him? I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal. Even so, at this present time also, there is a remnant according to the election of grace.”

“ Hallelujah !—Praise ye the Lord !”

Not only do Paul's words echo through our heart, but the blessed Master's direction comes in most precious. When Jesus perceived the popish ambition which was rising in the minds of His own disciples as to “ which of them should be the greatest,” he gave them a salutary sermon in few words :—“ He that is least among you, the same shall be greatest.”

When any man becomes so deluded as to think and speak highly of himself, his descent into the valley of silent contempt is not very far off.

While we mourn over the want of spiritual power almost everywhere, we are becoming exceedingly fearful of encouraging men in the ministry. So many—who appeared to run well, have fallen. Many

who are yet running do so in the strength of cultivated gifts: hence, it appears to us most difficult to discern between things that differ.

If the ALMIGHTY SANCTIFIER was pleased to fill the souls of all—who would go forth—with the unction of holy light and power, Oh! how our churches would prosper and rejoice: but a clear testimony is *all* that man can give: Christ's living sheep want more than man can give.

TO A RITUALISTIC PRIEST.

TELL me, Priest! What mean those candles,
Blazing in the face of day?
Did your Lord and Master need them
When He left the crowd,—to pray?
Did He require your waxen tapers,
When, upon the mountain's brow,
The live-long night He breathed the vapours
Rising from the plains below?
Or, did Paul and Peter teach thee
Thus to stench His house with flame;
When thou comest to thy Maker,
In the great Redeemer's name?
Did they so degrade the worship,
Of a Spirit all Divine?
Say, O priest! when did they practice
Childish mummeries like thine?
Thou Priest be quick; bind on thy sandals,
And hie thee to thy proper home!
Take with thee all thy waxen candles,
And make thy god—THE POPE OF ROME!
Go quickly! We can do without thee,
Pack up thy traps,—and let us part.
We ask no light, but that from heaven,
Bestowed upon each humble heart.
Then quickly go!—Old England scorns thee,
And hails thy flight from British shore;
E'en now the school-boy loudly warns thee,
And prays to see thy face no more.
Begone! begone! We have the Bible!
And we mean to keep it too!
This will guide us safe to heaven,
When the land is rid of you.

Manchester.

WILLIAM STOKES.

LINES ADDRESSED TO

MR. JOHN SLATE ANDERSON,

Pastor of the Baptist Church, Zion Chapel, Deptford, on the Anniversary of his Birthday, May 18, 1873.

J EHOVAH bless, preserve, defend thee,
On every side, from every foe;
His gracious presence never leave thee,
Nor He forsake thee, never no.—But
Strengthen, help, yea, still uphold thee,
Lovingly His truth to tell;
Anoint thee with the Spirit's unction,
To carry on your sacred function,—
Exalting Him you love so well.

And now, upon your natal day,
New cause there is to praise and pray;—
Delightful task! Divine employ!
Eternal love increase the joy;
Raise high your soul; rejoice your heart;
Supply your need; great grace impart:
On you, and yours, rich blessings pour,
Now, henceforth, and for evermore.

WILLIAM ARTHUR ADAMS.

Recollections of Departed Saints.

“CHOSEN IN THE FURNACE OF AFFLICTION.”

OBITUARY OF MISS HANNAH SUGDEN,

Of Lockwood, Yorkshire, who died on March 31, 1873, aged 54 Years.

FROM twelve years of age she was a great sufferer from rheumatism, which gradually twisted and distorted her limbs so that her power of motion was, for many years, very difficult and enfeebled, and accompanied with great and increasing pain; ultimately wearing out her fragile system, that she might “depart and be with Christ,” “clothed upon with her house from heaven,” that “mortality might be swallowed up of life.”

She was first led to see her state as a sinner from hearing a sermon upon the words, “Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of His good pleasure.” She felt she knew nothing of the salvation spoken of, and this made her feel very miserable. This continued for several weeks, without her mentioning it to any one. At length, she found a friend in whom she had confidence, and to her she opened her mind, explaining her misery, and the cause of it. She advised her at once to begin to attend the Methodist Class Meetings. This, however, she did not then feel disposed to do, as she feared the work in her might not be genuine. Her doubt was, by and bye, partly removed by her one day opening the Bible (which she did habitually, with prayer, that she might open to some profitable passage), and the words upon which her eye fell were, “My grace is sufficient for thee.” After this (which was in the year 1836), she took a ticket, and began to attend class amongst the Wesleyans, and continued her membership with them for fourteen years.

In 1850, she began to hear occasionally at Rehoboth Chapel, in the afternoon. She did not at all like, or agree with, what she heard; yet somehow could not discontinue. She heard Mr. Crowther, Mr. Hunter, and Mr. Smith, with very excited and restless feelings; and was brought, after some time, to see how very different what she heard at Rehoboth was from what she had heard among the Methodist body. She was brought to a decision to be baptized, and was baptized in 1851; and from that time ceased her connection with the Methodists, feeling that their teaching was no longer to her soul what that at Rehoboth had become. She did not doubt that she first received the word of life among the Wesleyans, and had a great respect for them, and only left them because she felt their preaching did not fully meet her case.

She continued to the end a consistent member of the Church at Rehoboth, not ceasing her attendance until incapable of enduring conveyance to the chapel. She was an example of suffering affliction, of submission to the will of God, and of love to God’s truth, ordinances, and people; was much visited by her brethren and sisters, who loved

to hear, and afterwards to speak to one another of her sayings and of her exercises.

She looked forward during her last illness with some anxiety to the "dark valley," and often wondered what support she would have, and what her feelings would be in passing through it! At the writer's last interview with her, the day before her death, she asked if he thought she would be helped? In reply to which, he said, "Yes, just as you have been helped all the way through." She then repeated,—

" His love in times past
Forbids me to think,
He'll leave me at last
In trouble to sink :
Each sweet Ebenezer
I have in review,
Confirms His good pleasure
To help me quite through."

She was conscious to the last moment of her life, said a calm " Good bye" to her friends, bore testimony to the help she experienced, and quietly ceased to breathe.

Her Memorial Sermon was preached on the following Lord's-day, by Mr. Crowther, at her request, from Isaiah xlviii. 10, " Behold I have refined thee, but not with silver : I have chosen thee in the furnace of affliction."

WM. CROWTHER.

Gomersal, April 25, 1873.

"THE UNSEEN LIFE BEYOND THE GRAVE!"

" **L**ET me die the death of the righteous, and let my last end be like theirs," is the wish of many when summoned to live the unseen life beyond the grave; and was fully illustrated in the death of Mr. James Crisp, of Hackney road, which took place Jan 31st, in his 58th year. He was about 20 years of age when he felt desirous of uniting himself with the people of God; and was baptised by Mr. Moyle (of Peckham), and was a useful Sunday School Teacher for about 25 years. During his long affliction, four years and three months, he never complained, but tried patiently to bear the will of God. Death had no terror to him. At the second attack of paralysis, which rendered his hand powerless, he said, "I have been shaking hands with death again last night. I knew him; but I was not afraid of him." In the early part of his illness he said, "I have had such views of the beauties of holiness; I cannot explain to you how surpassingly beautiful it appeared to me: I love him with all my heart. His character I adore! That image: that express image of God I love. I long to be with him! I long to know more of him. He is a rock: those who build on him are safe. He is a way: those who walk in that way shall never be lost. I have gone to the fountain, and believe all my sins are washed away; for 'me to live is Christ, and to die is gain.'" I shall yet praise him, though my life be one continual shout of praise. I shall *yet* praise him." He always enjoyed a steady confidence in God, resting on his Word: at times very happy, saying, "The half has not been told of what there is to be enjoyed in knowing and loving God. I would not

be without this affliction, it has made me more like a Christian : the Word of God is so precious. I wish I had read more of it. I esteem the words of his mouth more than my necessary food. I mean what I say, *more than my NECESSARY food.*" He often repeated the text, "My grace is sufficient for thee." Tell Mr. Moyle that is what he said to me when I was baptised. I did not know much about it then ; I know it now. 'The name of the Lord is a strong tower, the righteous runneth into it and are safe.' I have run in ; I AM SAFE ! 'Blessed are the pure in heart they shall see God :' that is what I want. Oh, purity ! how I love thee : 'Light is sown for the righteous and gladness for the upright in heart :' I know I am upright in heart." The third attack rendered him quite helpless, and also deprived him partly of his speech : this he felt most painfully, as he could scarcely speak plain enough to be understood, but by those around him ; at times he would weep and say, "You don't know what a sinner I have been," and repeated again and again, "Wash me, and I shall be whiter than snow." I have poured out my soul unto God ; I will hope in his mercy." "Sweeter sounds were never heard than mercy utters from the cross." A day or two before he died it was still more difficult to understand what he said. Yet we did hear him at times saying, "Talk with me, Lord, Thyself reveal." "Jerusalem my happy home. O how I long for thee," "What must it be to be there." "I shall yet praise him." I will praise him more and more. An hour or two before he died, he said,

"Though painful at present,
 'Twill cease before long,
 And then, oh, how pleasant
 The conqueror's song."

The lines were repeated to him,

"Haste, my beloved ; fetch my soul
 Up to Thy courts above :
 Fly ! for my spirit longs to see
 My Saviour and my God !"

He quickly answered "Amen !" Soon after the hard breathing became soft and slow, till, like a little child tired out, he fell asleep.

'PERFECT IN JESUS :'

IT PLEASED the Lord, on April 8th, 1873, to take unto Himself, the soul of our dear sister, Jane Frances, daughter of Henry Kennett, of Broadstairs, after nearly twelve months illness (by consumption), in the 27th year of her age, endured with unabated resignation to the sovereign will of our *Faithful Covenant-keeping God*, and supported by sovereign grace, which her Father bestowed on her so abundantly.

In early life she was a scholar in Providence Chapel Sunday School, where the good seed of the spiritual kingdom was sown in her heart, which, after she went into a situation, was watered by the word *she then heard preached*, which bloomed into repentance, and ultimately brought forth the fruit of decision, by confessing her faith in the Lord Jesus Christ, by being immersed in water at Deal.

Sometime after this, her mother died, and she returned home to be her father's housekeeper, in a state of great spiritual darkness, touching the spiritual testimony of her acceptance with God. The idea was that she

was to bring herself into a state of preparedness, to realize a testimony of justification and peace with God, through the Lord Jesus Christ. But the first sermon she heard in Providence Chapel, after she returned, brought salvation by grace, *through faith*, clearly out, that scattered the darkness, and her soul was instructed and comforted. She referred to this season with feelings of joy but a little time before her departed spirit went to Jesus.

The work of the Holy Spirit afterwards developed itself in her all through her after life. As a teacher in the Sunday School she was constant and punctual; as a Christian she was faithful at the Lord's table, and adorned her profession by holy consistency and self-denial. She deeply deplored the want of zeal for God and brotherly affection in the Church. Whatever she saw wrong in *Pastor or flock* she spoke of it as one grieved, and yet with a firmness that none could mistake.

The writer is sorry to say that the Editor of THE EARTHEN VESSEL has lost in this young woman a true friend. She toiled hard to extend the circulation of the VESSEL and CHEERING WORDS, as long as she possibly could attend to it; and I am sorry to say no one is disposed to follow up her work of faith and labour of love.

It is pleasing to have the power to bear honourable and truthful testimony to what grace did in, and by this child of grace. Many, *many precious moments* have I spent with her in prayer, and expect soon to join her with departed spirits in the song of redeeming love in paradise.

I may say she was very sensitive; when old friends in Jesus showed her the cold shoulder or misjudged her purity of motive, she keenly felt it. Speaking once to me of some relations, she said, "It may be they do not consider me so ill as I am; but when I am gone to the grave they may reflect on their unkindness. I feel too the slight shown me by some Christian sisters, whom I dearly love. A word, an act, or even a look would afford some comfort in this hour of affliction. I love them still, and my prayers for them must still ascend to God."

I presume not to say she was faultless in her human nature, but I do say she was *perfect in Jesus*. He was the foundation on which she stood for acceptance. He was her wisdom, righteousness, sanctification and redemption. She clearly distinguished a fleshly religion from a spiritual one, and grace from work. She had no confidence in the flesh; but, with Paul, said, "With the mind, I myself serve the law of God, but with the flesh the law of sin."

Young as she was she was, not without her trials and persecutions in the world. In some things she was basely maligned. She knew the wiles of Satan, the flatteries of the world, and the deceitfulness of the heart; but to the last moment, grace triumphed. She thanked me for my faithfulness to her, and gave me Rom ix. 16, to preach to the Sunday School, Church, and congregation, "Not of him that willeth, nor of him that runneth, but God that sheweth mercy."

I am requested to publish the discourse. Her last request was, "Tell all, if they want the happiness of true religion in death, it must be lived in life."

J. KIDDLE.

A NOTE UPON MR. HAZELTON'S
SERMON FOR THE LATE MR. WILLIAM PALMER.

A FUNERAL DISCOURSE for the late WILLIAM PALMER, was delivered in Homerton Row Chapel, on Sunday evening, May 25th, 1873, by Mr. JOHN HAZELTON.

The pulpit was draped in black: the sacred edifice was crowded.

Text: Genesis xlix. 18, "I have waited for thy salvation, O Lord." Lest the words might seem inappropriate, the preacher took occasion

to state two or three facts which led to its selection. When he received the card, announcing the death of their beloved minister, "I have waited for thy salvation, O Lord," were the words at the bottom. He did not at that time expect he should be asked to preach the funeral sermon. When asked to officiate on that occasion, these words struck him as forcibly appropriate. The circumstances that called forth these words were somewhat similar to that which made their late beloved minister say, just before he died, "I have waited for thy salvation, O Lord." Jacob went down to Paran-Aran. William Palmer had been preaching the Gospel for many years. He had seen much trouble and sorrow. Jacob's experience, to an extent, was the experience of William Palmer. The preacher, after shewing a synchronism in the two lives, went on to say that the text was a parenthesis: it had nothing to do with what preceded, or came after it. It had been said, and the preacher thought with much reason, that Jacob was suffering a very great degree of pain. He was predictively blessing his sons; he had gone on some way, when suddenly he became so weak, he could go no further; yet, after a paroxysm of pain, he cried out, "I have waited for thy salvation, O Lord." This, indeed, was the case with their late Pastor. He was in great pain; congestion of the lungs caused sharp pain: he could scarcely get his breath: yet, just before his death—in this paroxysm of pain—he shewed his faith in Christ, and said, "I have waited for thy salvation, O Lord." He thus expressed his sympathy and love to those principles which he had so ably advocated. The preacher believed that on such solemn occasions, it was incumbent to preach the Gospel; and therefore before he spoke more immediately of their late minister, he would preach the Gospel. After a most logical disquisition upon the "parenthesis in Jacob's predictive blessing," delivered with appropriate action,

Mr. Hazelton, in conclusion, viewed the text in relation to the experience of the late William Palmer. Death was solemn: it was so even to the child of God. And when one is about to die, he speaks the truth. All roseate tints, and false colouring disappear then. Just as William Palmer was about to appear before God, when on the very confines of the unseen world, he said, "I have waited for thy salvation, O Lord." How applicable! Had he nothing to revoke? No! Had he nothing to recant or retract? No! Dear friend Palmer, what is your hope? It was not in anything he had done. He had been a minister of the Gospel for fifty years, but he rested not in what he had done: "I have waited for thy salvation, O Lord." Nay, he ignored his gifts in the deep solemnities of death. Baxter, when dying, was told of the great work he had done for Christ. "Tell me no more of that now," said he, "my hope is in Christ alone." When Palmer came to die, he thought nothing of his considerable acquirements, nor of his great gifts, nor of his vast intellect. All were left behind—*ignored!* He died as a sinner saved by grace. His works will follow him. His works are left to the Church of God, and they follow him: "Blessed are the dead who die in the Lord; yea, saith the Spirit, for they rest from their labors, and their works do follow them." He put off his official robes, and wrapped himself in the righteousness of Christ. If this Book is true, *and it is so*, what then? Thank God, the immortal soul is in heaven. Blessed truth, "They shall not be ashamed who put

their trust in Thee." His ransomed soul, then, is in heaven. He lived well, he preached well—deeply, but not *darkly*. In the pulpit he was always good, sometimes great, and occasionally brilliant. What has he left? He has left the same God, the same Bible, and the same Gospel that he preached.

Mr. Hazelton having given some excellent advice to the Church, closed with oral and written statements, giving some sentences uttered by Mr. Palmer shortly before his death. These, for the most part, have already appeared in these pages, in the official letter from the respected deacon of the Homerton Church, Mr. Haines. Just before departure, Mr. Palmer was asked if he had any message for the Church? He answered, "The will of the Lord be done;" and the day before his death, he was able to say, "I know the Lord, and have committed my soul into His hands."

At the conclusion of the services,

"For ever with the Lord,
Amen. So let it be.
Life from the dead is in that word,—
'Tis immortality.
Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent,
A day's march nearer home," &c.

was sung, being a favourite hymn of the late Mr. Palmer's.

RESURGAM.

SLEEP, gently sleep, and take thy rest,
Till call'd to meet th' soul, long blest;
Then wake thou must, O body sleeping,
To hail the gladsome day of meeting.—C. B. BANKS.

A TRIBUTE

TO THE MEMORY OF THE LATE MR. WILLIAM PALMER.

THE Strict Communion Baptist Churches throughout the country have sustained a severe loss by the removal of this much honoured servant of God. When, but a few months since, a large meeting was held at Homerton Row, the ministerial brethren there assembled to pay respect to Mr. Palmer, on the occasion of a presentation of a purse containing £120, congratulated him on his looking so well after the many serious attacks of illness he had lately passed through, little thinking the end would come so soon. He preached as usual on Lord's-day, May 4; presided at the Lord's table, was taken ill the next day, and expressed his conviction to one of his deacons that he was dying. From that time to the hour of his death he gradually grew weaker.

For the last two days and nights of his life, he was seated on a couch, with his head supported on a pillow, and in that position he passed away. During the time named his breathing was so much affected that he could but answer "yes" or "no" to questions or remarks.

The last sentence, we believe, uttered by him, was in connection with the words, "With joy unspeakable and full of glory." "Then," said a friend present, "Are we to understand that you are already in glory?"

"Good living there, friend," was his reply, "Good living there."

After this, he was perfectly conscious to the end, although unable to converse.

What Mr. Palmer was as a man and a Christian, he was, to a great extent, as a preacher,—consistent, decided, and practical. Those who knew him best esteemed him most. His talents as a preacher of the Gospel were of the substantial rather than of the shining order. His style was of the exhaustive kind. For him to take up a subject was to ensure its thorough treatment, according with its evidently true meaning. His command of language with which to dress his thoughts was something wonderful. His favourite theme, perhaps, was the sovereign grace of God in the salvation of sinners through the atoning work of Jesus Christ, and its communication to the sinner's soul by the operation of the Holy Ghost. With a clearness almost peculiar to himself, he had the power of setting forth such Bible truth in such a manner as brought conviction to the mind of his hearers, while he insisted on the religion of Christ as a *heart* work. He was never a *popular* preacher, simply because he was so much of a profound thinker and *teacher*. His discourses were too logical and closely woven, needing the sustained attention of his hearers to such a degree as to overcharge the minds of the majority of the members of ordinary congregations. William Palmer was preeminently a *preacher to preachers*, and many of those who are now engaged in proclaiming the peace-speaking power of the blood of Christ, are indebted to him instrumentally for suggestive thoughts and most valuable expositions. Had his lot been cast in the providence of God in Scotland, he would have been just the man selected to have filled a professor's chair, but the Master of all spiritual and gracious gifts has called him to a higher post than this. As he lived, so he died, a staunch champion—both with the tongue and the pen—of the doctrines given from God's own lips for our confession, "Not unto us, not unto us, but unto Thy name be all the glory."

The place of Mr. W. Palmer in the Church of Christ below will not be too readily filled, but He who hath taken can give. Be this our trust.

J. E. G.

Forest Gate.

Books, Letters, Papers, &c., Received.—"The Strength of my Life: Large Print Readings for the Sick and the Aged:" a useful volume published by Hatchards and Hamilton. "The Sting of Death Removed, &c., by B. H. Key, Commander, R. N., Portsmouth: Welch, 147, Commercial Road, 4d. Conversions in seasons of sickness and death powerfully show that "the wages of sin is death; the gift of God, eternal life, through Jesus Christ our Lord." Oh, busy sinner! Bustling men! Strong servants of Satan—read this little book by Commander Key. May it be God's message to thy soul! *The Baptist Watchman* from Nuishville, Tenn.; with moral and spiritual chapters, and much excellent stuff.—W. Postlewhait's true note. "Will you take your expenses, sir?" A lesson for deacons, in a few chapters.—"Scenes in old Zoar Vestry."—A wonderful Letter from Pennsylvania.—Dr. Carson's "Personal Reign Impossible" is in the scales."—"White as Snow," &c., several papers waiting.

A LETTER TO THE LATE MR. JOHN FOREMAN,
FROM MR. JOHN BUNYAN McCURE.

[We give the following letter, *verbatim*, as forwarded to us.—ED.]

MR. JOHN FOREMAN, BAPTIST MINISTER, MOUNT ZION CHAPEL,
LONDON, ENGLAND.

MY DEAR BROTHER,—Rejoice with me for the “Lord liveth : and blessed be my rock, and let the God of my salvation be exalted.” It is now 20 years this first Lord’s day, March, 1860, I have been kept and sustained in the ministry of the gospel of Christ. Therefore I must “set up my Ebenezer” by writing these few lines to you, and likewise in remembrance of July 10th, 1848. On that never-to-be-forgotten day you gave me my charge, at my ordination at Hadlow, Kent. Therefore I must now say, “For He that is mighty hath done to me great things, and holy is His name.” From these words I preached my 20th anniversary sermon. I was much favoured indeed with help from on high. I feel it to be a great event to be so honoured of God on my 20th anniversary in the ministry, to be more determined than ever to know nothing among men, save Jesus Christ and Him crucified. O most precious Lord, I beseech Thee still to remember Thy poor servant; I feel, more than ever, that I am nothing; that I am not sufficient of myself to think anything as of myself, but my sufficiency, most gracious Lord, is of Thyself, therefore I will pray to Thee Thou Almighty glorifier of Jesus, that I may continue to preach under the rich anointing of thy grace; that it may be in all my ministrations *Christ alone exalted*. Thou hast helped me these many years, and kept me in the faith, and to this day I can say Thou hast done great things to me, and holy is Thy name. He hath done great things to me, in that he hath called me by His grace. I was in the Royal Standard Theatre, Shoreditch, London, when the Holy Ghost convinced me of my sins, and from that place I went home, and for the first time I was obliged to pray for myself, “Lord have mercy upon me, a sinner.” He hath likewise done great things to me, for that He counted me faithful by putting me into the ministry. I can say necessity was laid upon me, yea, woe is unto me if I preach not the gospel, or I never should have taken upon myself a work so sacred, and for which I feel so very unable to engage in. How true it is, when the great Lord of the harvest, God the Holy Ghost, calls His servants to work in His kingdom, that He anoints them Himself, for the work is measured out to them; and being thus strengthened with all might by His Spirit in the inner man, who also hath made us able ministers of the New Testament; the word of life being in their hearts they cannot help speaking and preaching that word faithfully. “What is the chaff to the wheat saith the Lord?” And moreover, He hath done great things to me notwithstanding the host of evil things, through which I have been called to pass, and have been, and am still the subject of, to be able to testify of the reign of grace, extending to all my many infirmities, through the resurrection of Jesus Christ from the dead, and His reign in the power of God the Holy Ghost, in the inner kingdom of grace

in the heart, and having part and lot in the intercessional triumphs of the only faithful and able advocate with the Father, Jesus Christ the righteous, I continue unto this day, witnessing, both unto small and great, saying none other things than those which the prophets and Moses did say should come.

Yes, He has done great things to me, that I can now say, and by many witnesses I can say, that I have never preached any other Christ, any other gospel, any other salvation from sin, death, and hell, to a life of faultlessness in body and soul before the throne of His Glory, with exceeding joy, unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to whom be glory for ever and ever, amen. Yes, from that memorable first of March, 1840, and July 10, 1848, the same Jesus, the same gospel, and the same salvation, grace, grace, has been, and now is my only subject, yea, more precious than ever. I want no other, this is enough for every want—for every sermon. Often I have felt and feared that I should not have anything to say, that I should be used up; but O bless the Lord, it is a deep that knows no sounding, a fulness that cannot be diminished—as the old Welsh woman used to say, when persons came to her fire for a light, “You may come as often as you please, for my fire will be none the worse, however many lights you may take from it. Why I can light all the fires in the town from my fire, and it will be none the worse.”

Thus I have found the more I preach Christ the more precious He is to preach, and the more I draw from His fulness the greater fulness there appears to be to draw from. Such is my beloved. I have been preaching in Geelong more than eight years, my dear brother; I have had a schooling indeed since I have been in Australia; I have seen and learnt what would almost take a life-time to learn in dear old England; and, therefore, I rejoice that I was brought to this land, that I might see and learn what I could not anywhere else. I do think that if a minister can preach acceptable in Australia—and to the same people—for eight years that he can preach anywhere. We have people from all parts of the world, and some of the most crooked sticks—faithless persons—I ever met with in all my life. Shall I give you an account of them? Pray do not ask me. I should not like to immortalize their names with ink and paper, for you would say, “How is the gold become dim? How is the most fine gold changed?” Men and women who were members of churches in England. I will give you a few names just as they come to mind:—“Mr. Filled-with-all-Unrighteousness,” “Mr. Raging-Waves-of-the-Sea,” “Mr. Murmurer,” “Mr. Foaming-out-his-own-Shame,” “Mr. Wandering-Star,” “Mr. Complainer,” “Mrs. Speaking-Great-Swelling-Words,” “Mr. and Mrs. Separate-themselves,” “Mr. Sensual,” “Mr. and Mrs. Covetous,” “Mr. Malicious,” “Mr. Envy,” “Mr. and Mrs. Deceit,” “Mrs. Whisperer,” “Mr. and Mrs. Backbiter,” “Mr. Evil-Speaking,” and many others, with “Mr. Demas,” who did run well, but Godly mammon has hindered them: they do love him for they worship him. I must not say more. If some of your London ministers could just visit Victoria for a week, you would find many that you have baptized going with the stream. This is the country to make manifest the gold, silver, precious stones, hay, wood, stubble. The Lord be praised for preserving grace, and for those who have kept their garments unspotted by the flesh.

I am thankful to inform you that I am out of business ; I have given it up for Jesus' sake, that I may devote myself wholly to the service of the Lord. I must not say more now, or I should require many pages to record the goodness and mercy of the Lord towards His dear church in Geelong, and likewise toward myself and family ; all I can say now is, He that is mighty has done to me great things, and holy is His name. I wish you could exchange pulpits with me for a month. There are many here who would gladly rejoice to see and hear you again ; and I assure you that I should rejoice to see dear old England once more, the Lord only knows if that will ever be the case ; I know my Master will not take any notice of my likes or dislikes, but will work all things after the counsel of His own will. So long as He has a work for me to do here, so long must I remain ; well, and so long do I desire, but no longer ; I do not want to be a loiterer, but a labourer, having something to do, a kind of servant of all work, "Therefore I will look unto the Lord ; I will wait for the God of my salvation ; my God will hear me."

My wife and family are all as usual, and unite with me in love to you and Mrs. Foreman, and the saints that are with you, wishing you all peace and prosperity in the name of the Lord,—I am, my dear brother, Your's in our precious Lord Jesus,

JOHN BUNYAN McCURE.

Mercer Hill, Geelong, Australia.

March 17, 1860.

P.S. If you send this to the *Vessel* try and write a few lines, I shall be glad, as well as others here who love you, to know that you still remember us.

PRODUCTIONS OF THE PRESS.

WHAT IS THE SOUL?—WHITHER WILL IT GO?

"And man became a living soul."

THERE is nothing on this earth of more importance than the safety and salvation of man's soul! Nothing costs a price so dear as man's soul! Nothing man, in general, is so unconcerned about.

The soul! What is it? It is the blossom of eternity. It hath on it the stamp of immortality. Death itself, though the master of immortals, and emperor of the universe; yet death nor hell can never destroy this soul. Those who dare to affirm that the soul is mortal, appear to stand on the brink of Atheism. The body returns to its native dust; but the soul is never annihilated. Perhaps no man ever discoursed upon, or opened up, this awful truth more clearly than John Bunyan has done in his sermon first preached at Pinner's Hall, entitled, "*The Greatness of the Soul, and the Unspeakableness of the Loss*

thereof." Which useful piece of Bunyan's Exposition is now re-issued by Blackie and Son, Paternoster Row Buildings, as one of a series called "Blackies' Series of Little Books by John Bunyan:" one or all, as published, can be had of Robert Banks, at the offices of *The Earthen Vessel*, 5, Racquet Court, Fleet Street; a new volume comes forth every month, bound in a substantial and antique style; ultimately forming a portion of every good man's library.

"COME AND WELCOME TO JESUS CHRIST:" by John Bunyan, forms the first volume of this seasonable issue: and as each volume is complete in itself at eighteen-pence, the most humble of our friends may present them to their children or friends; and after God's own book—THE BIBLE—no work likely to be more serviceable can be given—if the receivers will but read them carefully for themselves. Even our ministers might prayerfully ponder, and diligently peruse, this "Come and Wel-

come" with much advantage to themselves and to their people.

If men desire to see the mind of God concerning the nature—the immortality—the safety or ruin—the final destiny of man's soul, we commend—with motives most pure—this volume "*The Greatness of the Soul.*"

The Holiness of God! The Awfulness of sin! The Temptations to Ruin! The Preciousness of Salvation! The Beauties of the Heavenly Home! The Endless Terrors of Hell! All these—and many other branches of the subject—are given by John Bunyan, in plain English—in Scripture terms—in words so clear that he who runs may read.

"The Coalheaver" and the Ministers of our Day." *Zion's Witness* for June contains two discourses—one by Mr. Wilcockson; the other by Mr. Thomas Bradbury, both of them of an experimental character. Published by Robert Banks, 5, Racquet Court, Fleet Street. The general feeling towards the late Mr. Huntington, arises from three causes: 1, the present generation is almost entirely ignorant of the man; they have neither seen, heard, or read him. 2, Many persons of the present day have only heard some ugly things about the good Coalheaver: these they condemn, and hurl their sneers at him most contemptuously. 3, Very few of the present generation ever knew sin and its consequences; the law and its threatenings; death, and its terrors; or the eternal God and His glories, as Huntington knew them; we have few now (at least, such is our fear) who experimentally understand Ezekiel's commission: 1, that prophet had "visions of God!" Sublime! Comprehensive! Overwhelming to the spirit of the prophet! 2, The Lord instructed Ezekiel into the character of the people He would send him to: "the Spirit entered into him, and spake to him." 3, The Lord said—"Son of man, eat this roll; and go speak unto the house of Israel. So (says the prophet) I opened my mouth, and He caused me to eat that roll." The internal reception of the truth of God by the power of the Spirit, does not appear now as it did with the Puritans; as it was with William Huntington. We have Gospel artists, painters, philosophers, moralists, pharisees, copyists, imitators, and many earnest preachers; but the opening of the Word; the unfolding of the mysteries of grace; the anointings of the Spirit: where are they? Nevertheless, the Lord liveth; and we hope He liveth in thousands we know nothing of. God has always made men for their day. He will never forsake the work of his own hands; neither will he

consult us as to the kind of workmen He will employ. We wish to be careful how we speak of men who profess to be on God's side.

"The Man with the Book"—"Saved from Drowning"—and many sterling and touching papers and pictures are in *Old Jonathan*, but the best of all to us is the Clergyman's "Gospel Tent." Gospel truth in a tent where everybody may come and hear without money and without price is sure to catch many who fear to enter our fine places of worship. It can hardly be said now that "the rook have THE GOSPEL preached unto them!" God of heaven, bless the Gospel tent! and every pure effort to bring in the poor prodigals home to their Father's house. *The New York Herald* tells us Mr. Northrop (who said Bethnal Green was given to salt) is preaching in America, and that Henry Ward Beecher is sprinkling babies by wholesale.

Dr. D. A. Doudney, the beloved Editor of *The Gospel Magazine*, and the laborious Vicar of St. Luke's, Westminster, Bristol—was preaching the other evening in St. George's, in the Boro'; when a good number flocked in to hear this champion for an experimental knowledge of our adorable Redeemer in His Word; and by the power of His Spirit. No hard logician, no high and dry theologian, is Dr. Doudney. From the heart, in simplicity, to the heart in sweet sympathy, his writings in his magazine and his spiritual letters of love from the pulpit—flow with ease and acceptance to the living family. We wonder he has not yet been in Surrey Tabernacle Pulpit.

The "Christendom" of London is fully represented in *The A B C London and Suburban Church and Chapel Directory* for 1873. Christian churches and chapels, where they stand: when they are open for public worship: the names and residences of all the ministers: with lists of public institutions and benevolent societies, all correctly described, in a neat hand-book for two-pence. Printed and published by R. Banks, Racquet Court, Fleet street.

"The Fruit-Crops for 1873," are expected to be really pleasant, and plentiful; according to Shirley Hibberd in his voluminous *Gardener's Magazine*; which extraordinary weekly journal progresses in value to all cultivators of the soil with steady and substantial zeal. All new productions are described—many illustrated by engravings, which come from the first masters. Messrs. Collingridge, the printers, have reached a degree of beauty in every branch of typography excelled by few, if by any.

"Colporteurs."—A paper on this class of labourers is found in *The Sword and Trowel* for June; which suggests to us one feature of usefulness. In our churches there are many who are not rich in the things of this world. Both male and female friends might devote a spare hour or two in canvassing their district for the circulation of such little things as *Cheering Words*, *EARTHEN VESSEL*, and a variety of other useful serials. Many thousands of good books would be circulated, if presented to persons who will not go miles to find out a bookseller where they can order them. Let us hear from friends on this subject. *Sword and Trowel* also contains papers on religious efforts, in Paris, Edinburgh, India, &c.

"The Saviour's Baptism"—a sermon in *The Baptist* by Dr. Landells, in which he introduces a careful definition of John's Baptism; but, if the Doctor's arguments are sound, authentic, and to be universally received, the Strict Communionists are in the wrong; and the ordinance of believer's baptism must not be considered in the light of a commandment from Christ, but as a moveable right to be observed or not, just as may suit the fancy and feeling of the person approaching "the Lord's Supper." It is thus the Baptists bring the Saviour's example into contempt.

"Poor Saint's Relief Fund." The Tenth Annual statement of the Chelmsford branch of the "Corpus-Christi Society" has been issued by Mr. Josiah Cowell. We call this "Dr. Hawker's Pension for the Afflicted and Poor of God's living family." Mr. James Babb, of Plymouth, has very nobly conducted the present society for twenty-nine years: and many a heart has he made to rejoice. A more pure-minded, and affectionate servant of Christ, than James Babb (once Dr. Hawker's curate) cannot be found on earth. Josiah Cowell, Esq., of Chelmsford, has established and carried on a branch in Essex for ten years. The Report for 1872 can be had of Mr. Cowell, and we trust its perusal will largely increase the Treasurer's power to relieve the fatherless, the widow, and the deserving poor.—[Since the above was written, we learn Mr. Babb has "gone to his rest."]

Literary Notes.—"Praise is strengthening to Prayer," so says *The Day of Days*: but then it must be *Praise!* Not a hard heart—a dark mind—a screeching and grinding of the lungs—which too often make up what they call "*singing!*" "The Doctrine of the Trinity," by the Editor of *Our Own Fireside*, in his June number, is a helpful paper to all unprejudiced seekers after truth. Mr. Bullock's pure mindedness, and his spiritual grasp of the

mind and meaning of the word render his productions edifying, and of much comfort. "Our Sailors Brave!" with picture and poetry, all genuine in *Home Words*. The late W. Palmer's recent tracts on Faith are worth preserving; his Letter to Dr. Wilberforce is William Palmer all over. Brother Jones' tract on The Sliding Scale has not yet received the attention it deserves: the times have come when no man dare be an honest critic, unless he is prepared to be burned in the fires of parsonic and associated prejudices, persecutions, and punishments of the worst kind. Popes are plentiful; their attendants are numerous. Men appear to be given up to self-assumptions and idolatry of different kinds; but the worst Pope of all to us is our own blind self-conceit; and our own great I. "Disappointed Brother Jones" must not be drowned yet. "Catholic Sermons" are respectable in appearance. Edward Curtice, the publisher, will help to lift up some of the young cedars; but, we hope they will not leave him to suffer the loss. Sermon publishing, in most cases, is ruinous to the exchequer. A. G. Brown's "Secret of Failure," is clever. "My Run to Naples and Pompei," by C. H. Spurgeon is a lecture on the continent which conveys much information to us poor things who never see anything. "The Sting of Death," by W. Usher, Red Hill, is perfectly harmless; such sermons are better heard than read—that is, if Mr. Usher is a preacher with life and liberty in his ministry. "Royal Masonry," by E. J. Silverton is done in truthful and ingenious terms; but, we have so much from Nottingham, that we feel quite staggered. What is of God, for the honour of the Son of God, and useful in building up the Church of the adorable Trinity—is, so difficult to be satisfied about. Deacons from churches, and letters from wounded seekers, flow into our study, and compel us to believe that if it is not all gold that glitters, there is a kind of glittering which is successful in getting gold; and in these times, when appearances have to be kept up, and when the prices of all things are heaped up, pure gold is as handy as anything; albeit, let us be careful lest we become covetous. "The Lord's Supper," by Capel Molyneux, is excellent: to be had of Hodder and Stoughton.

The Rock is sending forth its alarming exposures of Rome's rapid ride into our royal and loyal nation—every week: no paper can more faithfully warn the people; but all are sleeping on the top of the mast, while waves and winds our vessel throws fiercely to and fro. Where shall we be found when the enemy throws his chains completely around us?

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

REPORT OF THE SUFFOLK AND NORFOLK ASSOCIATION.

(From a Correspondent.)

THIS Association of Baptist Churches was held at Rishangles, on Tuesday and Wednesday, June 10th and 11th.

The services commenced on Tuesday morning, at half past ten o'clock, under the Moderatorship of brother Charles Hill, of Stoke-Ash. Extracts from the letters of the Churches were read by the Brethren Cooper, Collins, Sears, and Hill. In these extracts, were recognized varieties of circumstances and experiences too numerous to detail here. Several of the churches are in a cold, barren, and unfruitful state; others are happy, united and prosperous; as may be expected, some are mourning the absence of the Spirit of blessing; others are rejoicing in showers of blessing. Ministers, Messengers, and brethren assembled for dinner at one o'clock in a tent erected for that purpose. At two o'clock, the ministers and messengers assembled in the chapel for business. At this meeting, Mr. Blake, of Beccles, read a circular letter on "The Work and Glory of the Holy Spirit in the Economy of Redemption." The letter contains many nice selections, but it remains to be seen on the publication of this letter, whether or not it does not treat more of Christian experience outflowing from the soul, than of the direct working of it upon the human mind, producing regeneration and conversion. The business meeting was upon the whole comfortable with one exception. One brother introduced a motion condemnatory of smoking, which found no favour among the lovers of it, who ought nevertheless to allow free discussion on all subjects.

In the afterparts of this day, two brethren from London, Meeres and Alderson, preached two admirable sermons to large and attentive congregations.

On Wednesday, services commenced at six o'clock, by a prayer meeting in the large tent. There was another at half-past nine, well attended, more than a thousand being present. At half-past ten, brother Collins, of Grundisburgh, preached a most savoury discourse from Isaiah liii. and part of the eleventh verse. There was much Divine power felt, and many said, "*Master, it is good to be here.*" In the afternoon, at three o'clock, brother Cooper preached from 1 Peter i. 25. This discourse was noted for its vigorous thought and its deep-toned earnestness. Altogether, the meetings were of a very pleasing and interesting character.

There was estimated to be not less than three thousand persons present on the second day. But there is nothing good here but it has its defects; and there are defects in the administration of the affairs of this Association. Is it not a defect when the public exercises are confined to a few of the aged brethren? Why should all the younger brethren be kept on the back ground? Why not appoint them to work, that their talents may be developed and made manifest? There is also a great defect in the length of the exercises. The sermons are much too long; but more especially the prayers. On the Wednesday morning, three brethren occupied about one hour in prayer; or rather, in preaching, for the exercises partook more of the character of preaching, than simply an invocation of the blessing of God. This is a lamentable weakness, and will be only productive of barrenness.

The churches of the strict Baptists of Suffolk and Norfolk are still alive and doing a good work; but unless they can raise the standard of the ministry to a higher state of culture and intelligence, they will lose their hold upon the intelligent mind, and especially in the larger towns.

GOOD NEWS FROM MELBOURNE.

TO MR. C. W. BANKS.

MY DEAR BROTHER and fellow-labourer in the Gospel of our Lord and Master Jesus Christ; who hath called us with a holy calling, and hath revealed Himself in us, and made known to us the mystery of His will and good pleasure; and hath, as the Messenger of the Covenant, by the rich anointing of His good Spirit, graciously divulged very many of the secrets of our God, which belong to them only who fear Him, concerning the purposes of mercy and grace which He had purposed in Himself, and ordained to carry out by Him whom He hath made Heir of all things, and Head over all things to His church; Elder Brother of the loyal house, Husband of the chosen bride, Everlasting Father of His own adopted sons and

daughters, Kinsman, Redeemer of all the election of grace, who ever bound up and encircled with Him, the glorious "Ishi," in the indissoluble bonds of everlasting love. Since it hath pleased the Father that in Him all fullness should dwell, and given to Him all power in heaven and on earth, and moreover hath made Him unto us wisdom, righteousness, sanctification, and redemption! how can we do otherwise than rejoice amidst all the sorrow, and temptation, and infirmities, to which we are necessarily subjected here? Ah, my dear brother, while in this state terrone, we shall never be a whit before our fathers in the faith, who were but "strangers and pilgrims on the earth." Indeed, while we look at the things that are eternal, we would not like to be exceptions to the rule, "in the world ye shall have tribulation;" "ye shall be hated of all men for my name's sake." Well, brother, I see by the VESSEL, month after month, that you are no stranger to the rule laid down; for your's is not all smooth sailing; no. Nevertheless, our God is faithful who hath promised, and He will do it. All things have worked together for our good, we have never lacked anything, we have never been tempted above what we have been able to bear, though we have been overcome for a time, yet we have overcome at last; for a way hath been made for our escape, enabling us to bear the conflict. Yes, beneath are the everlasting arms, we are never alone who are in union with Christ; therefore, when we fall we arise, because He who is with us and for us, is more than all that can be against us; and in order to cheer us on the battle-field, He blessedly says occasionally, consider Him, your forerunner, in His life of humiliation, suffering, and sorrow, how He endured the contradiction of sinners against Himself, lest ye be weary and faint in your minds. Yes, brother, it is very blessed to have such a precedent and example for our study and meditation. He endured and overcame by the Spirit's power, and glory of the Father; and since He is in the Father and Spirit, and the Father in Him, *Israel's one Lord*, and He in us, by His Spirit, and we in Him, it follows as an inevitable consequence, that nothing can harm us, no evil befall us, the grace by the blessed Spirit wrought in our hearts is an infallible guarantee that glory awaits us. Hallelujah. Yours in the best bonds,

JOHN TURNER.

36, Condell Street, Fitzroy, Melbourne.

21st April, 1873.

GOSPEL PROSPERITY IN AUSTRALIA.

TO THE EDITOR OF "EARTHEN VESSEL."

DEAR BROTHER,—I have pleasure in forwarding you a report of special services held in connection with the Particular Baptist Church, Wallsend, April 13th and 15th, 1873. This is a new church, so to speak, having had no regularly ordained ministry, until the last twelve months, when the present minister, brother T. Robey received a call to the pastorate of the church, and was ordained by pastor D. Allen, of Sydney. Since the ordination of the minister to the pastorate, the church has steadily advanced; its members have been enlarged in the knowledge of, and adherence to the truth. The chapel will seat 250 persons! has but a small debt, which will be about £40 only; as these special efforts will reduce our liabilities. There is excellent congregation, the chapel being generally well filled. Sunday school is well attended, averages over ninety scholars. Anniversary services were held Lord's-day, April 13th. Three sermons were preached by D. Allen, of Sydney; these services were well attended; the word was delivered with great power; heavenly influences pervailed the services; all appeared to feel the divine power that accompanied the word. The day will long be remembered by the beloved brethren in Wallsend, as a feast of fat things in the Lord. It was a day of quickening and awakening, as well as a day of rejoicing and encouragement. On the 15th April, a tea meeting was held in large assembly rooms; some 300 persons assembled; there was a larger gathering than was expected; there was ample provision; after an excellent tea, the friends retired to the chapel, where the addresses were delivered. Meeting commenced by singing; prayer was offered by D. Allen. J. Fletcher, Esq., was unanimously called to the chair. After the chairman had addressed the audience in an excellent speech, he called upon the secretary to read report, which showed that during the past twelve months the church, under the care of the present pastor, had prospered; fourteen members had been added during the year; financially, there had been a great improvement. £100 was now raised by the fortnightly collections in the year, where previous to the present pastor taking charge of the church only £20 was realised in twelve months. Then brother D. Allen, of Sydney, was called upon to address the meeting, and he did so in a most able and powerful speech. He showed

the grandeur and importance of the ministry as appointed and ordained of God; its value and the blessings the ministry conferred upon the world generally, and the obligations under which individually we were laid to support God's cause and the preached truth. The address was listened to with profound attention; being instructive and edifying. The meeting was also addressed by brethren Harvey, Foggon, and several friends. Pieces were sung by the choir with great effect. Votes of thanks were awarded to the ladies for their services, also the chairman, the choir, and the ministers who had kindly come forward to manifest their sympathy. The meeting was closed by singing the doxology, and prayer by D. Allen. The church expects to realise (after paying all expenses) £20 clear profit, which will go towards liquidating the debt. Wallsend is a mining district, where the best coal in the colonies, if not in the world, is obtained. There are 6000 colliers and their families located in this district, engaged in getting coal. Newcastle is the seaport town where all the coal from this district is shipped. Wallsend is some four or five miles from Newcastle; the coal goes by railways from this district to Newcastle, where it is shipped to all parts of the world. Newcastle is about ninety miles north of Sydney; there are steamers running regularly to and from Sydney to Newcastle. We make these remarks hoping they may be useful to some of the Lord's people who may be directed this way from England, or any of the dear friends who may emigrate to this part. Signed on behalf of the church and congregation, EDWARD WILLIAMS, SAMUEL SEE, JOHN EVANS, Deacons of the church. THOMAS ROBEY, Pastor of the church.

Wallsend, April 15th, 1873.

"PRINCES IN ALL THE EARTH."

Less than fifty years since, there lived in the western district of London, a descendant of a noble Irish baronet, a Roman Catholic. The descendant of whom I speak, was the venerable, the excellent Mrs. Holmes; who, in her early days was called by the special grace of God; was so favoured with faith in, and love to the Lord Jesus, that she became a zealous, and a decided Protestant; and was by her family cut off, disinherited and abandoned. An aunt left her a little endowment which none could take from her, so that as a lady of small means she had lived to a good old age, a blessed follower of that dear Saviour of whom she could speak so elegantly, so powerfully, and with so much of the masculine tenor, that I thought had she been with those professors who sanction female orators, Mrs. Holmes certainly would have been a popular character.

Speaking to me one day, about Gadsby, Warburton, Tite, Smart, and others, she said "they can tell me nothing; but I delight in going to see and hear HOW THEY DO IT!" She often honoured me with a hearing; and she has long since passed away.

I believe there are multitudes in London, and round about, like Mrs. Holmes, of whom John would say, "Ye need not that any man should teach you," but, ye like to see and hear these far-off men who are now fetched from all parts of the kingdom to fill the pulpits of Gower Street, Zoar, the Surrey Tabernacle, and other places where no settled pastors are found. The mischief this course of procedure worketh has been, and will be increasingly destructive of unity and strength in our churches, but the people like to have it so, and there it must be left.

Perhaps, with something of Mrs. Holmes's feeling I went to hear Mr. R. E. Sears, at the Hayes Tabernacle, on the 28th of May, 1873. I had heard of him for years, that he was one of the late Mr. Foreman's Timothys,

and that he was useful, acceptable, and well qualified for the work; and the fact of his being pastor over the Laxfield church for the last ten or twelve years, is sufficient evidence of his being something more than the common class of men, who according to their ability, serve the various churches whose pulpits are filled with "supplies" for years together.

Mr. R. E. Sears appears to have taken the advice once given to a young minister: "Count the cost; give thyself WHOLLY to thy work. One calling is enough for such a war; and half a minister is almost worse than none; for the devoted half is never but little better than a quarter."

The Laxfield cause is one of the first Baptist churches in Suffolk. Cornelius Elven gathered up 700 members or more; Grundisburgh numbers over 250; Laxfield is thought to go on to near 300, so that Mr. Sears has a charge of no mean order.

Now, let us have a fair view of him, as he appeared in the Hayes Tabernacle. Nature did not cast him in one of her rough, long, lanky, over-grown moulds. A neat and commendable mediocrity, physically and mentally, was the portion assigned to this very respectable minister of the gospel.

We understood that Mr. J. S. Anderson had given the Hayes people, a substantial gospel discourse in the morning; but "I came to hear Mr. Sears," said one; "so did I," said another; several conveyances brought up quite a company; and at three the service commenced. After singing, Mr. Sears carefully and quietly read the eighty-fourth Psalm; a few comments of his own, none out of place; brief, illustrative, and truthful. The prayer was with reverence and holy affection—not rambling—not telling the ETERNAL GOD many unnecessary things—but *supplicating* a blessing upon all.

Now, for *the preacher*, and the sermon. "Who is this that cometh up from the

wilderness, leaning upon her beloved?" was the text.

There was a Welsh woman once went to hear Dan Rowlands; "*accidentally*," as we too often say. God did so thunder into her soul by Dan's sermons, that for a long time she walked twenty miles every Sunday to hear "the cracked clergyman," as they called him. At length, she prevailed upon Dan Rowlands to go and preach in her village called Ystradfin. His first sermon was amazingly successful. The record says at least thirty persons were converted to God by the out-pouring of the preacher's soul before the people. Mr. Sears, of Laxfield, is not a Dan Rowlands; he is not John Knox; nor George Whitefield. After very attentively listening to him, *without* prejudice, but *with* prayer, I said to myself, Mr. Sears is an easy, pleasant, agreeable preacher; no thunder-storms, very little lightning. No harsh words; no unseemly sentences; the sermon was like a gentle river, flowing softly, with now and then a ripple. No dashing into dangerous deeps; no swelling waves; no alarming explosions; no far-fetched cloudy thoughts; no fanciful flights into the unknown regions of questionable imagination; no rapids; no sun-strokes; no pompous bouncing; no play-acting.

"What then?" say you. Well, his type was something like Jay, of Bath; his tone approached to Moses; "My doctrine shall drop as the rain, my speech shall distil as the dew, as the SMALL RAIN upon the tender herb;" I do not know if I may add, "as the SHOWERS upon the grass!" Others more sensitive than myself might have found it so. I thought

"He went in the strength of dependence,
To tread where his Master had trod;
To bring up, then knit together
The family of God."

"*The simplicity that is in Christ*," was the theme; and he commenced, he continued, he closed, without diverging from the way of life. They said of Mr. Orme, he was too tame, too sober, and too sensible, ever to do much. The late William Palmer beat Orme; Mr. Sears is described by James—at least so I thought—"pure, peaceable, gentle, easy to be entreated;" if he is "full of mercy," it is more than can be said of some of his Suffolk compeers; that he is "without partiality, and without hypocrisy," is my conviction; and that he will gently feed the lambs in Christ's fold, and prove a blessing to the Church of God, is my honest, humble prayer.

At the closing service, I took a careful glance at three other young Princes—Griffith, Willis, and Langford; the sun is not clear enough to get their *cartes* to-day.

The venerable Samuel Ponsford presided over the meeting, and introduced each speaker with a few comments. He told the editor of the "VESSEL," he understood he was a *long-winded* speaker, and commanded him to be brief, which edict from the chair the editor obeyed.

PIMLICO.—"Rehoboth" was on Whit-Monday crowded to excess. The deacon-

nesses supplied a bountiful tea; the deacons arranged the evening meeting with good skill. Ebenezer Carr, Esq., presided with Christian courtesy, and a kind liberal spirit. Mr. Caunt appeared, as is reported of Nas-sered Deen, to have been a keen observer, under a rather critical feeling, of the speakers who preceded him. His beloved brother Kealey had been most precious; R. G. Edwards had delivered a fiery speech, which Mr. Caunt thought too long; as to C. W. Bauks, he had been quite "common metre." How the Holy Ghost did comfort the saints, was experimentally defined by Mr. Caunt. Brother Wise, of Watford, went practically into the use of all good means, relying on the grace and power of the Spirit to bless them. Deacon Brown proposed, W. Sack seconded, vote of thanks to chairman, which Mr. Carr neatly acknowledged; and with prayer by friend Kealey, the meeting closed; the collections met all that was required. As regards attendance and help, we should think Rehoboth never had a better assembly; of the discourses delivered, the people can judge for themselves. One thing is clear, if deacons give a minister a ponderous subject to expound in fifteen minutes they place him in a difficult position. He must hold his watch in one hand, and his subject in the other, then, if he is not as cool as a cucumber he would find himself in a fog, and his only safe course will be to be "*short metre*," and sit down.

WELLINGBOROUGH.—Brother Stringer preached excellent sermons in Corn Exchange, May 20th, to the Wellingborough branch of the cause at Rushden. The text in the afternoon was "One sea, and twelve oxen under it." About 200 sat down to an excellent tea, kindly given by the ladies worshipping with us. In the evening, there was a large gathering; above 400 persons listened attentively to the discourse from Revelation i. 5, "Unto him that hath loved us and washed us from our sins in his own blood." The Lord was pleased to favour us with a good day. Brother Stringer will preach at Rushden, in July. The proceeds of the day was £13 2s. 6d.

HALLING, near ROCHESTER.—BROTHER BANKS.—The love of Christ constraineth me to write to you. The hand of our Lord led me to the Strict Baptist cause of truth at Halling, to preach the everlasting gospel of our adorable Lord and Saviour Jesus Christ. I found them to be of the old school; we had a blessed season; my heart did rejoice to see that little hill of Zion in such a state of prosperity, under the smiles of our blessed Lord. I found nothing but love, and unity, and prayer, and faith, looking unto him who has redeemed us with his precious blood. Their prayers are for the Lord to bring in such as he will save with an everlasting salvation. Your loving brother in gospel bonds, JOHN HOLGATE, Great Saling, Essex.

SPELDHURST ROAD CHAPEL
SOUTH HACKNEY.

On 19th May, we held public meeting; the chair was taken by Charles Waters Banks. Brother Austin implored the divine blessing.

The secretary, Mr. Fowler, stated the financial position of the church; they had by great efforts, paid off £110 of the debt during the last twelve months; the present condition being £650 owing on the building; and a floating debt of £77. He said this was not strictly a financial meeting; but was convened to meet a few ministering brethren and friends who were interested in the cause, to talk over the present position of the affairs of the church; and to hear addresses of sympathy and encouragement. Six members have been added to the church since our last meeting. We have no pastor at present, and are still having supplies, most of whom have been heard with acceptance.

The thanks of the church were tendered to Mr. H. Myerson for his kind and practical sympathy in offering to serve the cause gratuitously, at any time, when not engaged at his own place, and for supplying at the three o'clock Sunday afternoon services.

The secretary also stated that negotiations had been on foot between the church and C. W. Banks for the sale of the chapel; but had fallen through in consequence of the opposition of C. W. Banks's original building committee, at the same time they firmly believed that the mind of C. W. B. was still drawn toward the church and people.

C. W. Banks then opened his mind freely in reference to Speldhurst road; he had never sought to come there, but, everything appeared to lead on to such a conclusion; and he felt he dare not reject the offer made to him. If, instead of building a new Bethnal Green Tabernacle, his friends concluded it best for him to save this chapel from being lost to the denomination, he desired to acquiesce in whatever way the Lord might direct. C. W. B. stated his position very plainly, and then called upon

Mr. Henry Myerson, who expressed his sympathy and love for the people; and thought it desirable for C. W. B. to come to Speldhurst road; remarking that it was a beautiful chapel; and it would be a pity for the Strict Baptists to lose it. It was a good distance from his own place and likewise from brother Griffiths at Hope; he thought there would be plenty of room for C. W. Banks to establish a good cause. He then in his own warm-hearted and energetic manner addressed the meeting from the words "This man receiveth sinners." We regret that want of space forbids us giving a report of this address, which was listened to with great attention, and we trust with profit. The chairman then introduced

Mr. J. W. Gooding, of Richmond, as a veteran champion of the truths of the Gospel. Mr. Gooding, after a few words of sympathy and encouragement to the chairman, spoke briefly from the words, "In her tongue is the law of kindness." In speaking in his own quaint forcible style he deprecated the

cool relationships existing between the churches of our denomination, who profess the truth in all its fundamental integrity, as received from our Saviour and the apostles, and urged the necessity of the practical carrying out of his text in our present day.

Mr. Griffiths who followed, vindicated the character of the churches in this respect, and said that there was a greatly increasing amount of good-will existing between the churches; and he thought one way of increasing this, was by mutual encouragement; and speaking often one to another in loving sympathy, in preference to taking a desponding tone and gloomy view of the position of the churches. He then spoke in a loving manner, from the words suggested by the secretary's report, "Brethren, we are debtors;" at the close of which address he made an application to the meeting to evince their sympathy to the cause of God, by giving liberally to the collection in aid of Building Fund.

Those devoted men, our brothers Lee, of Bow, made the generous offer of giving 6d. to every 2s. 6d. that should be obtained; also a further amount of £5, if Mr. Banks was established at Speldhurst Road.

Brother Austin, a member and one of the founders of the chapel made a few remarks. He had always felt the deepest love and attachment to the cause at Speldhurst Road, and did not see the necessity of parting with the chapel. He thought that by combined and vigorous effort the place might be retained in the hands of the church, and he would feel it deeply to see the place change hands.

Brother Crowhurst, a deacon, said they had borne the burden there with patience and hope; if brother C. W. Banks was led by the Lord to come and dwell with them, himself and brethren would gladly unite together in the fear of the Lord, and in the faith of the Gospel, instrumentally, to build up the church, and he hoped days of prosperity, would follow.

A pleasant meeting closed with singing and fervent prayer.

[Since this meeting, C. W. Banks has purchased Speldhurst Road Chapel. Special sermons there on July 13 and 15.]

CROYDON.—Old "Pump Pail" Chapel has passed away. It was the only Baptist place of worship until the last half century. It sprung up about 1729; Tamworth Road Chapel is the child of Pump Pail. Mr. J. Thurston has been the respected minister of Tamworth Road, I am told, over twenty years. The church numbers about 100 members. On Whit-Monday, Messrs. Auderson, Parsons, and Aldersou, gave us anniversary sermons; [the critical notes on the diverse themes of the three divines, we reserve.] Think you, Mr. Editor, that there is any departure from the eternal foundation truth in the ministry of our Strict Baptist pastors; or, is it merely the Gospel in a neater dress, in a more modern and modified style? I have lately dipped into Isaac Fowler Ballard's work on England's future, and I am inclined to think with him, that only

about one half of JESUS CHRIST is preached in these days. "Christ and the creature," Mr. Editor, is, in many views, now blended; not the Eternal God, revealing His glory through His ETERNAL SON, settled by the ETERNAL THREE ONE JEHOVAH, in an "everlasting covenant, ORDERED IN ALL THINGS AND SURE;" one part of which covenant was fulfilled in the incarnation, obedience, sufferings, and resurrection of Jesus; another part of that covenant is fulfilling by the HOLY GHOST who is gathering in the redeemed elect of God; but, these two parts are only essentially preparing the way for the climax—the grand consummation—when CHRIST in His supreme character, as the sovereign Judge of men, wherein He hath authority given Him to execute judgment, because He is the Son of God; when, I say the glory of God will shine forth in the righteous judgment of the Great *Al-Gebur*-God-man in majesty and might. Come, come, *Mr. Vessel*, you must not let these well-paid boys altogether lull the people into a dead sleep. Give them the two pictures of Hananiah and Jeremiah. [We cannot let our Croydon friend say more this month. Thurston's sermons may be reviewed.] I think the most original and really blessed man of God in these parts, is F. Covell. Will you notice his printed sermons? But, print is not power. You come and hear master Covell for yourself; then go and see the Baptist Cathedral, where the big organ plays you out, where the Baptistry is warmed up, and where everything is pleasing and beautiful. Then tell me, and all of us, which is CHRIST'S GOSPEL; for thousands of us now, cannot tell where we are, nor which is which. [See our "Two Men."] CHREAD, JUNIOR

NOTES ON THE LINE.

BURNHAM, ESSEX.—Tuesday, May 27, 1873. In a bus, at early morn, once more I am returning, to know and serve our Holy Lord, I feel my spirit burning. Left home last Saturday afternoon by Great Eastern to Maldon; then about fifteen miles through a flat, pleasant country to Southminster; from thence to Burnham. In the pretty, cheerful villa erected and inhabited by Mr. John Taylor, and his happy family, I have been well taken care of; I would bless the Lord that not one pain of body or of mind has afflicted me in this journey so far.

The worlds of nature and of grace,

All smile upon the ransom'd race,

To help them on their way:

I love to see the hedges green,

The noble trees, the cots between

The Lilac and the May.

How blythe and free the gardens stand,

Water'd and shelter'd by that hand,

So full of love and care.

This smiling merry month of May,

When nature looks so fresh and gay,

Comes like a pledge of worlds on high,

Where we shall neither weep nor die.

SOUTHMINSTER is a lady-like kind of village. Aristocratic and loftily rural. The newly erected and modern Baptist Chapel—

by the roadside—is for a select circle of the best sort of people. That sentence which the Lord delivered comes into my soul at this moment, as we roll along these country roads in an old crowded car: "I came not to call the *righteous*, but sinners to repentance." I am not righteous in that sense; but, as a sinner, JESUS has taught me that consoling truth: "the goodness of God leadeth to repentance;" and now and then

My soul doth weep,

To the praise of the Mercy she's found.

and, then, (seeing my most adorable Lord and Master hath so forgiven, and so sheltered, and does so continually hold, help, and employ me) I not only

"Smile at Satan's rage,

And face a frowning world,"

but, I can comfortably acquiesce in those dispensations of sorrow and trial which have proved so useful in the hands of the self-righteous, the weak-minded, the bond-children, and the more favoured tribes to cry down our work, that they would have done years ago if, of me, those lines had not been true—

"'Twas GRACE that kept me to this day,
And would not let me go."

The gates of hell against me came,

So soon as I proclaimed His Name;

I've borne the grief for thirty years,

With inward pangs, and briny tears.

The elder boys with heads so high,

With much disdain have passed me by;

But this I know, near every day,

My Jesus gives me cause to say,

Tho' storms do beat with rain and hail,

Psalm ninety-one will never fail.

Leaving Southminster and coming to Burnham, I feel inly grateful, that, three times last Sunday, I stood in Providence Place Chapel, Burnham-on-the-Seas, and preached with freedom and feeling; and was not permitted to hold back any part of the gospel, which has been so dear to me, over forty years; and last night, in the new Baptist Chapel (very kindly lent by Mr. Cole and his friends) I gave a public address, which was listened to by many for one hour and a half. I hope my dear friend, John Taylor, nor any of his co-workers, will ever regret my visit. Our Lord once compared His church to "A lily among thorns;" and the Christ-like souls in Burnham are surrounded and often stung by thorns as severely as ever David was.

Some stubborn standard roses,

All through this nation grow,

Sharp thorns and moss confound them,

Their JOYS I do not know.

Some of their preachers are sons of thunder indeed; and if the Lord requieth the discussion of abstruse questions, in order to frighten some of His redeemed into the life and peace of the gospel; then He finds faithful friends in those men who dwell more on the condemnation, than on the salvation of their fellow-men. I feel they ought to be pitied. I was in that very state myself until Geo. Abrahams, as God's own mouth, came to my deliverance with that sermon, speaking to Christ, saying, "Thou art more excellent and glorious than all the mountains of prey."

Ah! brethren! Christian friends; that figure of speech meaneth much: "*The Mountains of Prey!*" They fell upon my soul, they crushed me into the earth;

No pen can write, no pencil paint,
The deeps, the wall of my complaint;
Uplifted high, then hurled down,
Living (?) 'neath the Almighty's frown,

O, wretched man indeed!
But, on the wings of love he flew,
My mountains dark, away he threw,
My soul at once was freed.

Since then, my idols He has slain:
A life of faith—a life of pain;
Methinks could all the brethren see
What crosses He has laid on me:
How I deserved the lowest hell;
How His compassion on me fell;
How thro' the land for years so long,
He's been my strength, and been my song;
Could they these paths of mercy tread,
They'd oft'ner lift their drooping head,
Than now they're wou'nt to do.

But now our express is nearing London.
My heart, head, and hands will be full;
Please God to maintain me; therefore, to
these dear standard roses, I must, for a
little, say farewell. Hoping, with all the
differences between us, I am, though a des-
pised, yet, in our Lord Jesus, an accepted
one; and the companion of all who are in
tribulation; the fellow-helper of all who aim
to lift up the LORD JESUS, as the seeking
sinner's friend. C. W. B.

SURREY TABERNACLE.—A correspondent says: "We got on well at the Surrey Tabernacle with Mr. Forman, from March, Isle of Ely. He is a plain, but decided preacher; a man of pointed and happy illustration; and a man who preaches the Gospel and not himself. If you do but get men that the Lord has called to preach, you are sure to get a people to hear you at the Tabernacle. It would be singular to hear some of 'the deep thought' men preach from the text, 'We preach not *ourselves*.' They certainly would have to go on a very different line to what some of them do now. But the March pastor is 'a workman that needeth not to be ashamed,' for he did minister to us the word of truth, with savour, unction, life and power. We are not astonished that Mr. Forman has a very large congregation, and that he is very highly esteemed by his church. It is gratifying to learn that the cause is so prosperous, and the people so united."

EASTBOURNE.—Our minister, Mr. Baxter, has been unwell. We hope the London churches will not work him so hard as they have done lately. He has enough to do here. Mr. Samuel Jones, of London, and other good men have spoken to us in the Lord's name. Caveudish place chapel is a favoured spot for the truth of the Gospel. The first anniversary of our Relief Society, held in London, was a real success. Mr. T. Bradbury's address was plain and well in tune. We are doing good service by that auxiliary. Please to notice it is not sectarian. William Flack—one of your own—is with us. A VESSEL READER.

HOW DID WE COME BY OUR RELIGION? BY A SURREY TABERNACLE PREACHER IN NEW YORK.

MR. LEE sends us the "Herald" of May 12, in which we find the following notice:

"Mr. George Jones, of the Surrey Tabernacle, London, lectured yesterday evening, at the Brooklyn Institute, on the Parable of the Wise and Foolish Virgins. He said: You are doubtless aware, that this is a portion of the parable of the wise and foolish virgins. Heaven is likened unto ten virgins. It seems to me that, in all the teachings of God on earth there seems to me one thing—the great similarity between those who are Christians and those who are not. It often grieves me when, on taking up the "New York Herald" on Monday morning, to see among the sermons so much buffoonery, I call it—to think that men can so distort the Word of God, and bring their eloquence to help them, and that such men are called the pillars of the United States. We cannot always tell the difference between Christians and those who are not; but there will be a time come when we will be put to the test. I shall notice, first, the apparent similarity between them; second, the distinction. I select this parable of the virgins, because it is plainer. Ten virgins—they were separated afterward, but they started as ten; the second thing, they went forth with their lamps. I take the lamps to mean

THE PROFESSION OF CHRISTIANS.

Third thing, they went forth to meet the Bridegroom. No separation there, I take it; they went to meet God. Next thing, they slumbered and slept, while the Bridegroom tarried. We do the same; we don't always read the Word of God as we ought, and that is a slumbering state. Then the last thing in which they were alike—when he came there was an alarm. I take the alarm to mean death; we are always alarmed at death; all ten virgins were alarmed at that. So you find no difference, so far, in this parable. They all rose and trimmed their lamps. We find in all parables the same apparent likeness, a similarity for a time, but when the testing time comes down they fall; the testing time came to the virgins, and the five foolish ones said, 'Give us of your oil, for our lamps are gone out.' We now come to the second part—the discrimination. They had no oil. What was their oil? I take it to mean

THE GRACE OF GOD.

I don't mean that grace which makes you a child of God to-day and a child of the devil to-morrow. Do you know what it is to mourn for your sins? There is something vital in religion; there is a test. You must come to God mourning your sins. These five foolish virgins were destitute of that; they did not mourn over their sins; they just picked up a religion, but it would not stand the test. If you do not know what it is to mourn over your sins the oil of joy is not for you. Some say the Bible is full of invitations. I venture to say there is not an invitation in the Bible. I never found one. God does not

INVITE SINNERS.

An invitation means to come or not, as you like, but we don't have the power to resist. The next thing was that they had no vessels. I take those vessels to mean the promise of God. He says, 'Come unto me ye that labor and are heavy laden, and I will give you rest.' I never found an if—never found anything about conditional salvation. Suppose He had put in an if, where would we be? We should be lost. Third distinction—if they had no vessels and no oil, they were all in the dark. What does this light mean? It means God. Listen to the counsel the wise give, 'Go to them that sell and buy for yourselves.' Can we spare any of God's truths when we come to die? They wanted to separate the oil, but the wise virgins said, No, we want it ourselves. God's truths must not be separated. Our test is, How did we come by our religion? Will we stand it? Can we say, 'O God, Thou who knowest all things, know that I love Thee.'"

TRING. — We have had Mr. Sears at Akeman street; and Mr. Langford at West End anniversary. The Gospel has been well preached in this small town. The church at West End had a day of rejoicing the first Sunday in June. Our minister, Mr. A. Baker, baptized four believers, and received them into the church the same day. His ministry has been a blessing to many. From the school, one sister has been baptized, and her mother; and both are now in church fellowship with us. We are honoured and favoured of our God. We love our minister, and pray that through his word, many will be plucked out of the pit of sin and death.

ONE OF THE FLOCK.

SOUTHAMPTON. — Brother William Chappell, the pastor of the only Strict Baptist Church in this town, has been brought low by long affliction. His church in Ascupart street, requires the encouraging hand of good Christians. All who travel through Southampton, must not forget Ascupart street Chapel, St. Mary's.

LEWISHAM—NEW BAPTIST CHAPEL. You doubtless will be pleased to hear that the church worshipping at Belmont Lecture Hall, Lee, have resolved unanimously to erect a Particular Baptist Chapel in Lewisham, and have secured the ground for that purpose; over £300 has been promised by the friends; but as about £750 will be required, they solicit the assistance of all true lovers of the Gospel, to enable them to carry out their object; the neighbourhood has so much increased, that the population has trebled during the last fifteen years, and while the Established Church, Congregational, and Wesleyan, have erected their places of worship, no "Strict Baptist" cause of truth has existed in Lewisham. The ministers and deacons desire to record their thankfulness to Almighty God for his goodness and presence during the time they have worshipped together, and having seen the hand of the Lord in all that has been undertaken, such

and other unmistakable signs of the Lord's presence, assure them that the course they are now taking, is one that will be honoured by His sanction and approval. Donations will be thankfully received by any of the deacons, whose names and addresses are given below. We remain, Yours in the truth, CHARLES SPENCER, Myrtle Cottage, Lee road, Lee, S.E.; (Treasurer), GEORGE NORTHOVER, Erith Villa, Blessington road, Lee; H. W. HALL, Burnt Ash Hill, Lee. Cheques may be crossed London and County Bank. Donations promised: Mr. Northover, Lee, £100; Mrs. Northover, Lee, £100; Mr. C. Spencer, Lee, £50; Mr. H. W. Hall, Lee, £25; Mr. C. Box, Bexley, £10; Mrs. Robertson, Lee, £10; Miss Barleycorn, Lee, £5 10s.; Mr. Kendall, Bromley, £5.; besides smaller sums of 10s. 6d., and upwards.

DIDCOT.—Saturday morning. Dear and long afflicted Samuel Foster, as I am waiting in wet and windy weather this morning, for a train to take me to London, I will pencil a line to you, and it will tell you and others, why no answers to their letters have been received. Last week, I was in Essex; this week, I have been in West. On Monday last, left home for Yeovil; had little fellowship with brother Kellaway, the ancient bishop of East Coker, also, with pastor Varder, in whose Tabernacle I spoke on Monday night. Tuesday, trained away to Exeter. Sweeter Shepherds you will never find than the Exeter "*Shepherds*." Fathers, mothers, sons, and daughters, strive to make poor parsons happy. In their tent, I am at home, in their pulpit I had a treat, God will bless them as he has done. On Wednesday, between sea and land, rolled down to Plymouth. Our services there, Wednesday and Thursday, I have described in Railway pencillings for *Cheering Words*. Yesterday morning, at six o'clock, left Plymouth, in a Parliamentary "*Steamer-and-stop-em*." I had eleven hours of it in a G. W. cabin; reaching Oxford at five. Service last evening was holden in Mr. Scott's hall. We commenced at 7, finished at 9.15; but I had more work in hand than I could get through; the good deacon was disappointed. Brother B. V. Scott is loved by his flock; but Oxford is degenerated. Pray for and pardon

C. W. B.

SUNNINGDALE.—Our anniversary on Whit-Monday, was enough to encourage and assist us. Brother Hetherington and friends came from West End; brother Joy and friends from Horsell; brethren Gray, Crutcher, A. Miller, Robinson, and a host of truth-seekers cheering our hearts. Mr. Joy led the devotional part; C. W. Banks preached in afternoon, Robert Howard in the evening. We thought of those words, "Beautiful for situation, the joy of the whole earth, is Mount Zion." Praise ye the Lord. Sunningdale Baptist Chapel, near the Virginian water, is a sweet spot for friends to visit when they can leave the great Babylon for a few hours.

FARNBOROUGH, KENT.—Monday, June 2nd, 1879, I availed myself of the pleasure of a trip to Farnborough. Took the train at Clapham, and after passing through the pleasant rural scenery on the borders of Surrey and Kent, beautifully covered at this season of the year with all that is lovely in the kingdom of nature, I arrived at Beulah Baptist Chapel, which is situate in a pleasant part of the garden of England, the county of Kent, in which county the Lord hath many such gardens as our brother Ballard and his friends at Farnborough, who on this day held their twenty-seventh anniversary of the formation of the Church. In the afternoon, the pleasing ceremony of laying twelve memorial stones on the house in course of erection for the pastor, was opened by that friend to our people, Charles Spencer, Esq., of Lee. Brother Ballard engaged in prayer. Several ladies then proceeded to lay the stones, on each was laid sums of money. These proceedings were concluded by singing the doxology. At five o'clock, a large number sat down to tea, and at 6.30, a public meeting was held in the chapel, on which occasion that other good brother and friend, G. A. Northover, Esq., presided. J. Garrod engaged in prayer. The chairman stated the subject of the evening would be, "The Work of the Ministry." Mr. Fothergill first addressed the meeting on the Ministry of Reconciliation; Mr. C. Box followed with some remarks on the Ministry of the Word; Mr. Griffin on Men Enabled and put into the Ministry; Mr. A. Tisser on Attention must be given to the Ministry; Mr. Simmance on the Design of the Ministry; Mr. Ballard on the Aid of the Ministry. The chairman concluded with prayer. The receipts and promises of cash, amounted to £43 16s. 6d., a proof of the esteem in which our brother Ballard is held by his immediate and surrounding friends, which must be very encouraging. For many years he has laboured for the bread which perisheth, and in addition thereto he has for nearly twenty years laboured among the people of his care, ministering unto them the word of life, having in the earlier period of his association with them to walk eleven miles on Sabbath morning, preach three times, and return in like manner in the evening. We hope however that he may soon be relieved of his arduous weekly toil, and be enabled to give himself to the ministry of the word, and the pastoral care of his people; and that his last days may be crowned with God's special blessing. I will conclude by saying that in the history of our brother two portions of the Word of God have been exemplified: "They who honor Me I will honour," and "Whoso waiteth upon his Master shall be honoured." That our brother loves the Lord, his people, and his work, believes

ONE WHO WAS THERE.

BLACKHEATH.—Dacre Park Chapel. The twenty-first anniversary of this pretty suburban chapel, was held on Whit-Sunday and Monday. On Lord's-day, the sermons were preached by Mr. Brittain, the pastor;

and on the Monday afternoon, a sermon was preached by Mr. Anderson, of Deptford; after which, between 200 and 300 friends sat down to a comfortable tea, provided in the chapel, and subsequently they adjourned to the chapel garden, enjoying the fresh air until the evening service commenced at 6.30, when our brethren Anderson, of Deptford, Wilkins, of Soho, Rowe, of Camberwell, and Lynn, of Woolwich, spoke upon the following subject: "The Church of Christ, its duties and responsibilities; and are our churches faithful to their trust?" The importance of the subject elicited various opinions from the different speakers, who were listened to with marked attention by the audience, until shortly after nine o'clock, when the meeting was brought to a close. The chapel house, and school have been thoroughly renovated and cleaned, at an expense of about £30, the greater part of which was cheerfully given by the friends who assembled, amongst whom were many members and friends of neighbouring churches, to whom the pastor and deacons tender their sincere thanks for the help thus afforded them. The weather was delightful and all the visitors who came from London, appeared to enjoy their afternoon holiday on Whit-Monday, spent in this charming suburb of the great metropolis.

CHATHAM.—The ninth anniversary of Jireh Baptist Chapel, Ordnance place, took place on Good Friday, April 11. The pastor, C. Christmas, preached the Gospel from the words, "Faith which worketh by love." It was precious, through the instrumentality of the preacher, by the power of the Holy Ghost, so that during the meeting in the evening persons of old standing in the truth (having been previously prejudiced against the preacher) took opportunity to declare how the Gospel they had heard in the morning, had removed all prejudice from their minds. In the afternoon, brother Warren preached to a goodly company. The dew fell copiously; the sun broke through; the spiritual sky seemed cloudless; and the children of the kingdom sat in the visible embraces of their Beloved. At the request of our pastor, brother Crown took the chair in the evening. Encouraging time we had in singing the praises of our God, and setting forth the majesty of his kingdom—his faithfulness in supporting and strengthening the weak, and confounding the powers of darkness. So did we get united in public fellowship; the chairman and his pastor were sorry to close the meeting, such was the union that reigned. All seemed to join in the closing anthem.

BILLINGBOROUGH.—Our Bridge Baptist Chapel anniversary was holden on June 11. S. Haines was preacher for the occasion. Our pastor, W. Wilson has been with us several years; he stands honourably in the confidence of his friends, steadily and industriously moving on in the Gospel. In Billingborough, Threkingham, and other places, he boldly declares the good news.

ROCHDALE.—With grief many have heard that the late Mr. John Kershaw's church has been divided. The following shows the cause and present state of the separating branch. Our Christian brother, Mr. Eli Brierley, says: "My standing was with Mr. Kershaw at Hope Chapel for nineteen years as superintendent of the Sabbath school. In 1834, I was chosen by the church as one of the trustees; since Mr. Kershaw's death I have been called to the office of deacon. The unscriptural proceedings resorted to since the death of our pastor led to the separation. We have a Sabbath school in connection with our church: 160 scholars, 15 teachers; and I now stand one of the deacons of the Baptist church worshipping at the public hall, Roebdale. [For the peace of our churches it is absolutely necessary that all Diaconical Tyranny be exposed as a warning to men who unhappily fill that office without Christ's spirit to guide and preserve them. "A Brief Account" of the Rochdale division we have for faithful investigation.—ED.]

RUSHDEN.—Lord's-day, May 25, in the morning, we baptized five believers in Jesus Christ, who gave a clear statement of their call by grace; four females and one male; two are seals to my ministry, the others had the good seed of the kingdom sown in their hearts, one by the late dear pastor, Mr. C. Drawbridge; the Lord brought them to hear for themselves; he did bless the same to their souls and brought them into his marvellous light, and constrained them to follow in the footsteps of the flock. In the afternoon, there was eight received into church-fellowship at the Lord's table, when a portion of Scripture and a few suitable remarks given to each of them. Thus our God is working in our midst; there are nineteen more in membership than there were six months ago. Our prayer is that God may still bless us with the increase of God, and then to him be all the praise. Amen.

W. H. LEE.

BOROUGH.—We commemorated the third anniversary of brother Thomas Stringer's Friday evening lectures in Trinity Chapel, Borough, on April 18th, 1873. We rejoice to find brother Stringer still perseveres on Friday evenings. On this occasion referred to, Charles Spencer presided; addresses by T. Stringer, on Christ's Name, "Wonderful;" C. W. Banks, on His Name, "Counsellor;" R. A. Lawrence, "the Mighty God;" which expresses one character, was largely illustrated and confirmed. G. Baldwin, on "the Everlasting Father;" this deep expression was opened as meaning Christ was and is the author of all eternal things; of love, life, joy, and glory, all flows from our Everlasting Redeemer. Flavius Josephus Hudson gave a closing word, on "the Prince of Peace;" good words were given and well received. Mr. William Stringer moved, and Thos. Stringer seconded vote of thanks to Mr. Spencer for his kind presidency, which was acknowledged in a cheerful spirit.

HAYES, MIDDLESEX.—First anniversary of Mr. R. C. Barden's pastorate was held May 28, 1873. Friends met at early morn for prayer, a solemn assembly. Sermons by J. S. Anderson and R. E. Sears, were heard with pleasure by good congregations. Large parties took dinner and tea, in the new schoolrooms; everything was comfortable and good, with kind attention. Venerable Samuel Ponsford presided over evening meeting. C. W. Banks prayed for God's blessing; Mr. John Wild presented the pastor in the name of the church and friends, with a purse containing £12 10s. We never saw anything done more quietly, and with so much geniality and sincere grateful affection. The church in Hayes Tabernacle presents a pattern for sterling Christian conduct, and persevering practical godliness, worthy of imitation. R. C. Bardens acknowledged the present as well as he could; his looks said more than his lips. Addresses by the brethren Griffin, Langford, Willis, R. E. Sears, C. W. Banks, and R. C. Bardens, were given, and the chairman closed with praise and prayer.

SHADWELL.—**REHOBOTH CHAPEL.** This place has been taken by the East London Railway Company, whose line passes through it, and we are glad to hear that through the exertions of our brother, Mr. James Mote, of Walbrook, the sum of 3,000 guineas has been got for the place, and £350 as compensation to our brother Thomas Steed, the pastor, thus establishing the right of a Dissenting Minister to compensation when his chapel is taken, the same as a minister of the Church of England, whose right was previously thought to be much higher than that of his Dissenting brother, whom many considered a mere tenant at will. We wish our brother long life and health to enjoy his compensation, and shall be glad to hear of others of his brethren being so liberally dealt with. A new chapel will now have to be erected; and we hope our friends may be able to secure a respectable site, which is necessary to ensure the success (under God's blessing) of a good ministry in London.

PIMLICO.—**CARMEL CHAPEL,** Westbourne street. Mr. Bennett has given notice to this church of his resignation as pastor, and states that his pastorate closes the last Sunday in June. The sympathy and prayers of all who love Zion are asked that the Lord would unite the church and congregation in love to each other and to Himself, and send them a pastor, who shall, as Paul, not shun to declare the whole counsel of God. May He send such a one as is described in Acts xx. 26—35. There are living souls here, who would gladly receive, stand by, and support such, as they have done since the place was opened, and then there would be a prosperous cause again. Prayer is also asked that the Spirit of the Lord may rest upon the deacons, so that they may be like those who came of old to help David (1 Chron. xii. 32, 33), men who had understanding of the times, to know what Israel ought to do.

DALSTON.—The church and congregation meeting for worship in Albion Hall, Dalston, under the ministry of Mr. Edwin Langford, held anniversary services May 25 and 27, 1873. Some excellent sermons were given. On Tuesday, the hall appeared quite full with friends taking tea. At the evening gathering, the pastor, Mr. Langford, presided, and from his opening address it appeared himself and friends having for some time been desirous of securing a more suitable place for worship, resolved, at a meeting held 26th of March, 1873, to erect a chapel at the corner of Enfield road, Kingsland road. Many supporters of the cause have liberally responded towards this object—but after all, some £350 will be required to make the Chapel free from debt, hence the anxiety of the Committee appointed to appeal to others for aid to meet the liability. The Committee depend upon the blessing of God crowning their efforts with success. The Committee consist of Edwin Langford, pastor, Manor road, Poplar; Edward Smith, 156, Cambridge road, Hackney, deacon; Charles Foster, Holly street, Kingsland road, deacon; William Wright, 4, Albert road, Dalston, deacon, who is treasurer, and would be happy to receive any donation, however small. Mr. J. S. Anderson encouraged his brother Langford, in an address on “*Progression*,” which was ably illustrated and applied. Mr. Dearsley, as a business man, and as one who desired to see our churches and pastors well sustained, gave the meeting a quiet, useful speech. Mr. Meeres, the worthy and long-honoured pastor of the Dockhead Baptist Church, discoursed with sweet Christian feelings on the words, “*HE JUSTLY CLAIMS a song from thee.*” C. W. Banks believed Mr. Langford was one the Lord would prosper. He hoped they would be enabled to realize the faith of the ancient, who said, “*The God of Heaven, He will prosper us, therefore, we will arise and build.*” The brethren, Geo. Webb, S. Willis, A. J. Marguerum, and others, threw in their hearts and hands to help on this good work which our brother Langford has in hand.

BOROUGH.—Trinity anniversary was June 8 and 10. The Gospel was first preached in sermons by W. K. Squirrell, C. Cornwell, and T. Stringer; after tea, the Gospel was dissected and divided into different branches, by brethren Lawrence, Stringer, Bennett, Kevan, C. W. Banks, Warren, Squirrell, Hudson, &c. Brother Benford has been in the furnace; many years has he sighed for a glorious deliverance; and soon it will come. W. Beach, Esq., presided over the meeting in a loving and gospel spirit.

GLEMSFORD-ON-THE-HILL.—Clouds of sorrow, losses and grief have fallen upon one of the most united bands of worshiping people. But, the winter is past, the spring cheers with hope; our pastor, Master Kemp, is a truly Godly man; the Lord is on his side.

BILLESDON, LEICESTERSHIRE.—**STRICT BAPTIST CHAPEL.** The anniversary services of the church worshipping at the above chapel was celebrated on Whit-Monday, June 2, when two sermons were preached by Mr. James Hedges, pastor of St. Peter's lane, Leicester, and Mr. J. K. Popham, of the Strict Baptist chapel, Great Wigston. Conveyance had been engaged to run from Leicester at twelve o'clock, to convey the friends and lovers of truth willing to aid the little cause. The Lord gave a very fine day, and two very good gospel sermons were preached by the dear brethren, Mr. Hedges and Mr. Popham; it is to be hoped that the Lord would bless his word to the ingathering of sinners into Christ's fold. The collections realised the sum of £6 17s. 2d. After the payment of all expenses, the deacons of the little church presented the sum of £7, as an expression of good feeling to Mr. March, of Leicester, who has supplied their pulpit for the last three years, and still continues amongst us. We also desire to thank the Lord for disposing the hearts of kind friends to help the church in its time of need, as the members are a very poor people in the earth, though enabled to trust in the name of the Lord. W. Fox, C. Fox, Deacons.

SURREY TABERNACLE.—At our “*ordinance*” service, June 1, Mr. Sinkinson delivered a long address on his natural and spiritual life—his ministry among the Methodists, and other themes of a varied character. It is perfectly astonishing how many of these good men do esteem our late poor pastor—*now he is removed from us!* Some few begin to think our future minister is rising up out of our midst. We can only say, “*The will of the Lord be done.*”

WINSLOW.—In our old fashioned town is still standing Benjamin Keach's ancient Baptist Chapel; which has existed more than 200 years. A little while since, a New Baptist Tabernacle was erected, of which I know but little. In the almost lost sight of chapel, that holy young man, William Yewlet, was baptized; and here he poured out many fervent prayers to God. Here he began to speak; here he grew in grace; and finished his short, sweet, and savoury career at Eaton Bray, in the early part of this year; came home ill, and soon fell asleep in the Lord; only 33 years old: how quickly the Lord doth ripen some for glory. We feel to wish they could stay with us, but, ere Satan can very much shake them, they are caught up, while many dry and nearly withered trees stand here, almost useless, a burden to themselves and to others amongst them. How mysterious!

BEDMOND.—Brethren J. Collins and W. Bradshaw write us, their anniversary was a good time. The majority of the members are united, peaceful, and proving that house of God to be as the gate of heaven. Praise the Lord for it. May those who are distressed be healed and comforted.

TRING.—Akeman street. Mr. R. E. Sears gave an address to our Sunday School, on Whit-Monday, in the presence of about 800 people. His subject was "SALVATION." He divided it into nine parts; taking each letter in the word. The chapel was crowded with young people, a delightful sight. When the children stood to sing some of their grand old pieces, it reminded me of the time when the whole host of the redeemed shall stand before the throne to sing the song of Moses and the Lamb. Mr. Sears is much respected in Tring. A FRIEND.

MANCHESTER.—Brother Frederick Green has had dreadful accident. We hope all his old friends the land over, will condole with him. His address is 17, Runcorn street, Hulme, Manchester.

SPALDING.—Anniversary services in Love lane, on Sunday and Monday, June 8 and 9. Three sermons by C. W. Banks. Bazaar opened on Monday at 12. After public tea, John Vincent, Esq., the pastor, presided. We have a long account, but obliged to defer it for the present. Mr. Vincent has recently baptized: the chapel is well filled. Good days have returned to our Ebenezer.

LINCOLN.—The friends have left Town Hall, they now meet in Newland street, West. Why not build a Strict Baptist Chapel in that city? The churches have plenty of means.

LEICESTER.—is considered to be a wonderful Baptist community, as well as a most extensive stocking market. Father Mursell has been here nearly 50 years. Dr. Haycroft is gone! Robert Hall's old chapel is to be restored. That excellent scholar H. E. Von Sturmer is come here from Worcester. Mr. Gray Hazelrigg's new chapel called Zion has been opened; rich funds are pouring in: wealthy men always find friends, but the poor must remain poor. This new Zion Chapel is in Erskine street. The pulpit in Alfred street is favoured with some good men; among them our brother Crampin, of Aston Clinton, has been kindly received. We hope the Editor of the VESSEL will once more come and review us Leicester Baptists. We cannot tell where we are. W. K.

HOXTON.—Our pastor, W. Osmond, recently baptized two believers at Bethel Chapel, Newton street, St. John's road. Hoxton has for many generations had a good number of the Lord's spiritual worshippers; and we hope, under Mr. Osmond's ministry, they will be built up and increased.

CLERKENWELL.—Our Mount Zion has been raised up higher. Mr. John Hazelton, our beloved pastor, re-opened on Sunday, June 1. Everything here appears to prosper. Our pastor is like the tree in the first Psalm; and his people are like olive branches round his ministerial table. It will be a mercy indeed if we all prove to be plants of the Father's right hand planting.

NOTES.—The chapel in Victoria street, Shadwell (where Mr. Samuel Milner preached for several years, where Mr. Thomas Steed is now the pastor) has been taken by the iron line company. We hope brother Steed, and his people, will now arise, and build a new and noble tabernacle—worthy of the Gospel so well proclaimed by that fast improving son of the emerald isle.—The "Evangelizing Curates" have not been forgotten. We have, for a few years, known a devout, honest-hearted, truth-realizing young man, of a meek spirit—not flaming gifts; but safe, truthful, and devoted. To any weak church, who could give him time to grow, he might be a help and a blessing.—Mayford Sunday School annual gathering was on June 2. Mr. E. P. Brown conducted the services.—Mr. Tryon, of James Deeping, is not enjoying so good health as his friends desire; but he is preaching and baptizing true believers.

THE LATE JOHN STEVENS.—We have been favoured with a kind note from "the only surviving brother of the late John Stevens," who enquires for Mr. Huxham. We feel grateful for the closing sentence of our friend. He says: "The Lord's blessing attend your labours: He delighteth in mercy, or He never would have borne with one so utterly unworthy for seventy-five years, as the writer. I am the only surviving brother of the late John Stevens, of Meard's court, Soho. Yours affectionately in ours eternally, DAVID STEVENS, Woodville, Norbiton, Surrey. [How sweet to realize the same spirit as this brother, although comparatively young.—ED.]

NEWS FROM THE NORTH, shews how decidedly Mr. Cracknell fought for the Open Communion party. We are grieved to lose good young men; but we know there is more butter with the bread on the open side. We hope to live and die holding fast to what we know to be truth. Open ministers and churches flourish away, but we will sit in the ashes with Mordecai, before we will bow down to Haman's lofty and liberal god.

BAPTIST MINISTERS, in all sections of our churches, have been continually passing away. Francis Clowes died, May 7, aged 68. G. Warne, at Sarratt, in April, aged 89. John Cookson, of Lincoln, aged 73. David Wassell, of Bath, has gone comfortably home: his new chapel is a beauty, but David has gone to a better.

DEATH of Mr. George Dyer. This extensive traveller and preacher, both in England and in Australia, died on Wednesday morning, May 21, 1873, in his sixty-sixth year, at his residence in Bermondsey. The last fortnight he suffered much, but in a calm state of mind, he said, "the sting of death is taken away, it has only the shadow!" [We believe a faithful account of Mr. George Dyer's Christian and ministerial life would be a remarkable one.]

MARRIAGE.—On June 5, at Lynton road Baptist chapel, by Mr. R. A. Lawrence, Thomas D. Knott, son of Mr. John Knott, to Hannah, eldest daughter of Mr. George Groves.

“Appeal to the People of England.”

“If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hands.”

WATCHMEN OF ENGLAND! The above are God’s own words! To pervert them or neglect them will be at your peril.

For many long years, we have from the press, from the platform, from the pulpit—sounded the alarm, and declared “the sword was coming.”

We have, with grief intense, perceived there was a retiring on the part of the Holy Spirit from the Churches, from the Ministers, from the prayer meetings; yea, from the saints and servants of God; and from all who attend the means of grace. Our cry, our warnings, our appeals, our efforts have been—by many—sneered at. The hard-headed, and the harder-hearted creedsmen and philosophical gossellers have hurled contempt at us until they are themselves under contempt: where they will be presently, is not for us to declare.

While the Holy Spirit has been withdrawing that unction and power with which He once solemnized our assemblies—the hand of God has been continuously taking from us our fathers, and our most devoted brethren. In every section of the Church this calamity has been seriously realized; and the outer-court worshippers have been tempted to go over to the fashionable circles of sensational religionists, where the attractions please the flesh—where enchanting forms take the place of energy and power divine: hence, the wise and foolish virgins altogether go off into a sound sleep, while the enemy cometh in like a flood.

One of our weekly journals has at length spoken out. A nobleman in the House of Commons appealed to the Government for some measures to be adopted for the preservation of the Reformation principles in England. The Bishops also have been sought unto for the same end. But, both the Ecclesiastical and the Parliamentary authorities carelessly tell the appellants to hold their tongues. Thus, while our old English ship is all but breaking on the rocks and quicksands, our pilots and our leaders bid us sleep on and be quiet. Let the storm come! Let it sink us in dismay. We are not even to ask for any remedy. England’s liberty is imperilled; but those who are placed over her interests, and are luxuriously paid to protect her, are taking sides with the adversary. Surely, the Lord has righteously given the nation up to a fatal slumber. What will arise to awake her from her dreadful dreams, we must not define: but we unite with our contemporary in its counsel: “Let there be a series of No Church-State-Popery meetings in every town, nay in every village in England. Let all who are at heart Protestant, meet, and resolve, and protest in all quarters.” Amen! Amen! We re-echo the appeal. Ministers, Deacons,

Christians of every name, Awake, arise, unite, speak out; be faithful even unto the death. Be you clear of the blood of this increasingly godless nation, or your bitter cup may be more dreadful than even that of our fathers who bought for us our long-neglected mercies, privileges, and liberty. We have in many parts of England delivered lectures on the treachery of the Romanizing Ritualists, and the ultimate triumphs of the true grace of God; and so long as life, health, and strength are continued we are increasingly determined to lift up our voice wherever a door is opened, for the exposure of every delusive error, and for the defence of the Gospel, which for over forty years has been the watch-word of

THE EDITOR OF THE EARTHEN VESSEL.

THE BEST OF ALL BLESSINGS:

THE LOVE OF GOD: THE PERSON OF THE SON OF GOD: THE
SAINT'S MEETNESS FOR THE GLORY OF GOD.

“ CHRIST is the Friend of sinners,
Be that forgotten never;
A wounded soul, and not a whole,
Becomes a true believer.”

AT a time like the present, when our Churches are so shaken; when such a lack of spiritual discernment is manifest; when party spirits are working so much disunion; when the fashion of the Gospel passes for something more than it is, until its emptiness is discovered; when the prophetic testimony of Paul is visibly manifested; when “the last days,” and “the perilous times” are come; when, in many places you see “men are lovers of themselves, covetous, boasters, proud, blasphemers, *false*-accusers, fierce, heady, high-minded,” and a thousand other unhappy spirits prevail; when these things are so, it is a mercy indeed to have the witness within, that the LORD GOD is to us, a sun and a shield; that He has given GRACE, that He will give GLORY, and that no GOOD thing shall ever be withheld from them that walk uprightly—which, I understand to mean “living a life of faith upon the Son of God”—living to glorify the CHRIST of God—living to serve the Church of God—living in the realized experience of the Truth of God—living in anticipation of being found in the Righteousness and Kingdom of God—having “an entrance ministered unto us, abundantly, into the everlasting Kingdom of our Lord and Saviour JESUS CHRIST.”

During the last thirty years, especially during the last four God permitted me to make in the north, were all these mercies bestowed upon me from day to day.

Four services in Rochdale Public Hall had been passed through, another in Royton, another in Charlesworth, in Derbyshire, and one in Pemberton. On each occasion, a special message had been given to me: and I must believe the good SPIRIT of GOD did help and bless. These services having all come to an end, I was resting for a moment

in Atherton House, the residence of good friend R. H. Widdows, at Orrell, near Wigan; and as I was conversing with him and William Kershaw, a Baptist minister residing in Warrington, the sentence "GOD IS LOVE" came up in my soul; and, for a moment, we talked of that immense sea of divinity. When I was alone in my bed-room for the night, the thought that I was expected to preach three times on the next Sunday, in Jireh Chapel, Heywood, came rolling over my soul; and a most unusual feeling pervaded my mind, which resulted in the settled persuasion that I was to go into Heywood pulpit three times as already arranged; and that in the morning I should deliver a discourse upon "the Love of God which is in Christ Jesus;" that in the afternoon I should preach upon "the Person of the Son of God;" and, in the evening on "the Meetness of the Saints for Eternal Glory."

From Orrell I went to Wigan, from Wigan to Manchester, from Manchester to Rochdale again, and, on the Sunday morning, John Ashworth, Esq., and his devoted godly lady, took me in their carriage to Heywood; and the thoughts I have mentioned, never left me; texts of Scripture in abundance flowed into my mind: I sank in my soul under the weight of such ponderous themes: I knew I could little more than name them. I had scarcely any sleep on the Saturday night. I felt ill, but through the whole was carried: and over the services of that day, my soul doth ponder with singular thoughts more abundant than can be expressed. In the morning the text was "Who shall separate us from the Love of Christ?" The afternoon was Heb. i. 4, "Being made so much better than the angels, as He hath by inheritance, obtained a more excellent Name than they."

Paul's development of the Person and Work of our Lord and Saviour JESUS CHRIST, in those seven grand lines which preceded my text, appeared to be so overwhelming in light and power, that it was impossible for me, with clearness and calmness, to lay them before the people as I desired. Never, surely, was there such a contrast before as existed that afternoon, between the *largeness* of the subject, and the *littleness* of the speaker. Let me ask my reader silently to meditate upon the seven lines whereby Paul draws forth the different features of the Redeemer's Mediatorial character.

First. For four thousand years was God sending forth the heralds of His beloved Son's advent into the world; but, in these last days He hath spoken unto us by His Son: and in the ministry, there was every kind of speech and of speaking, as may some day be shown.

Secondly. "Whom He hath appointed HEIR OF ALL THINGS:" hence, true believers are rich in Heavenly and Holy possessions: they being "heirs of God, and joint-heirs with JESUS CHRIST."

Thirdly. "By whom also, He made the worlds!" Omnipotence is His! Creating and Preserving power unto our Jesus do belong. Oh, put that expression into the scales of your thoughts! Weigh every word in your mind! See how wonderful their fullness: "by whom, also, He made the worlds!" How many, I cannot tell.

Fourthly. "Who being the brightness of His (Father's) glory, and the express image of His Person!"

Fifthly. "And upholding all things by the Word of His Power."

Sixthly. "When He had by Himself purged our sins;"

Seventhly. "Sat down on the right hand of the Majesty on high." "Being so much better than the angels, as He hath by inheritance obtained a more excellent Name than they."

Shall men be guilty of preaching out the corruptions of the flesh, the fictions of the world, and the weak effusions of their own puny minds, when in Christ, in the Gospel, in the unfoldings of the HOLY GHOST, such boundless, fathomless stores of wisdom are laid up? Nay, God forbid.

In the evening the Meetness of the Saints for Eternal Glory had but a brief reference. The next day, during twelve hours' travelling from Rochdale to London, and from London to Southend, much thought upon Col. i. 12, led to a little fuller entrance into the words, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Our friend, Mr. Geo. Reynolds being (unknown to me) in the Southend Chapel on the Monday evening, and having taken notes, I have promised him to use them. Therefore, as in the Love of God, in the Person of Christ, and as in the Meetness of the Saints, such blessings are found, I desire to speak of some, in the appointed time.

Gratefully remaining the Church's willing servant, C. W. B.

56, Queen's Road, Notting Hill.

July 4, 1873.

THE POSITION AND PROSPECTS OF THE CHRISTIAN.

"Washed,"—1 Corinthians vi. 11.

WHAT God does is thorough and complete. In creation, He has neither added to, nor taken from His handy work. Whether as a necessity for life, or as beauty for the senses, creation abounds with all good.

In God's dealings with man the same principle is carried out: when He destroyed man by water and cities by fire it was a total destruction. And if we trace the doings of the Almighty as seen in Scripture, or as borne out by experience, we shall be convinced beyond doubt that He does not stay His hand until His purposes are fulfilled.

If this be the general doings of our God, surely His Redemptive work must be entire and complete. If nature supplies all for the need of the natural man, grace will most certainly supply all for the need of the spiritual man. We are assured that the ultimate as well as the present testimony of God's children will be, that "not one good thing hath failed of all the Lord our God hath spoken."

There is in our Three-One Jehovah, wisdom, righteousness, sanctification, and redemption. Paul, speaking of the privileges and blessings belonging to the believer, says, "All things are yours, and ye are Christ's, and Christ is God's." Oh, believer, the store-houses of Joseph were never so full of goodly things for the needy, as are the stores of blessings treasured up in Christ Jesus for guilty sinners of to-day,—“Blessed are they who hunger and thirst after righteousness, for they shall be filled.” May the good Spirit give you, dear reader, life, light, and love, and so cause this meditation to be sweet unto your soul.

We will speak firstly upon The Need of Washing. Born in sin is the natural condition of the human race, it requires little or no proof to establish this truth of Holy Scripture, "Can a clean thing come out of an unclean?" "All have sinned," and all do sin; human nature is full of sin from the crown of the head to the soul of the foot; in God's sight unregenerate man is full of wounds and putrifying sores, there is no soundness in him, and these sins lead men (unless God in His mercy interpose) down to death, misery, and woe. Man as a sinner is living far from God. He hath reared a lofty wall of separation between his soul and his Maker. What saith the Scriptures? "Your iniquities have separated between you and your God;" and so great and numerous are those sins, that they have hidden the very face of God from man, "your sins have hid (or made to hide) His face from you." Monstrous truth, that man should be so evil; and this is not all, for sin seeks to dethrone the Almighty, the blessed Benefactor of the universe. Sins are like shafts from the hands of the Devil, levelled at the very heart of God, "Who is the Lord that I should obey?" is the spirit, tone, and temper of the unregenerate. The time will come when the face of the Almighty will consume as fire, and his very breath as a stream of brimstone. Happy, thrice happy, are all those who are sheltered in the cleft of the Rock, Christ Jesus. Thus much will teach us as the truth that every unregenerate man is an unclean and rebellious sinner against his Maker, and as such the wrath of God abideth on Him, and hence the need of washing.

II. Can Man be washed? Is it possible for harmony to be produced out of discord; order out of confusion; a rebel made into a living subject? Can God and man be reconciled? The Word says so. "All things are of God, who hath reconciled us to Himself by Jesus Christ." Here is hope for the guilty. The blood of Jesus has a two-fold action: it satisfies Divine Justice, and it brings man willingly into oneness with God. We are sure this is so, because Jehovah planned and effected the way by which this union should be brought about, for "God was in Christ reconciling the world unto Himself;" and the saved of the Lord are standing proofs that Christ's offering does bring about this reconciliation.

III. When does this Washing take place? or, When is this Reconciliation Effected? When man believes in God from the heart, then is he a "new creature in Christ Jesus." "Faith cometh by hearing, and hearing by the Word of the Lord." The Truth of God is declared; the Spirit applies the Word to the heart and conscience; and when it is so, then doth the sinner truly say, "I am vile." The rivers of Abna and Pharpar will not do for him now, forms and ceremonies will not avail, there is but one river that will wash him clean enough for the Almighty to say, "Thou art all fair, my love, there is no spot in thee," and that is the river of Christ's blood. He is glad to come, being led by the Spirit of all grace. Sing as he goes,

"Just as I am without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to thee,
O, Lamb of God, I come!"

And, looking by faith into the face of Jesus, he says:—

"Wash me, Saviour, or I die"

And will He not do it? To be sure, He will. He never sent a poor empty penitent away yet without a blessing; "I will, be thou clean," is the Master's welcome word. He sends the rich empty away: those who say, "Lord, I thank thee I am not as other men are, or even as this publican." I fancy Satan was delighted with that prayer: he did not tremble at that prayer: the Master would say to that offerer, Quite true, thou whited sepulchre; thou art so full of thine own goodness, which is indeed as filthy rags, there is no room for my gifts, which are enduring riches. But this publican is poor and empty, honest and humble; I am the poor man's Friend, and he shall now have the comforts of pardon, and the consolation of peace. Blessed Master, Thou hast never said to "the seeking seed of Jacob, seek ye my face in vain." Jesus Christ never allows the sick, the halt, the lame, and the blind, to stand long at Mercy's door. The good Physician is always at home and ever ready; yea, He cometh out to meet them, and bindeth up, then and there, the broken in heart. Beloved reader, hast thou been washed? or, dost thou now say, "I am clean, and have no need of Jesus' blood?" Let me tell thee, as one who must meet thee at the bar of God, that if the blood of Christ be not upon the door-posts of thine heart, in this life, it would have been better for thee if thou hadst never been born. May the good Spirit now open your eyes to see, and your heart to receive the good things of God's grace.

III. What are the Blessings Naturally Following this Washing? Upon this I am lost. If I had the tongue and the intelligence of an angel, and eternity to expatiate upon the blessings, I should not exhaust them: they are infinite. But we may just mention the names of them:—pardon, peace, restoration, adoption, sonship, heirship: in a word, all that God has and is, belongeth to the Christian by virtue of his oneness with Christ. Oh, Christian, bless the Lord, now and for ever more, for such a position, for such prospects, and for such unending pleasures:—

" Your harps, ye trembling saints,
Down from the willows take,
Loud to the praise of love Divine
Bid every string awake."

IV. Washed is an Act Finished and Past. I want to impress this fully upon you. Some believers live and act as though they were not sure of reaching home: yet to ask them if they love the Lord would be a dart in a tender place. To question their interest in the electing love of God would be to question their natural life. Their pathway is that of doubt and fear. They will tell you they don't feel as they should like. Oh, beloved, we are not saved by feelings; to feel and do is to be lost, but to trust and to love is to be saved. The eighth of Romans begins with no condemnation, it concludes with no separation. If God has promised not to cast off, who can? When the believer comes to die, Christ will come and escort him through the valley of the shadow of death, up away over the hills of this material world, through the gates, into the celestial city to go no more out for ever. Happy is that man or woman who has been washed; for then shall they be robed, and feast with their Lord in that city which hath foundations, whose Builder and Maker is God.

Islington.

W. CHAMBERS.

HEAVEN ON EARTH INDEED.

A BRIEF ACCOUNT OF THE END, AND HAPPY DEPARTURE OF A BELOVED FRIEND
AND SISTER IN THE LORD,

MRS. EMMA WITCHER,

Who departed this life April 29, 1873, aged 31 Years.

ABOUT nine years ago she was left a widow with one little girl. I first became acquainted with her while she was staying at her sister's house in Camden road, Holloway,—the latter being one with whom I have the happy privilege of standing in Church fellowship, and at whose house the dear departed one left this world for a better.

During the summer months she worshipped with us, but was never able to get out during the winter. It was feared by those around her that she was consumptive, her cough seldom permitting her to have a night's rest; but she was so patient and uncomplaining, that it was difficult to find out how ill she felt. During the past winter I had many opportunities of visiting her, and conversing, when by her countenance you could see she liked to hear of the best things. We never could get any satisfaction from her own lips, that she was a partaker of Divine grace, though in our own spirits, we believed her to be an earnest seeker,—one who loved the name of the Lord, and thought upon Him.

As the spring advanced, she seemed to look forward with much pleasure to be found in the courts of the Lord's house; but it was too evident to those around that her days were numbered. Her beloved friends and relatives around her became exceedingly anxious respecting her soul. Just at this time I had not been for two or three weeks, and when I called, was struck with the great alteration in her. I saw she was wasting away with langour and disease, and was led to speak very faithfully to her. She then told me she feared to say anything that was not genuine; with many other remarks, which only confirmed me in my previous feelings that she was a vessel of mercy.

On the Tuesday before her death, our beloved Pastor, (Mr. George Webb, of Camden Town), called to see her; and after conversing with her, asked her what he should pray for? Evidently her heart was too full to speak. He then said,

"I think I know what you want most, it is to feel a blessed assurance of your interest in Christ—to be enabled to say, 'My sins are all forgiven.'"

She said,

"That's it."

And we bless the Lord that he was made the honoured instrument in bringing her soul into happy liberty, so that she did rejoice afterwards as one who was

"Dearly bought, highly esteemed,
Redeemed, with precious blood, redeemed."

On my visiting her, the next day, and asking her if she could say feelingly, I love the Lord, she said,

"I hope so."

As she was then suffering greatly, I moved to go; she said,

“Don’t go, talk,” pointing to her dear sister, “I love to hear you speak of Jesus.”

On the following morning she expressed to her dear sister her most earnest desires to know the Lord; and she was led to speak to her of Esther—how she went with her last resolve, “If I perish, I perish,” but how graciously the king held out the sceptre of love to her. In like manner would the Lord Jesus listen to her petition, and make her to rejoice in Him. Her sister also spoke of the gracious answer of our Saviour to the thief on the cross, and read that hymn,

“Come, ye sinners, poor and wretched,” &c.

And after having a little more conversation with her, she said she felt greatly encouraged.

In the afternoon I again called to see her, and said,

“Well, my dear, I have been thinking of those last words of yours, ‘I hope,’ and I can tell you that it must be the Spirit’s work within, even to hope in His mercy,” repeating those sweet lines,

“The Spirit wrought my faith and hope,” &c.,

“but where, my dear, is your hope fixed?” She said,

“On Jesus,” and then repeated that hymn,

“My hope is built on nothing less
Than Jesu’s blood and righteousness;
I dare not trust the sweetest frame,
But only lean on His dear Name;
On Christ the solid Rock I stand,
All other ground is sinking sand.”

This was indeed a happiness. During the evening she had a nice conversation with her dear sister; but about Friday, April 25th, at midnight, she said she thought she was going home, and asked her dear niece, her sister’s eldest daughter, to read 2 Cor. v.; that was one of her favourite chapters. She seemed to eat every word of it. Then she wished for the fourteenth and seventeenth chapters of John to be read; her soul seemed in rapture.

“What a beautiful night we are having,” she said, repeating,

“Jesus, Thy blood and righteousness,” &c.

Also,

“Jesus, lover of my soul, &c.”

“Rock of Ages, cleft for me,” &c.

And

“When I survey the wondrous cross,” &c.

All of which she had read to her.

“I am so happy,” she said; “I am not afraid to die! JESUS loves me, I am His and He is mine! How wonderful!”

Her dear relatives wept for joy on hearing her. She had on her stays, hoping to feel a little support, for she suffered so much from palpitation of the heart. She presently took them off, saying,

“I don’t want them, Christ is my support and stay.”

She then arranged all her temporal affairs, and wished her dear little girl to be called: this was Saturday, at about four a.m. When she saw her she kissed her most affectionately, and said,

“Don’t cry, my precious one, I am going to God. He loves me; I am so happy; I am only going a little before; I should like to take

you with me, darling ; but I hope you will come after me. Love to read your Bible, and be a good girl ; you would not wish me to stay here. I love to be for ever with Jesus."

But about six o'clock she said to her dear sister,
 "I think Satan is here ! Is it all true ? I hope I am not deceived ; I feel doubts."

Her sister told her that was Christian experience. Satan was an enemy to grace. Her dear niece then read the third of Zachariah, which again comforted her ; and, according to her request, our dear Pastor was again sent for. She told him how happy she had felt in the night. He read the 103rd Psalm, and was enabled to pray most sweetly : the petitions he put up she had been expressing in desire to her dear sister ; and she said after he was gone,

"How wonderful it was he should be led to pray for the very things most wanted."

A little while after she was again in doubt ; but her sister told her she must be a partaker of the sufferings as well as of the joys. Her beloved Lord Jesus was tempted when on earth for our sakes, but He would deliver her. When the enemy came in like a flood, the Spirit of the Lord would raise up the standard against him. And so she proved it. From that time Satan was never permitted to harass her. In conversation during the evening with her friends, she was talking of the great love of Christ to her so great a sinner, she said, pointing to herself,

"This is the casket ;" pointing upwards, "the Jewel is there."

Another time she felt hungry, and fancied she could eat, but when food was brought, was not able, she said,

"Never mind : I feast upon the Bread of Life," and then talked of the woman at the well of Samaria.

This was Saturday evening ; but we who were privileged to be with her on Sabbath afternoon, will never forget it : it was heaven begun below. She might well say it was the happiest time for thirty-one years she had ever known ; and though we thought every hour would be her last, her tongue never ceased speaking of the love of Christ manifested to her never-dying soul. Her tongue was loosed ; she was no longer "Dumb," as she expressed it ; she must tell us what the Lord had done for her, and how she had sought Him with tears and cries to reveal Himself to her, and make her meet to be a partaker of the inheritance of the saints in glory. To our beloved Pastor she said,

"Do not be discouraged ; go on, and preach the love of Christ ; exalt His precious name. How often have I envied you ; but now have I got beyond what you can feel of His love ; but you will when you are brought into like circumstances : but, oh, don't think I am boasting. It is not me, but Christ in me the hope of glory. I (pointing to herself) am black, sinful, weak, polluted ; but this clay tabernacle will soon be dissolved : I am going to live with my precious Jesus for ever. He has washed me with His own blood, revealed Himself to me ; I have seen Him, I have been in His arms. He has told me I am His, and He is mine. He is here ; and 'though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me ; Thy rod and Thy staff they comfort me.'"

At this time, we thought she was near her departure, but in the evening she again rallied, and appeared for a short time to lose the

presence of her beloved Lord (though not a sense of her interest in Him); once or twice we heard her say,

“Where’s my Christ,” and repeated those lines,

“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.”

And very soon after she said,

“He is come again, my precious loving Jesus, and he has told me He will never leave me nor forsake me, and I know He won’t.”

She spoke so faithfully to all around, not forgetting one—encouraging those whom she knew loved the Lord, and exhorting others to seek Him whom her own soul loved. To her own dear little girl she sweetly spoke, commending her especially to the Lord with strong faith. Once when persuaded to try and take a little rest, she said,

“What! be found sleeping when the Bridegroom cometh? No! I must be found watching and waiting.”

On Monday morning, to all appearance, she was rapidly sinking, but it was still all praise. Our dear Pastor came again to see her; and when parting he said,

“I hope the enemy will not be permitted to harrass you.”

She said, “I am sure he will not.”

Nor was he for one moment allowed to assail the dying saint. The doctor coming in, she said,

“I want you to tell me how long you think I shall be here?”

He remarked, “That is impossible: the Lord only knows; all our times are in His hands. Trust in the Lord.”

She looked up with such a heavenly smile, “I do trust Him, don’t I?” appealing to those around. “Sit down, doctor, I want to tell you what He has done for my soul.”

It was blessed indeed to hear her speak of His love, and how He had revealed Himself to her, and all amidst great suffering and intense weakness. Again and again she would say, “Love!

“‘Love so amazing, so Divine,
Demands my soul, my life, my all.’

“‘Oh, how I want to tell to all around,
What a dear Saviour I have found;
I’d point to His redeeming blood,
And say, Behold the way to God.’”

Monday, towards evening, to our great astonishment she again revived, and all through the night her bodily sufferings were intense; but her inward happiness was great. She would look up and say,

“Is this death? Can this be dying? No, it’s entering into life; no death for me, it is life. ‘Bless the Lord, O my soul, and all that is within me, bless and praise His holy name.’”

Then again she would say,

“‘O, grave, where is thy victory? O, death, where is thy sting? The sting of death is sin,’ but that is pardoned, all washed away with the precious blood of Jesus, who has loved me, and given Himself for me. How long, dear Lord? Why tarry Thy chariot wheels? How I long to be with Thee, and see Thee as Thou art; but I am willing to

wait and suffer a great deal more, if it is Thy blessed will: 'not my will, but thine be done.'"

Another time she said,

"I don't wonder now that the martyrs could triumph in the flames; I could suffer a martyr's death while I feel so much of the precious love of Jesus in my soul. Then again, How I wish I had strength to sing, but I shall soon join the heavenly throng.

"O, happy songsters!
When shall I your chorus join?"

This was her last night on earth, and though she lingered in the body till a little after twelve at noon, she was kept in perfect peace, looking and longing for her precious Jesus. About five minutes before her departure the pain ceased, she said to those around,

"I am going! He's come." And gently fell asleep in the arms of her beloved Saviour.

Truly it was not death to her. This is no polished account. Much has not been told. If this should meet the eye of some poor seeking soul, may the power of the Spirit convey it to the heart, that it may encourage them still to seek, for the Lord will be found of them that seek Him.

From an eye witness and heart rejoicer, for the Lord's great goodness, love, and tender mercies to the dear departed one. She was interred in Highgate Cemetery, in the Dissenters' New Burying Ground, May 3rd, 1873, our Pastor, Mr. G. Webb, officiating,—who also preached her funeral sermon on the following Sabbath evening, May 4th, from Psalm xxiii. 4, "Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me."

"THREE FRIGHTFUL SIGNS OF APPROACHING NIGHT."

DEAR MR. EDITOR,—I have just been reading with deep, deep interest, the current number of *THE EARTHEN VESSEL*, and feel constrained to communicate to yourself and your numerous readers, a few of the thoughts which spontaneously arose in my mind. You have truly observed that, "The crisis is approaching: it may be dreadful for a season." Activity—almost to fierceness—is the order of the day, whether in the world of the worldly, or among those who are called "professing Christians." Indeed, there appears to be a growing feeling among all parties—friends and foes to the truth alike—that the present state of things is both transient and preparatory, and that ere long another phase will be evolved, which will usher in a solemn period of trial and purgation to the true Church of God, and an awful climax in the history of this poor, polluted, and wicked world. The swift march of events, the rapid strides of mind, the disappearance of the "ancient landmarks" of nations, society, committees, and creeds, together with the openly declared hostility of the "foes of our faith,"

all point to the "approaching crisis," and clearly evince a solemn future near at hand.

In a quaint preface to Dr. Owen's sermon entitled, "*Seasonable Words for English Protestants*," written by an eccentric but celebrated London preacher, Daniel Burgess, he remarks on the sermon as follows: "As for its argument, it is very salvation; and that not merely personal or domestical, but *national*. This, if anything, will be acknowledged momentous; and now, if ever, it must be acknowledged seasonable, now in this our day, 'known only to the Lord;' nay, now that it is neither day nor night, as the prophet speaks; now that city and country are crying, 'Watchman, what of the night?' now that the three frightful signs of approaching night are so upon us; I mean, shadows are growing long, labourers are going home apace, and wild beasts are going bold abroad."

I think you will agree with me, that these words are solemnly suggestive of the present condition of the Church of Christ; and therefore plainly argue a gloomy future for the present and rising generation in dear old England.

1. "*The Shadows are Growing Long.*" What intelligent Christian can deny or question this? Let every true Christian turn his eyes within, and closely examine the state of his own soul, and then say whether the feeble sickly rays of twilight do not more correctly set forth his condition, than the rich, full, steady, and powerful shining of the sun in his strength? Alas, what spiritual feebleness is the portion of most of us! for we must carefully distinguish between the natural emotions of fleshly excitement, by which so many poor souls are deceived, and that gracious energy and heavenly illumination bestowed on the true believer, by God the Holy Ghost. Are not many sincere, honest, precious souls saying with Cowper,—

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His word?"

Yes, the shadows are growing long, and night, with her sable mantle, threatens to again enfold the Church amid the superstitions of sentimentalism belonging to mediæval times. Popery and Ritualism are alike throwing the darkness of their idolatrous systems over almost every city, town, hamlet, and village throughout the length and breadth of the land. The Gospel sun appears to be setting behind "clouds and gloominess," much to the joy of Papists, Arminians, and Socinians, for neither of these can bear the full light of pure revelation as contained in God's precious Word of truth. The one rejoices in the shadowy light of wax candles, while another boasts in the freedom of the human will; and a third flatters himself with the sufficiency of human reason aided by the written word, and some mystic influence, which they call the "Holy Spirit!" Alas for them, for it is evident that they are entirely ignorant of Him, seeing that they deny His personality, and hence they reduce Him to a mere creature, influence, or emanation. Truly, the "shadows are long," and night draws on apace, while the majority of professors are talking of the wonderful spread of the Gospel, and ministers are glorifying themselves and one another by their cant about speedily "converting the world," and the marvellous work they

are doing for Christ. Now, again, as in former seasons of the history of the church, good men, faithful preachers of God's gospel, are neglected, unappreciated, yea, even despised, save by the "little flock," the "flock of slaughter." But the Lord keeps His eye upon His dear Zion, and distinguisheth between the true and the false, the living and the dead; hearken, dear reader to His voice:—"Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hands; (*What shall be the reward?*) *Ye shall lie down in sorrow.*" Isaiah l. 10, 11.

2. "*Labourers are going home.*" Oh, how many faithful labourers have passed away, gone home, during the last five and twenty years! I wonder, Mr. Editor, how long a list you could furnish from your own memory, many of whom were at one time or another your fellow-labourers in the gospel? And now, who and how many have we left in the vineyard, that can fairly be called true labourers in word and doctrine? Oh, that God, in His infinite mercy, would send forth more labourers into His vineyard. Probably there are more ministers in England now than at any period of our history, but are they God's sent servants, or have they set themselves to work, because they happened to possess "gifts" of utterance and knowledge? Take the following weighty words of Dr. Owen on "the ministry, the gift of God:"—"Gifts make no man a minister; but all the world cannot make a minister of Christ without gifts. If the Lord Jesus Christ should cease to give out spiritual gifts unto men for the work of the ministry, he need do no more to take away the ministry itself; it must cease also; and it is the very way the ministry ceases in apostatising churches—Christ no more giving out unto them of the gifts of His Spirit; and all their outward forms and order, which they can continue are of no signification in His sight." The spiritual reader will form his own opinion on Dr. Owen's remarks and their application to present times.

3. "*Wild beasts are going boldly abroad.*" Wild beasts are destructive; hence, error, infidelity, Popery, and persecution, may with propriety be called "beasts" for their "uncleanness," *i.e.* being contrary to pure truth and sound doctrine; and wild beasts for their destructiveness. The "sleek monster" error is abroad almost everywhere, so that few pulpits are preserved pure, and fewer churches are "sound in the faith."

I am thankful, Mr. Editor, you still "sound an alarm" in God's holy mountain, and may you long be preserved to do so, although many may write you down an "alarmist" and fanatic, narrow-minded and bigoted. What awful onslaughts do these foes, these "wild beasts," make upon our faith! But let us not fear, "The Lord reigneth! let the earth tremble." Oh, Christian, arise and call upon thy God, so prays thy Christian brother,

S. N. H.

AN ORIGINAL UNPUBLISHED

LETTER OF THE LATE SAMUEL EYLES PIERCE.

IN THE POSSESSION OF WILLIAM ARTHUR ADAMS.

MY GOOD SIR,—May the Lord Jesus Christ be with your spirit, and give you an increasing light and knowledge of Himself, so as that you may know Him and His salvation, in distinction from all other subjects, as this will lead you to prize Him exceedingly, and esteem Him highly. It is an extreme evil in the present day, notwithstanding all the preaching and profession, very few know the Lord Jesus Christ. There are a variety of Subjects held forth, which with all the eloquence and plausibility it is delivered, is not worth one single farthing. Yet in no one age, was ever more money expended upon what is styled *Religion*. And no marvel; because every one, almost, is erecting a ladder of their own, for life and salvation, hoping to ascend to *Heaven* thereby. The *pure* gospel is a very great scarcity. Some of those who are nevertheless cried up for preaching the same, are disposed to express their own faith, and mix their own notions and opinions with the same, instead of giving the people the “sincere milk of the word,” that such as are the called of God, “may grow thereby.” The gospel is salvation. It is life everlasting. It contains the light of life. Christ is the subject of it. His love is the mystery of it. His righteousness, and death is the salvation expressed and set forth in it. The sinner hath nothing to do with it, whilst it is, in every sense, suited to none but sinners; and such as are as fit for hell flames, are as fit for the grace of the gospel to be exercised on, as ever any were, yet this is brought to their ears, and made known to their hearts, and their minds are opened to receive it, and the Holy Ghost is most graciously pleased to realize the truth of all this in them, unto them, and within them, without their asking, thinking, or desiring the same. “It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.” As Christ came into the world to save sinners, so He became their salvation by His living and dying in their law-place, room and stead. And the righteousness of His life, and the sacrifice of His death, is the whole of their redemption. This being imputed to them by an act of God the Father’s, they are as holy and righteous in Christ as they will be when they are in heaven. In the sacrifice and blood-shedding of Christ they are as clean, and pure from all sin, filth, and guilt, by the imputation of the same, as they ever will be. The gospel is the revealed account which the Lord God is pleased to give us concerning the same. And by the sacred agency of the Holy Spirit, we are enlightened into the knowledge of this, so as to receive the same as infallible *truth*; to rest our souls upon Christ, and his finished work of the whole; and for the all of our salvation. And hereby we believe on the Lord Jesus Christ, to the saving of the soul.

There can be no spiritual life in us, until we have received Christ. When we receive Jesus, we receive him and his whole salvation into our hearts. And as we are engaged in looking unto Jesus, He becomes

increasingly precious in our view and estimation. As we "follow on to know the Lord," we grow into such real and blessed acquaintance with His Person, love, righteousness, and sacrifice, so as that we say of Him, and we cannot but say, He is all our salvation, and all our desire. If Christ is our salvation why should we be looking to any thing wrought in us, for it? If the righteousness and blood of Jesus is our perfection and purity in the sight of the Lord, and before Him, why should we look into ourselves for any of this? If Christ be the object of faith, why should we look to faith instead of looking unto Christ? If all fulness is in Christ, why should we expect any inherent grace in ourselves? Most assuredly there must be a great deal of darkness in the mind of those professors, who instead of looking to Christ, are looking unto themselves, and looking within themselves, and have no evidence of their own personal interest in Christ but that which they fetch out of themselves, and from themselves. For to have nothing to do with ourselves and look wholly unto and live wholly on the Lord Jesus Christ, this is grace indeed. We should find this to be the very essence and perfection of grace, were we but in the habit of practising it, that to fetch our evidence of our being in Christ from the record and testimony which God hath given us in the gospel of His Son; and receive and live on the same in our own mind, is the very best evidence we can possibly have of our own personal interest in the person and work of God our Saviour. This cannot be but in proportion to our knowledge of Christ, and ourselves. To live Christ we must renounce ourselves. This is a very important part of that which is styled "Repentance unto life." When we know and acknowledge what we are, as considered in our Nature head, and what we are as in Him considered, and what we are in our old Adam nature, then we cannot but renounce ourselves altogether, and for ever, seeing we have sin in us; and we shall never be without it, so long as we are in a time state.

Now there can be nothing in hell among the damned worse than sin; and sin is in us as truly as it is in them. It cannot be in us, and felt by us, but we must, and cannot but lament the same. Yet so to do is not godly sorrow. Nothing but a sight of Christ in the glass of Christ's sufferings, can convey to our minds, as enlightened by the Spirit of God, such apprehensions of sin as will terminate in our everlasting hatred and abhorrence of it. And this can only be evidenced by our total renunciation of the same, as we take our standing at the cross of Christ, and renounce and trample upon all we are in the first Adam; of all we have received from him, and rest on, and centre in the second Adam, and rely altogether and entirely on what we are in Him. We are not, let us conceive of the matter as we may, Christians, until the Lord the Spirit hath thus taught us. For *Jesus Christ* will never be all in all to us until *we are nothing in ourselves*. *When we are led to live on Christ for all, and the Holy Ghost by the discoveries which He is pleased to reveal of Jesus to the mind, nourishes it up unto life eternal.* It is most truly blessed to look on ourselves, and consider our persons as one with Christ; and in the sight of God, to be before Him what Jesus is the beloved of God in Him. Accepted by the Father in Him. Holy in Him. Righteous in Him. Pure in Him. Complete in Him. It is a great part of our blessedness to have our minds inured to these subjects. Our minds are no further spiritual than as we are thus engaged. We may

be very serious, very devout, very sorrowful, very joyful, very greatly cast down, very highly elevated,—and it may be all nature, and not the least spirituality in any part of these. It is a great means of deception amongst the generality of persons, they think if they are well pleased with themselves, and comforted in themselves, it cannot but be the Lord must be well pleased with them. Whilst at the same time Christ is not in all their thoughts. To leave out all but ourselves, and to bring matters of eternal concern home to us, as the season of our continuance in this present state shortens, it is good for us to take into view the exhortation of the Apostle Peter, who says, “*And if ye call on the Father, who without respect of persons, judgeth according to every man’s work, pass the time of your sojourning here in fear.*” 1 Peter, i. 17. This I would wish to be the practitioner of every day, hour, and moment of my remaining life. And this by having my mind so possessed with such reverential apprehensions of the Divine Majesty, as might lead me to sanctify the Lord God in my heart. I would that my every thought of Christ, every word concerning Him, every conversation about Him; that my every sermon, every letter, should be the means of leading me more and more into real communion with Him. I do not want the knowledge of Him; neither do I want more really and truly to know Him; but I want to have this knowledge more influentially and manifestly on my mind; so as that hereby I might every moment be fit to depart the body, and to enter into the joy of my Lord. I would wish to be clearly understood. I am in Christ, therefore I have title to glory. I have His word that I shall enjoy the same. He hath said, “*Because I live ye shall live also.*” I am made meet for the inheritance of the saints in light, by the effectual operation of the Holy Ghost, who hath created me a new creature in Christ. My living on Christ is the fruit and evidence of this. And I have all the assurance of the same in my own soul I can have, or possibly wish for and desire. I would wish so to be living, thinking, walking, and fighting the good fight of faith, laying hold on eternal life, as to have no more to do in a dying moment, but to, with the utmost joy and composure, say, “*Lord Jesus, receive my spirit.*” I am well persuaded that what I preach of Christ leads to this. Therefore as the epistle of Christ, I would it should be realized by the Spirit of Christ more and more in me, so as that I may cease from everything of my own, and be wholly swallowed up in Him, and hereby be fully satisfied with Him. This is all I want; and this I shall stand in need of, every day, hour, and moment, until I see my Lord, face to face. Then my joy will be full. I am going off this day for Honiton to spend a few days, and preach there. From thence we are to proceed to Exeter, and I suppose we shall preach there. Then we go from there to Tor, where we are to stay two Lord’s days. Then we proceed to Plymouth. I shall be very glad when our journeys are ended. I am at times, very well; at others very so so. And thus I confess it will be until the dying moment comes, which will be the end of the whole race, and put a final stop to all grief for evermore. Then I shall find the truth of Solomon’s observation,—That the day of death, is better than the day of one’s birth. I am fully persuaded that thus it will be. The Lord be praised, that Christ is my hope. I am in Him; I live in Him; I trust in Him; I glory in Him; I rejoice in Him; I triumph in Him; I have my ALL in Him. He is

my shield, and my exceeding great reward. To live over each of these particulars, is to live Christ, and that in an experimental and practical way ; so as to have an enjoyment of the same in our own souls. My wife joins me in best respects, and well wishes to Mrs. R. and yourself, and hope to see you at the time appointed. Whilst this is with the Lord, yet this is our expectation, that we shall be in London at the time spoken of ; I am to begin at Brixton. That is to be on the third Lord's day in October. We are to be in London to preach on the following Lord's-day. I do not mean to preach so often. I intend to give up Thursday morning. I remain Yours most respectfully,

SAMUEL EYLES PIERCE.

Chard, September 2, 1820.

PERFECTION AND SINCERITY.

Momentous words!
 Their meanings vast and deep!
 Where can we find the folk
 Who, with consistence, keep
 These Pearls in holy verity?

[SECOND CHAPTER.]

WHEN Paul said, "Let us go on unto perfection," some believe,—and the original will support them in their assertion,—that he meant "SINCERITY!" Let us not merely observe outward ceremonies, but, let us plough away in prayer and faith, to obtain a *genuine sincerity*. Right enough! Our word "*Perfection*" comes out of that root which carries the two essential elements in one bosom—namely:

FAITH in the PERFECT ONE,
 Who all the work has done,
 E'en God's INCARNATE SON.
 And where'er THE SPIRIT'S found
 All, *within*, by GRACE, is sound ;
 ONE with CHRIST, the elect are bound
 In Divine Sincerity.

Salvation's *plan* was perfected by THE ETERNAL THREE in the Covenant of Grace ere time it wondrous course commenced. Salvation's *price* was by the GOD-MAN fully paid, when down to our weeping world He came. Salvation's *power* is realized in the new man of every redeemed one when the HOLY GHOST carries in the whole contents of that sublime chapter, the second of Paul to the Ephesians. As every step the Saviour took in redemption was a perfect step, so every act of grace which the Holy Ghost performs in His giving the soul its *meekness* for glory, is a *perfect* act. There are no half measures in the covenant made by the FATHER—there are no fragmentary pieces of workmanship in the finished redemption of the Son: neither in the work of the SPIRIT is there any one *imperfect stroke*! But, the fearfully imperfect *imitations* of the deceived IMITATORS, are so mixed and mingled with the living children of God, in these days of education and pious training, that even the *perfect work of grace* in the soul of a *regenerated* be-

liever, is often confounded, and very hard to find. Nevertheless, we who have believed with the heart unto righteousness know right well, that all the parts of grace are perfect, ultimately giving the full meaning of that delightful anthem, "Let us be glad, and rejoice, and give honor to HIM: for the marriage of the Lamb is come, and *his wife hath made herself ready!*" Because her Husband gave her her wedding robes; and the Spirit by grace, gave her faith to put them on, hence, she hath, "made herself ready."

When the first act of grace can not be found perfect in the soul, all the *profession* of grace is only like a doll dressed up. But where the first act is, as the ancient Mayhew tells it—then, all the succeeding children grace produceth in the soul will be as complete as the ALMIGHTY PARACLETE can make them. And what are these eternal acts of grace?

1. A perfection of spiritual necessity—of soul misery, and total ruin and danger.

"Give me CHRIST or I die and am damned,"

Mayhew declares is the heart-piercing cry of every convinced soul. These few words express the perfection of misery on the one hand, and the perfect and sincere work of faith on the other. There is,

2. A perfection of *Faith*. It is expressed in Paul's great sermon at Antioch, "Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins; and BY HIM, *all that believe*, are JUSTIFIED *from all things*, from which ye could not be justified by the law of Moses."

Jehoshaphat of olden times, preached the same gospel—"Hear me, O Judea, and ye inhabitants of Jerusalem."

Well, Jehoshaphat, what shall we hear?

"Believe in the Lord your God, so shall ye be established: believe His prophets, so shall ye prosper."

Then Jehoshaphat set up singers to Praise the Beauty of Holiness; and to Praise the Lord because His mercy endureth for ever. Well did it become them to sing. And so may we sing, for this perfect Faith lays hold of a perfect CHRIST—a perfect SALVATION, which is confirmed by other Perfect Acts of Grace—whereby SINCERITY towards GOD, and toward the *Gospel*, with other perfect parts of grace are sure to follow, as shall be shewn (D.V.) by

C. W. B.

BOTTISHAM LODGE.—Our anniversary services were holden June 17. On the previous evening we heard a lecture delivered by C. W. Banks, which our people enjoyed. Next morning, our venerable brother Harris, of Cambridge, read God's Holy Word, and implored the mercy of God upon us all. Then our pastor, H. Woodrow, gave us a full-weight gospel sermon. We were satisfied and thankful. Afternoon and evening our spacious chapel was full of friends, who listened patiently to two sermons by C. W. Banks. A noble army crowded our place to tea, and it was amply supplied. We rejoice in prospering. Our pastor baptized five in the Lord, the other Sunday, of which you may hear more when this "FOSSIL-DIGGER" writes again.

ROCHDALE.—A correspondent says, "The Baptist church in Public hall, on Lord's-day, June 22, had C. W. Banks, who preached three sermons to good congregations. The word preached found a place in the souls of the people, evidently from the cheerful countenances of friends that came from Manchester, Bacup, Saddleworth, Heywood, Royston, and all round. We had a time of refreshing from the presence of the Lord; truly Mr. Banks was, as the beloved apostle John, when cast in the Isle of Patmos "in the spirit on the Lord's-day." Though a stranger in the flesh, the friends are heart and soul with him in the truths he preached; this was manifested by hearty shaking hands by the people as he came through them after preaching in the hall."

PRODUCTIONS OF THE PRESS.

ROCHDALE: "ACCOUNT OF SEVERE CONTENTION IN THE LATE MR. JOHN KERSHAW'S CHURCH." *

If we had not been down to Rochdale, and seen and heard for ourselves, we could never have imagined such a course of action could have been pursued even by men of the world, much less by persons professing EXPERIMENTALLY to know the truth in the power and preciousness of it. It is very clear to us, that the original causes of all these dreadful convulsions are to be traced to three flagrant evils. In the first place, ministers, and deacons, and churches are frequently too lax in their examination of young men seeking membership: a pleasing exterior, a feigned humility, a verbal confession,—perhaps a relative influence; and in they come: if they have not the Spirit of Christ in them, they bring dangerous elements into the Church: when opportunity serves, these mischievous spirits come out in full force, and the peace of the Church is destroyed. A second evil is found in the rash and unwarranted election of raw recruits to the office of deacon. We appeal to the consciences of our church members, and we ask, Do you well consider, Do you faithfully, impartially, and prayerfully follow out the DIVINE directions given us in all such cases? We could have described the order pursued in choosing deacons, which we have painfully witnessed, but until we can furnish the whole history of a most unhappy Church-state, we pass that. Let us consider the holy counsel given in God's pure Word. What Jethro said to Moses, the Holy Ghost saith to every minister and true church member, when they are selecting men to help the Church in the management of her temporal affairs: "Thou shalt provide out of all the people, ABLE men, such as fear God; men of truth, hating covetousness," &c. (Exodus xviii. 21.) Come down to the New Testament, in the sixth of the Acts, where the office first began in the Gospel Church. There "THE TWELVE" said to the multitude, "look ye out among you seven men of honest report, FULL of the HOLY GHOST, and wisdom." As the churches grew, the directions became much more stringent. Paul's counsel to Timothy is perfectly just, wholesome, and good: "The deacons must be grave, not double-tongued, holding the mystery of

the faith in a pure conscience: and let these also first be proved: then let them use the office of a deacon being found blameless."

It may be urged, such men cannot be chosen. Alas! there are communities called churches, where we know they cannot be found. There are societies, or something else, passing for churches, where a sterling godly man cannot be found. In such cases, let the minister nominate the best he can find to help him, until God is pleased to send him a deacon; but to puff up five or six men in this office, who have no qualification either mentally or spiritually, is the sure course to break the minister's heart—to rend the church in pieces—and to bring contempt upon the visible kingdom of Christ.

There is a third cause of the Church's ruin. As soon as ungodly and lordly deacons begin to tyrannize over—instead of serving the Church in love, patience, and godly fear—as soon as a little storm begins to break over the Church's head, the most spiritual, the most valuable, the most godly of the members frequently absent themselves from the church-meetings, instead of standing firmly to their friends who are fighting the battle for them—they become timid, nerveless, and fearful: they leave the ship in the midst of a storm, and frequently down she goes. When our Churches will persistently set about to remedy the three fatal mistakes we have pointed out, no such earthquake as the Rochdale Church has experienced, will be heard of.

These few remarks are only preparatory to a review of this *Account*, &c. Meanwhile, we believe every minister, deacon, and church member in the Kingdom ought thoroughly to examine the contents of the book now under special notice.

"The Coming Struggle!" These ominous words appear in all directions. *The Monthly Record* (R. Steele, Tavistock street, Covent Garden), says:—"The Coming Struggle with the Papacy we regard with much apprehension for England. The Papacy was never in such close alliance with the devil as at present, and we cannot combat this allied force, with any hope of success, unless God be with

* "A Brief Account of Severe Contention in the late Mr. Kershaw's Church, Hope Chapel Rochdale," &c., &c. To be had of R. Banks, Racquet Court, Fleet street; post free for seven stamps.

us. The tendency of the policy of late years, however, has been to insult God, both in our churches and in our councils,—to make our religion and politics idolatrous and atheistic. This policy must be reversed, or England must fall. Prince Bismarck—let his enemies say what they will—is the one statesman of the day. Posterity will bless his name. This truly great and patriotic minister has carried triumphantly through the German Legislature his bills for the regulation of the Romish Churches within the Empire. The provisions of these bills are nowise directed against the rights of conscience. Their object is solely to raise a barrier against the undue interference of the Popish priesthood, in civil and political matters. The Vatican has declared war to every state which is not disposed to submit to the kingship of the Pope—a war not merely polemic, not merely political, but, as it is likely to prove, even in our own country, a ‘war to the knife.’ We cry out against this fearful danger, but the people sleep on.

Literary Notes.—*The United Kingdom Anti-Papal League Magazine*. No. 5 is issued at its office, 6, Princes street, Edinburgh. No words we can pen can possibly express the terrible revelations which this powerful periodical throws upon us of the doings of the Papal agencies. We ask everybody we can influence to read for themselves.—*The Sting of Death Removed* is a four penny book by B. H. Key, Commander, R.N., descriptive of a conversion and happy death. So many of these books almost lead us to conclude there is more soul-saving work now carried on in private by the Holy Spirit, than there is in public by the ministry.—“Squire Brooke,” in the *July Sword and Trowel* shows clearly what a harvest of good fruit proceeds from one little seed when the Eternal Spirit drops that seed into a quickened soul, watering and working by it, not only a saving conversion, but a special call to the ministry. “China’s Cry and Need” is in same number: a heart-breaking paper.—*What is Saving Faith?* by the late W. Palmer, is, perhaps, one of the most learned expositions in brief that man ever produced.—*The Holy Scriptures in Parallel Columns* will be of great use to critical students. The publishers are G. A. Young and Co., Bible Publishers, Edinburgh.—Mrs. Stannard’s volume, *Memoirs of a Professional Lady Nurse*, is rich in anecdote and, tales of every kind.—*The Baptist Watchman*, published in Nashville, Ten., U.S., should be encouraged by English friends to spiritual truth.—“Jehovah Reigns in all the affairs of Men,” is the heading of an article in *The New York Examiner and*

Chronicle, which we have thought worthy a place in a future number of *Cheering Words*.—*The Pharisee and the Publican* by John Bunyan. Third volume of “Blackie’s Series of Little Books.” The two-edged sword of law and Gospel is here burnished and wielded by Bunyan in good style. Get these books into your schools, use them as prize books, instead of the flatulent and flimsy things now so largely adopted.—*The Christian Standard* (No. 40) has exposed the deceitfulness of professing Christianity most vigorously. Every honest disciple of Christ is now putting the trumpet to his mouth, and sounding the alarm. Will the true Protestant family awake, unite, and call upon God? If not our doom is sealed.—“Indignation meetings,” says *The Rock*, “are to be convened all over the country.” Will our Baptist Churches be silent? Short meetings on Sunday evenings after the usual services, for prayer, and for telling the people plainly our danger, would be useful: weak night meetings should also be held.—*The Baptist* records the immersion of a clergyman of the Church of England at Colchester. We are censured for our notice of *The Baptist*. We will revise as soon as possible.—How monster mills, and fortunes great from little things do grow is shewn up in a spirited manner by *Old Jonathan*, in July number.—The Confessional Controversy is largely ventilated in *The Gospel Magazine* for last month. What can we think of ministers aiming mightily and unitedly to establish this chief engine of the Romish Church in our nation. Awfully blind must the nation be! seeing she riseth not in anger to repel such a gross insult at once.—Six parts of Mr. Spurgeon’s *Interpreter* are now published. The selected portions, the comments, the hymns, the arrangement, and contents altogether are so adapted for domestic worship, that when finished, it is certain to rank among the standard works of this and of many successive generations.—Some books and papers must wait till next month.

A third edition of *Sir Donald McLeod*, written by Mr. Frith, has been issued. We understand also that Mr. Robert Banks has orders to print an edition specially for India of the same work.

Achor’s Gloomy Vale, is to be re-published, with Mr. Wells’s own statement of his call by Grace and to the ministry; we are glad to find this new edition will be ready in August.

The pamphlet by Mr. McCure on *Spiritualism* having run through a large edition, we understand Mr. Robert Banks is now issuing a penny edition of the same.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

LINCOLNSHIRE. — The anniversaries and special meetings of the Lincolnshire churches have been close upon each other this year. On Monday, June 9, Love Lane Chapel, Spalding, was enlivened by special meetings, when brother C. W. Banks appeared with his usual zeal and warmth of heart, and spoke precious words of encouragement to the Lord's people that were then assembled; but as so much has been said about Love Lane Chapel of late, we will pass it by for the present, with its happy and devoted pastor, J. Vincent. Then on the 10th of June, the friends at Boston (Betbel) held their anniversary services. The preachers were Mr. Haines, of St. Ives, and Mr. W. Willson, of Billingboro'. The first named was a stranger to most of the people at first, but it was soon found out by several that in spirit he was no stranger, and should the Lord send him that way again, we believe that the event would be joyfully looked forward to by the many whose souls were revived by his testimony. There are some preachers who set before their hearers some good Gospel fare, yet in such a manner that only the strong and hearty believer can help himself, and the poor babes and weak ones would starve whilst listening to them with the greatest attention. Poor Little Faith not only wants the bread of life to be broken for him, but put into his mouth, because he is so feeble, and afraid of taking that which is not his right, that he cannot help himself. Our brother so carefully and tenderly picks up and helps those that are thus weak in faith, and it is to that end the Lord seems to bless his labours: he may be truly termed a son of consolation, describing the exercise of the living in Zion, and setting forth the Lord Jesus Christ in the loveliness of his relative and official names. We may bless the Lord for raising up such men, especially in this day when the fathers are being, so many of them, called to their home, and the churches left to mourn. On the following day, June 11, a party of the friends from Boston accompanied brother Haines to Billingboro', it being the anniversary of brother Willson's church. A lovely summer's day added to the graceful appearance of that fine piece of rural scenery, now that the fields, trees, and hedges, are clothed in their new and beautiful summer dress, which for variety and richness of colour, surpasses all human skill, and in every tint and form shows forth its Maker's praise. Then there is the ever-flowing springs of crystal water issuing forth from some unknown terrestrial caverns, reminding one of the water of Divine grace which our blessed Lord has said shall be in His people, springing up into everlasting life; and the little feathered songsters warbling forth their strains of sweet, though unintelligible melody, all giving us a faint picture of the paradise that this world would be had, not sin so des-

perately marred its frontispiece and spoiled the enjoyments of man by rendering his nature vile. Shortly after we had dined with pastor Willson and his devoted wife, we met with the friends for afternoon service at Bridge Chapel. After singing, reading, and prayer, Mr. Haines took as his text the 17th and 18th verses of the 41st chapter of Isaiah, and was enabled by God the Holy Spirit to give us a Scriptural and experimental description of the characters spoken of, namely, the poor and needy, being spiritual bankrupts, law-drained insolvents! Then their employment, seeking water by a variety of methods and from as many different quarters. Their disappointment in finding none. Their extreme danger, being ready to perish with thirst, their tongue failing them, and their hope gone. Then the gracious promise of the Almighty Jehovah, declaring that He will hear them notwithstanding that their tongue faileth, and open fountains, and rivers, and springs of water to flow forth in His Holy word, which so often seems to be like a dry and desert land, and Himself will abide with them, and never forsake them, however dark and gloomy their way may appear to be. There was unction and sweetness accompanying the word. One friend was heard to say that he would walk bare-footed a long distance rather than miss such a blessing as he had received that day. May lasting good arise from the preached Gospel of the grace of the ever blessed God in all places. The Sleaford friends were preparing for their meeting on the following day, when Mr. Hazelrigg and Mr. Tryon were expected to blow the Gospel trumpet. That they, with all other spirit-taught preachers, may be long spared and made abundantly useful is the prayer of

JOSEPH WORTLEY.

A FRUITFUL GARDEN IN A FOREST.

CROWBOROUGH, SUSSEX.—The Anniversary services of the Forest Fold Baptist Chapel, Crowboro' was held on Tuesday, June 10, when three sermons were preached; that in the morning by Mr. P. Dickerson, from Isa. xli. 10; that in the afternoon by Mr. I. Atkinson, of Brighton, from John vi. 3, "It is the Spirit that quickeneth." Mr. W. Webb spoke in the evening from 1 Cor. i. 18, "For the preaching of the cross is to them that perish, foolishness, but unto us which are saved it is the power of God." The attendance throughout the day was large; many friends were present from neighbouring churches, and several ministerial brethren, who took part in the services. About 120 sat down to dinner, which was provided in the chapel: at the close of which, our aged and esteemed friend Doggett, who is now nearly 80 years of age, was requested to address the people, as many present were not acquainted with the commencement of

this interesting cause. In responding to the wish, he gave, in a very affecting manner, a brief outline of the same. He said, he came to reside, in the providence of God, in this neighbourhood in the year 1820, and having a family, servants, and persons employed by him on his farm of 500 acres, which he rented from Carl De La Marr, and lived on for 15 years, he often felt drawn out in his mind in prayer to God that He would be pleased to send the Gospel into this dark and benighted locality, and within the reach of himself and household. All that time he drove to Tunbridge Wells every Lord's-day—there being no cause of truth nearer—which was seven miles. One night he dreamt he saw a lighthouse, standing on the very spot where the chapel is now erected, the forest and surrounding country appeared a sea, with vessels in storms and distress, making their way to this lighthouse. This dream remained on his mind for some time, but he could not understand the signification; he mentioned it to a good man; in answer to his enquiry, he said, he thought that seeing he often prayed that the light of the Gospel might be brought to this dark spot, he believed God had instructed him by the dream to bring a preached Gospel here. Acting from his own impressions, and this advice, he at once hired an old barn which for twenty-one years stood there, had it fitted up with seats, payed a scripture reader, and obtained, as often as he could, Baptist ministers to come and preach. In the course of a short time, numbers who had never heard the Gospel were directed to the barn. Mr. Dickerson baptized the first ten; after this, seven more, which with one or two from other churches, were formed by him into a church. An acre of land, with the old barn, and two cottages were purchased by Messrs. Betty Brothers, to Mr. Doggett, for about £300, the present chapel built, and a burial ground formed. In the course of time, in 1855, the minister's house was put up at a cost of about £120, and the whole walled round at a cost of an additional £60. Soon after the death of Mr. Saxby, the last pastor of the church, Mr. Littleton was, in the providence of God, we believe, brought here in 1867, and from an increased attendance an enlargement of the chapel was effected at the cost of £70, and we are glad to say we are out of debt. Our dear brother Doggett expressed himself in much thankfulness to God, inasmuch as he had chosen him as the humble, yet honoured, instrument of commencing this interesting cause of truth. At the close of his touching remarks, brother Dickerson gave out the following words, which the whole assembly sang heartily,

“The work which His goodness began
The arm of his strength will complete;
His promise is yea and amen,
And never was forfeited yet.

Things future and things that are now,
Not all things below nor above
Can make His purpose forgo,
Or sever my soul from His love.

The day was a good one in many senses, and will not soon be forgotten. Truly we may say, “What hath God wrought?” G. A.

MR. ROLLISTON AT GROVE CHAPEL.

MY ESTEEMED BROTHER BANKS,—The last time I parted from you, you wished me to give you some account of Mr. Rollinson's labour of love at Grove Chapel.

You have known me for some years. I feel a deep interest in the welfare of the cause, and of our afflicted pastor, Mr. Jay.

It is a common saying, we should speak well of the bridge that takes us safe over; and in Grove chapel, under the ministry of Mr. Jay (after years of deep burden) the Lord was pleased to “bring me up out of an horrible pit and out of the miry clay, set my feet upon the Rock, establish my goings, and put a new song into my mouth, even praise to our God, the righteous shall hear thereof and be glad.”

I cannot do justice to Mr. Rollinson's sermons, especially the evening: the text being “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”

We had a blessed description of the new heaven and the new earth; no more sea, no more tumultuous troubles, sighs nor sorrows, no more fowls to come down upon the sacrifice. The blessedness of that river of water of life proceeding from the throne of God and the Lamb. Adam lost all right to the tree of life; Adam was not tempted, but love to his wife made him partake of her misery. Christ followed his church in the fall, came into her very place, sheathed the sword of justice in his heart, and thus became the way, the truth, and the life; giving a new understanding, a conversion of the soul, and preserving eternal glory. The apostles and prophets all laid the foundation of God's spiritual temple. Each, and all, might have some different view or aspect of this temple. John does not mention the weakness of humanity when he sets forth the Christ of God. We shall by and bye say it was a poor report those ministers of the living God gave us, the half was not told. Yet, here we have foretastes of the after state, as the children of Israel had the very grapes out of, and from the promised land; so his banner over us is love. There are precious rests by the way as we enter into that rest; every help comes from the throne above. Believers only do the commandments of God, it is the obedience of faith; an obedience no natural man can perform. Man, by nature, can never throw everything overboard to be saved, like the thief upon the cross. A life of dependence is doing God's commandments. “Abide in me,” said the Saviour, “so shall ye bring forth much fruit.” Trusting, waiting, looking to Jesus for everything, is doing the commandments of God. Those that do his commands are described in Matt. v.: the poor in spirit, the mourners, the meek, those that are hungering and thirsting after righteousness, the merciful, the peace-makers, the persecuted for righteousness' sake, these do his commandments, such works as human nature never can perform.

Believers have a most glorious right to the

tree of life; it is the work of God to make a believer; they and they only have right to the tree of life. It is a right of inheritance. The Prince of Wales when he was born, had the right of inheritance to his estates, none could do him out of them. The little babe in its mother's arms is born to an inheritance literally; how unconscious is the babe to what it is born to! See the babe taken out, it approaches the gates, the porters, the servants open the gates, he is the heir, has a right to the inheritance although unconscious of it. So believers are born to an inheritance, all things are theirs, temporal, spiritual, and eternal; all talents, ministers, gifts and grace, all is given for the church's sake. The world stands for the church's sake. When the scaffold is removed, then shall the temple appear in all its glory and beauty, all complete not even the sound of a hammer.

They have a legal right upon the ground of God's holy law. Christ's own obedience gives his heirs a right; blessed are they that do his commandments by virtue of their union, standing in the obedience of the Son of God, they have a legal right.

There is a right of meekness far better than heaven; it is God himself, it is a meekness for those that sigh and groan; they have in this poor body a divine nature; the Holy Ghost is in the temple; this divine nature can see no beauty but in Christ alone.

Those who want the Lord to subdue that in them which is the cause of their sighs and groans, are not fit subjects for hell; they have a right of meekness to the inheritance of the saints in light, and can be satisfied only with that which satisfies God himself. God tells his pastors, his ministers, "open ye the gates, that the righteous nation which keepeth the truth may enter in through the gates into the city." God the Holy Ghost sets open the mercy-seat; the ministers of the gospel open the gates in the proclamation of the gospel. Why do they keep the truth? Because God hath burnt it into them.

I must break off; this is a poor compendium; suffice it to say, it was one of the days of the Son of Man at Grove chapel. Our dear pastor has been in the country for a change; we hope ere long to have him back in answer to our prayers. I feel persuaded prosperity will yet attend Grove chapel.

A. MILLER.

BATTERSEA.—Mission Hall, Clapham Junction. **BROTHER BANKS,**—We have had a farewell meeting for brother Goodey, a young brother in the church at Mission hall, who took his departure for New Zealand with a dear wife and three children, on May 30. On May 26, the church and congregation had tea and public meeting. Brother Clarke took the chair. Brother Fisher sought the Lord on his behalf for temporal protection and guidance, but above all for spiritual prosperity. The chairman then called upon brother Mitchell (a Sussex preacher,) a member of our brother Atkinson's church, Brighton, now removed to London, and has been preaching with very

great acceptance at Mission hall. O that the Lord might send more such preachers amongst us in London; it would raise thanks from his pastor's heart if he could hear him speak in his Master's name. Another hymn sang, one of the brethren again prayed the Lord to bless our brother and sister Goodey. The chairman called upon brother Wooding, who had come from Norwood to take a farewell of them, knowing them for years, spoke of the many times he had enjoyed his co-operation in the open-air service on Wandsworth common, and hoped a way might be opened for Mr. Goodey to be useful in New Zealand. Another brother said he thought he had been an instrument of stimulating him to go, as he had got a Christian brother there who had for this three years past been wishing him to go out to him, thinking that he would not have plenty of labour for his hand only, but plenty of labour in the cause of his Lord, as his brother in New Zealand was a large farmer, he had promised to do all he could to make him happy and comfortable if he would but come. Now, said this brother, my health is so precarious that I cannot attempt to go, so I beg to say I have sent our brother Goodey out instead of my going, and then banded a letter to him of recommendation to his Christian brother in New Zealand, to receive him in the name of the Lord for his sake. The next was our brother Goodey himself, whose heart was so full of gratitude that he did not know how to express himself, to see the numbers that had come to show a Christian love and affection at his last farewell, and then the kindness in so many ways had been shown by them to him. He begged of them that their prayers might be continued for him and his, and that while he laboured with his hands, that God would be pleased to open a way to labour in His vineyard, and bless him in the work. Our brother Stiles, who is with brother Clarke, (the chairman), the patriarchs of the family of Mission hall, next spoke. He remembered the time when our brother Goodey was a very thoughtless lad, and spoke to him of his dear departed mother who had died in the Lord, and put some touching questions respecting his own soul, which was the means in the Holy Spirit's hands to bring him to the Lord. Also to his dear wife he said, he well remembered her going to some meetings he had held for prayer with constancy; he spoke also to her respecting her state which was blessed, for he found her a seeker in soul trouble. So touching were the things said to her at the meeting, that she exclaimed "I never shall forget brother Stiles!" Thus was a sweet and happy meeting spent at Mission hall which will never be forgotten.

J. BASSETT.

WITHAM—Mr. Foster, after having travelled and served the churches in many parts of our country, retires to his own people—resuming his Witham pastorate. Here may he grow ripe for his blessed reward! Here may he be the Lord's servant to feed, to build up, and to bring in, many precious souls. Amen. A CO-WORKER.

OUR AMERICAN MAIL.

A CHRISTIAN BROTHER sends us the following note, and extracts from *New York Herald*, of June 13, 1873. Our readers must carefully consider the facts herein recorded.

TO C. W. BANKS.—DEAR BROTHER, I posted to you, *Zion's Landmarks*; the *Church Advocate*; also, *Baptist Watchman*. I now send a paragraph from the *New York Herald*. I do not mix up with any half and half or Fullerite Baptists: I am separated from them, nearly in all things but Immersion and close communion; they look on me here as they did on our Lord and Master and Paul, whom the world considered a pestilent, trying to overturn the laws of the Jews and the Temple, but I am not guilty; I wish them to have their legitimate place: the Baptist Churches here are all Fullerites or Worcesterites, 11 churches in this city and environs! The world knoweth me not. It knew him not of whom Moses and the prophets did write, &c. I am cheered with the knowledge, that in the United States and in England, there are thousands who follow the Lamb, and do not bow the knee to Baal. Bless the Lord, He has wrought in me, a desire to live for him and die for him. Our Elders, South and West, do not work for wages, they have no salaries. The Primitive (old school or particular) Baptists, are not popular. For one, I am entirely opposed to parson-manufactories; but I want all the people educated, so that if the Lord should call them manifestly to preach Christ they be not found wanting; but fitted to take any position in the country. I would burn all catechisms, faiths, orders, dogmas, &c., &c. The New Testament alone is my rule of faith and practice. The Old Testament, is the history of God's dealings with his ancient chosen nation, the Jews: it is typical, symbolical and prophetic of the new covenant order of things. As to the Bible I have written. If you wish to know it plainer, the Bible is its best explainer, yet except a man is horn again he cannot see the kingdom of God, or hear what the Spirit saith unto the churches. I should like James Wells on Revelation. If any brethren will send me some of his sermons they will help me indeed. I have a few loaned me here by a good brother, and when I read them, my spirit seems to soar with his spirit. surely the Spirit of the Lord was in him! I love his writings; I am solitary, and need help. Send me anything spiritual, that comes from spiritually taught men of God. *Nothing of Moses, ALL OF CHRIST*, and of the Holy Spirit the Comforter, under whose teachings and dispensation we now live. Jesus declared, "*My Kingdom is not of this world.*" I delight in it, I live in it, "Christ in me;" My King Jesus, my Lord and my God; how precious the mystery. The indissoluble union as 17th Chap. of John, "I in them and thou in me, that they may be made perfect in one;" yes, by his one offering he hath perfected for ever them are sanctified, (not made holy) but set apart to the work for which they were selected, &c., &c. Brother Banks, I have written on the subject "White

as snow in Salmon." I will soon as the spirit moves, copy and send it; it may be interesting to some to see my views, separated as I am from beloved brethren and sisters in Christ. Oh, that I could but comfort one, or feed one of Christ's sheep or little lambs, but if it be denied me, may the Holy Spirit bring me to feel, not my will but thine be done.

There are more papers published, but I have not seen them, and there is one or two Baptist Magazine, *Old school I mean*; the Fullerite, or as called here Missionary Baptist and Campbellites or Disciples, are legion, and popular. Yours in weakness but upheld in truth,

JAMES FACKRELL.

18, Bank st, Newark, New Jersey.

July 1, 1873.

LOWER NORWOOD—GIPSY HILL ROAD. *An Appeal for Help*. This rapidly rising place, owing to its contiguity to the Crystal Palace and London, has become a favourite Suburb, and is becoming populated fast by former residents of London and its vicinity, amongst whom the want of a Baptist Church has long been felt. Several members of that community have, for some time past, been compelled to worship in a small and inconvenient building, situate in Gipsy road, Norwood; but owing to the growth of their number, and their desire of providing for the increasing wants of the neighbourhood, they have determined (D.V.) to build a new and commodious place of worship, with school rooms, suitable for that purpose. A piece of freehold ground for this object has been secured in the Gipsy road, and, although the people themselves are not wealthy, God has raised them up friends in a neighbouring church, who have offered, whatever sum of money they may be enabled during the next six months to raise for this purpose, to add the same amount to it, up to £100. Under these circumstances they call upon all lovers of the Gospel, at once, to come and help them, believing that by the favour of God, the place they intend to erect, will prove an inestimable blessing to the neighbourhood, and in which the glory of God and the good of souls, will be the one great object sought after. The building will, when finished, seat 600 persons, and the school-rooms and land will cost altogether, about £2000. Donations and Subscriptions for the above object will be received by, Mr. George Pung, Minister, 1, Elder terrace, Rumilly road, Lower Norwood; John Stevens, 15, Albert terrace, Upper Norwood, New Town; James Wooden, Maxwell road, West Dulwich; Mr. T. M. Whittaker, Blackheath; Mr. J. Mote, 1, Walbrook, London; Mr. Webber, Blackheath; and at the temporary place of worship, every Lord's-day, and on week-day services.

ALDERSHOT—Mr. S. Keevil, of Deptford, preached three sermons in the large room, corner of eagle terrace, on Sunday, July 20. We will pray that the whole of Christ's Gospel may be preached here in the power of the Holy Ghost, to the ingathering of many of the redeemed of the Lord. Amen.

**THE AGED PILGRIMS:
ANNUAL MEETINGS, AT EXETER HALL,
AND CAMBERWELL AND HORNSEY
ASYLUMS.**

Three annual gatherings in connection with these valuable institutions have recently taken place. The first meeting was held in Exeter Hall, on Wednesday evening, May 28th; this was the annual meeting of the Aged Pilgrims' Friend Society. The second gathering was at the Camberwell Asylum; and the third was at the noble Asylum at Hornsey Rise. As briefly as possible we must endeavour to notice each meeting.

THE ANNUAL MEETING AT EXETER HALL, held at the end of May, was not numerously attended. These meetings are, nevertheless, necessary to the existence and proper legal standing of a society; once in each year every institution ought to render a statement in public of its labours, its incomings and its outgoings; necessarily such meetings must to a certain extent be formal; there is the report to be read, which is invariably dry and prosy; then comes the balance-sheet a possey of figures which few understand, and less care to listen to. Still, these are matters necessary to the healthful and hopeful existence of all institutions who look for support from the Christian public. As a rule, you cannot draw any inference of the extent of a Society's labours by the number of persons attending its annual meeting; this may be taken as a proof of the confidence the public have in its officers, and as a mark of satisfaction at the way its business is conducted; still, we must believe that a cheerful and numerous gathering on these annual occasions would not only be inductive to the good of the institution, but would be looked upon by the Executive as a recognition of their labours; and encourage them to enter on another year's work with increased energy, inspired by the recollection of the hearty support of their friends. At the annual meeting of the Aged Pilgrims' Friend Society, we think there was not more than 200 persons present; and many of these were doubtless recipients of the Society's bounty. We should be glad next year to see a much larger gathering. The chair on this occasion was occupied by Lord Ebury, who conducted the business with that suavity and precision peculiar to Lord-chairmen; and from the remarks made by his Lordship at the close of the meeting, we gathered that the subject of benevolence in its various forms, had occupied much of his time and attention; we were therefore somewhat surprised to learn that he had only recently heard of this institution, but we were also glad to hear that he highly approved the same, and promised to assist it. There was nothing remarkable in the speeches; except we might mention that by Mr. John Gadsby, who commenced by observing that no man perhaps knew more, or had seen more, or given more, than he had to benevolent objects; out of his own pocket he had contributed to the funds of the Aged Pilgrims' £500; and by his lectures and influence had been the means of further augmenting the funds by some £2,000. Such a

practical friend was, of course, listened to with every attention while relating some incidents which had recently come under his notice while travelling in America. The question of placing the pensioners on the funds by "Election" or "Rotation" was raised; Mr. Gadsby supported the former method, while some of the speakers were for the latter. Mr. Tiddy, Mr. Alderson, and Mr. Rollison having advocated the claims of the society, Mr. Johnson, the treasurer, followed, who by the very pleasant and masterly way in which he laid his "financial statement" before the meeting, gained for himself the title of "Chancellor of the Exchequer." Since the establishment of the Society 3,150 "aged pilgrims" have been the recipients of its bounty, to whom upwards of £99,300 have been paid. At the present time 866 pensioners are receiving the following sums: 100, Ten Guineas per annum; 675 Five Guineas per annum; and 91, 4s. per month. We are sure our readers will be pleased to learn that resolutions were passed at this meeting authorising the following alterations in the Pensions; it is proposed to alter the monthly allowance from 4s. to 5s; but the more important measure is the institution of a New Pension of Seven Guineas per annum. This is what the committee term an "intermediate pension." These alterations will involve an increase of expenditure of about £700 per year. Perhaps we should explain that when a person makes application for the pension, they are first placed on the "approved list" which will now be 5s. per month; from this approved list they are raised by rotation (*not by election*) as the funds permit to the five guinea pension. Prior to this alteration, the next move was to the Ten Guinea pension, but this was and still will be *by election*; and we were not surprised to learn from Mr. Johnson that some of the Five Guinea pensioners had been on that fund for 20 years; and not having friends and influence, there they were likely to remain; for although no partiality is shown by the committee, still it is well known that much time and influence is required to carry an election; and as a consequence, those who perhaps most need the assistance, are unable to get it for want of friends and influence. It is therefore with unfeigned pleasure we learn that the new Seven Guinea Pension is not to be *by election*, but by rotation; so that as fast as the funds permit, the Committee will move the Five Guinea Pensioners on to the "intermediate" Pension of Seven Guineas. We ask our readers, upon this representation, at once to give the Committee the means to raise the 675 poor pensioners from the five to the seven guinea pension. It is a noble and grand resolve; and we warmly congratulate the Committee upon the same; and pray the Lord to abundantly prosper them in their efforts to ameliorate in some measure the sorrows of the aged pilgrims during the closing years of their pilgrimage. The meeting was brought to a close in the usual way.

THE ANNUAL MEETING AT CAMBERWELL ASYLUM, was held on Thursday, June 26th. In the afternoon, Mr. Thomas

Bradbury preached a very excellent gospel sermon, which was listened to by a numerous congregation. Nearly 250 friends assembled to tea under a large tent, which had been erected on the grounds in the centre of the Asylum. In the evening, a public meeting was held, over which Henry Dodson, esq., very ably presided. We must express the satisfaction we feel in finding Mr. Dodson following in the path of his respected father: he expressed real hearty satisfaction in being permitted to preside, and gave substantial proof of the same. Addresses were given by several brethren, who urged the claims of the Benevolent fund, for which object the collection was made. We were also glad to find Albert Boulden, Esq., taking so active a part at the meeting; he must take upon him Mr. Butt's mantle, as far as the Pilgrims are concerned.

THE ANNUAL MEETING OF THE HORNSEY RISE ASYLUM, was held in a spacious marquee erected on the grounds of the noble Asylum, on Friday, July 4. In the afternoon, a very excellent Gospel discourse was preached in the pretty Asylum chapel, by the Rev. William Fleming, LL.B., a Church of England clergyman from Chiselmhurst. We were exceedingly glad to learn that there was such a ministry at Chiselmhurst, and hope it may be the means of awakening the people there, who are surfeited with Ritualism in its very worst form in the parish church; unless the Church of England people promptly rouse themselves and root out this abominable bastard-Popery, the days of her reign are surely numbered, and her end not far distant. The text was, "Behold the bridegroom cometh." After the sermon, about 350 persons took tea together; we then rambled about the lovely grounds of the Asylum till the time for the annual meeting to commence; it was held in the tent; and was ably presided over by J. D. Allcroft, Esq., (of the firm of Dent & Co. of kid glove notoriety). Mr. Jackson furnished the report; there are 83 Pensioners in this new Asylum, so that it is quite full; 15 of these are also recipients of the ten guinea pension; 20 of the seven guinea; 47 of the five guinea; and one at five shillings per month; the youngest pensioner is 63 years of age; and the oldest 92. There is now a Ladies' Working Association formed, and is open daily at the Asylum, where useful and ornamental articles are on sale in aid of the Benevolent Fund; any friends having articles suitable for this object, they will be gladly received by Mr. Jackson. Messrs. Marshall, Box, Heathfield, Flack, Alderson, the Vicar of St. Paul's, Holloway, and Major Yeoland assisted at the gathering. In the course of the meeting, we learned that the parish authorities have made a claim for £324 2s. 4d., for road making at the side of the Asylum; the Committee appealed against the claim, but without success, and the amount must be paid. The chairman gave twenty guineas, and some other useful donations were announced. Much interest was manifested by Major Yeoland's address, as he related his connection with the society at

its formation; although in his ninetieth year he had travelled from Kent, to be present on the occasion. The noble-hearted Mr. Joseph Soul, the honorary secretary of the Alexandra Orphanage, added much interest to the meeting, by bringing into the meeting, a number of his dear little orphans,—so cheerful, so happy, so clean,—who sang some of their pretty little pieces between the speeches; may the Lord long spare his useful life to prosecute a labour of love in which he has been so signally blessed. Owing to the parish claim, the funds need immediate help, and we hope it will be forthcoming. We cannot further refer to the Asylum, and its meeting now; but hope some of our friends who are blessed with this world's goods, will send substantial aid either to Mr. Jackson, or Mr. Murphy, at the Offices, 9, Finsbury Pavement. R.

KEDDINGTON—REHOBOTH BAPTIST CHAPEL.—The ordination of Mr. J. D. Bewtrel as pastor of the church meeting for divine worship in the above place, was held on Tuesday, May 27, 1873. The morning service began by Mr. Page, of Cavendish, reading a portion of the Word and imploring the divine presence to be realized throughout the day; after which, Mr. Wren, of Sible Hedingham, stated the nature of a gospel church in a very able and faithful discourse, taking for his text, 1 Peter ii. 5. In the afternoon, Mr. Smith, of Great Yeldham, read and prayed, when the usual questions were asked by Mr. Beach, of Chelmsford, and many seemed much affected while Mr. B. gave a clear and touching account of his call by grace, and how he had been led step by step to speak in the Lord's name, and feeling assured it was His will that he should settle amongst the people at K—. He then gave his belief in the great fundamental truths of our most holy faith that he held, and was determined with the help and blessing of God still to proclaim. The church then unanimously accepted him as their pastor. A hymn being sung, the charge was given by Mr. Wheeler, of Sudbury, in a solemn and affectionate manner, from the words in 2 Tim. iv. 2. He spoke of some of the discouragements that a faithful servant of God had to meet, as well as helps and encouragements by the way. In the evening, the ordination prayer was offered by Mr. Wheeler, after which, Mr. Wilson, of Clare, preached to the church, choosing for his text 1 Thes. v. 13. The services were well attended throughout the day, and many found it good to be there, although some disappointment was felt through the absence of Mr. Myerson, of London, who was expected to take a part in the services, but was prevented from coming through illness. Collections were made after each service to help raise a fund to establish a Sabbath School. A piece of ground adjoining the chapel is about to be purchased for building a vestry and school-room, which we hope will soon be accomplished, as Mr. Beach has generously promised to give £50, providing the congregation can raise another fifty. It is just

three years ago, since the Lord in His all-wise providence was pleased to take to himself our late beloved pastor, Mr. T. Murkin; since that time we have been blessed with men of truth to supply the pulpit, and since our esteemed pastor, Mr. B. has come amongst us, the congregation has greatly increased and many souls have been blessed under the preached word. We had a baptizing a short time since, and several others are about to come forward and declare what great things the Lord hath done for them; and, we are at peace among ourselves. "Not unto us, O Lord, not unto us, but unto thy name be all the praise."

ONE WHO WAS THERE.

GODSTONE STATION, Thursday, June 19, 1873. Early yesterday morning, left Cambridge, through London, down here to Lingfield. That foremanic specimen of parsons, Mr. Jones, of Wadhurst, preached morning and evening. When I went into the chapel in the afternoon it was packed full in every corner, and we may hope souls were blest. This is a lovely piece of England; the rich traders of London buy land here, build their mansions, lay out their terraces, gardens, and rich plantations; like kings in the country they dwell; as near to the Eden state as possible they return; but death still reigns the fearful monarch over every class:

And by none can perfect peace be found
Till we, through grace, God's throne surround.

Master Killick was the minister here for many years; through his instrumentality the chapel was built, and paid for; and in the chapel burying ground his remains are resting; also those of his wife, and of many of the original friends of this rural and primitive church of Christ. We hope the friends worshipping in "Master Killick's Chapel" (as they used to call it) will never let the humble monument erected to his memory be lost or obliterated. The honourable mention made of his name, ministry, and character, is worth preserving. Mr. Beale, the present minister, is acceptable to his brethren, abides affectionately and firmly by that faith—that form of sound words, and that discipline and order—which the great Shepherd and Bishop of souls, and all His apostles, delivered and confirmed. This Lingfield Baptist Chapel came out of Dorman's Land cause. What difference between the two at present doth exist, I dare not e'en to guess. Mr. G., the Dorland pastor, favoured Mr. Jones with a hearing, but we had not the pleasure of his company. It is delightful to see in the most rural and retired parts of the country, as well as in the densely populated towns and cities, there are places where the Gospel is proclaimed; and when we see crowds thronging and listening, it is enough to make our hearts rejoice.

We are rushing away to London; then to Battersea, if the Lord will, then ten services in the North of England. Some Cheering Words from thence I hope to bring.

ROCHDALE, MOSS COTTAGE, JUNE 24, 1873.—Last night, in the public hall of this large Flannel-manufacturing town, I gave address to some few hundreds of people. Alderman John Tatham, Esq., presided with the urbanity and kindness of a real English Christian gentleman; and in his delightful mansion I have been provided for in the most comfortable way, for which, to my Lord and Master, I did this morning leave out my thank-offering; and to my worthy host and his excellent lady, I tender the gratitude of a poor, shy, and oft-times pained child. Pastors Pickles and Powell aided the service last evening; the people voted thanks to me and our good Chairman. I knew my address had been delivered under afflicting feelings, for my throat was out of tune; and my tendencies toward the preservation, purification, and prosperity of our National Church was displeasing to such decided gentlemen as John Ashworth, Esq.; and he would have given me a few stripes, but he did not like to disturb the meeting; so they let me off with a half suppressed buzz of dissatisfaction. Well, the poor old parish church at Rochdale looks bad enough. I walked yesterday through her grave-yard, and when I saw her broken tombs—her desolate condition—I thought one would think the Church of England was fast coming to ruin. Having known Dr. Molesworth before he came to Rochdale, I was almost tempted to give him a call, but a whisper—"Mind your own business"—drove me on to my own work. The Rochdale Christians appear to be sterling, steady, sound-hearted, men of God. I must ever remember them with prayerful gratitude.

FAVERSHAM, KENT.—NOAH'S ARK PARTICULAR BAPTIST CHAPEL. I am happy to tell you the Lord is still blessing us and gladdening our souls by showing forth His mighty power to save. Last Sunday evening, June 8, through grace, I was enabled to baptize two whom the Lord had brought out of nature's darkness into the glorious Gospel light. We baptized at Zeor Chapel, Canterbury, kindly lent by the dear people of God there. One of the candidates, bless the Lord, was my eldest brother after the flesh. O, great are Thy mercies, O Lord. I pray the Lord will bless and prosper us few, and still strengthen a poor weak worm, who has nothing—nor wants anything—but the smiles of an ever-precious Saviour. Yours truly, in the best of bonds, J. WISE, Pastor.

ST. NEOT'S, HUNTS.—Strict Baptist Chapel. The anniversary services of this place of worship were held on Tuesday, June 24. Sermons in the morning and evening were preached by Mr. Israel Atkinson, of Brighton; the afternoon by Mr. Hazleton. Between services, dinner and tea were provided in the Public Room, the attendance on each occasion being very good. The collections, &c., during the day amounted to about £50, which sum will be devoted to paying off a debt at present existing on the minister's house.

CLAPHAM—EBENEZER CHAPEL.—

On Tuesday, July 1st, the 12th anniversary of the opening and the 15th of the pastorate was held; the weather was beautifully fine, and attendance of friends exceedingly good. About 30 assembled in early morn for prayer, and breakfasted together, and again at 10. when several ministers favored us with their presence.

At half past 11, Mr. Hazleton preached a most excellent sermon from the words, "To make Himself a glorious name." In the afternoon, Mr. Langford, preached a most suitable sermon on "The Lord liveth." A large company partook of tea. At the evening meeting our kind friend, C. Spencer, presided, and expressed his pleasure at being present, his esteem for our Pastor, his congratulations on our financial position and on so large an attendance; and as our favorable position was, in a great measure, attributable to the exertions of our Pastor, through the blessing of God, he hoped we should appreciate such labours and do all we could for him and for the cause of God. Mr. Box followed in the same strain, and delivered a speech full of the gospel. Our brother, Mr. T. Jones followed; and after stating that he had heard a great deal about us, but not until now had he seen us, and right glad he was to see us in so good a position. He said he had just been deputed by the friends to present his brother Hall, the Pastor, with a testimonial of esteem, accompanied with a very handsome Gold Watch (which announcement was received with great applause); our brother made an excellent speech, full of christian sympathy toward us, and of love to the cause of God and of truth; our pastor attempted to thank the friends for this 5th public testimonial, which he had received, but with some difficulty, he thanked the friends for this mark of their esteem; his only fear was that they had done too much. Brother Flack, Bennett, Griffith, Webb, Ballard, and G. Northover, followed. As the meeting was closing, Mr. Battson rose, and said, he wished the friends to understand that the testimonial which had just been presented to the pastor was not the gift of the few, but of the many; and was the work of a very short time; for as soon as the subject was mooted by one of the oldest of the supporters there, it rapidly spread through the congregation, and every one had given with the greatest willingness; and they were ready to do more if needed.

A cordial vote to the chairman, "Crown Him Lord of all" was heartily sung, and one of the happiest meetings it has been our privilege to attend, was brought to a close. The inscription is, "The accompanying gold watch is presented to Mr. H. Hall, by the church and congregation worshipping at Ebenezer baptist chapel, Clapham, as a token of their affection for their esteemed Minister," surrounded by an illuminated border, representing at the bottom, an open Bible, the gospel trumpet, and the sword of the Spirit; and at the side, angels bearing palm branches of peace and lilies of purity; and is very handsomely framed.

NOTTING HILL.—(Reply to Inquiring Friends.) Sunday, July 6, 1873, was a sacred, holy, and comforting season to me, and to many who told me it had been blessed to them. A large company assembled in the evening, and the morning congregation was excellent. One strong feeling pervaded my soul all the day: it was a loving desire to know nothing among men, but Jesus Christ, and Him crucified; my heart did leap within me to lift up His Glorious Person, His mysteriously merciful work, His adorable Name above all creatures and powers; and I never felt more satisfied in my life than I did on that blessed Lord's-day, that JESUS CHRIST, THE ETERNAL SON OF GOD, is most precious to me in every sense of the word; and that His gospel is never preached in vain; but, while HE does greatly enlarge my heart, open my mouth, and gather many saints and sinners to hear and rejoice; HE secretly seems to tell me (as in Acts xxii. 18), "Make haste, and get thee quickly out, for THEY WILL NOT RECEIVE THY TESTIMONY CONCERNING ME!" Where the glorious mystery of His ETERNAL Relationships as a SON with the FATHER is denied; where His universal government is despised, no real prosperity, no holy peace, no ABIDING glory will be enjoyed. I never can forget the feeling I had when I saw the body of people gathered, and the blessing realized; then to think I must leave the place, was painful to
C. W. B.

ROCHDALE.—The Baptist church and congregation (late Mr. Kershaw's, of Hope chapel) now worshipping in Public Hall, held their Sunday School anniversary, Lord's-day, July 6, 1873. Mr. James Hand, of Charlesworth, preached from Proverbs viii. 17, and in the evening from Deuteronomy xxxiii. 24, 25, to large, and attentive congregations; the collections amounted to the liberal sum of £51 3s. 9d. At the close, "Praise God from whom all blessings flow," was sung by the choir and congregation. The presence, power, and blessing of the Lord appears specially to rest upon these persecuted followers of the Lord. Our favoured seasons with them we refer to in another place. The Prayer Book version of Psalm xi. 5, has to us forcibly expressed the condition of the Rochdale Hall friends: "Blessed is the man that hath set his hope in the Lord, and turned not unto the proud, and such as go about with lies."

ALDERSHOT.—G. W. calls this "a dark benighted place: no light, no life, no power in the gospel which is preached here, no precious Christ exalted;" how is this, when some of the only men in all the nation worthy to be announced in certain channels are published every month in Aldershot? Let us know WHAT IT IS they preach; it is time we knew where "the faithful" are drifting to. Our correspondent says,—A place is now opened for worship; ministers who can preach with the love of Christ in their souls; we are looking out for such favoured servants of the Lord.

THE LATE MR. JAMES WELLS'
PULPIT.

To the Editor of the *Earthen Vessel*.

DEAR CHRISTIAN FRIEND,—If there be any easy criterion of a man's Christianity, it is surely that which is commonly adduced—“We know that we have passed from death unto life, because we love the brethren.” And this love is not *wholly* restricted to those who may belong to the same small church, nor to those only who may be associated with churches professing the same faith and maintaining the same order; but it extends to all who manifestly *hold the Head*, all who give evidence, verbal and practical, that they “love our Lord Jesus Christ in sincerity,” and whatever error in judgment they betray, or however inconsistent be their *doxy*, are laying the onus of their soul's salvation on the glorious Person and finished work of our precious and adorable Immanuel.

I am led into this train of reflection by musing upon the position of affairs in, and between, churches of our own persuasion, and especially so in connection with the SURREY TABERNACLE. Is the change which has supervened there, with regard to the ministry, the effect of the love to which I have adverted?

To me, who never could greatly appreciate the alleged causes of difference, and who think that difference to have been, to a great extent, carnal, there is something delightful in the fact that both the *VESSEL* and the *Standard* ARE now vehicles of information to their readers (and I read *both*) as to what is doing there; but to some in the North, it will probably be very satisfactory to have some assurance as to the character and *origin* of the change. Some of them were very decidedly attached to the late Pastor (Mr. Wells), and others, though not prepared to connect themselves so unreservedly to him and his following, were willing to hear him, and thought that justice was scarcely done him by certain churches and ministers around, among whom the *Gospel Standard* circulated.

I imagined their feelings who now see that such ministers are occupying the pulpit of JAMES WELLS, and intimating their attachment to his people, almost before he has had time to grow cold in his grave!

But this is as nothing to the excess of something—be it *love*, or be it what it may—whereby the managers of (should I do right to say *the baptized church* at?) Surrey Tabernacle not only charitably regard as professing Christians, but even engage as their public teachers and leaders, BABY-SPRINKLERS and (Huntingtonian) OPONENTS OF BAPTISM.

Cannot both you and the *Gospel Standard* together provide (under God), or at least indicate, a sufficient number of competent, truth-loving, Christ-exalting, Bible-governed ministers of the Gospel, without recourse being had to those who (whatever be their personal excellence or gifts) are either upholding the great stronghold of Antichrist—

infant sprinkling—or are running to the opposite extreme, and evading the offence of the cross, by practical contempt of a Divine institution, namely, Believers' Baptism?

Hopeful now, Mr. Editor, am I that soon Ephraim (the *VESSEL* and her readers) shall not envy Judah (the *Standard* and her readers), and Judah shall not vex Ephraim, but they both shall fly upon the shoulders (not of each other but) of the modern Philistines toward the west; they shall spoil, not themselves, but them of the east together, &c., &c. Isaiah xi. 13. Yours in Christian union,

JOHN ASHWORTH, JUN.
Nissi Villa, Rochdale.
12th July, 1873.

[We have much correspondence on the existing state of things. We approach the subject with trembling and fear, lest any *false* spirit should go forth; but a determination to *witness* FOR our principles is strengthened by the surprise which meets us on every hand. Truly, strange things have passed before us during the last thirty years.—ED.]

NEWPORT PAGNELL.—Our anniversary sermons by brother Thomas Stringer were full of the holy commandments, counsels, comforts, and covenants of our adorable Lord and Redeemer. Mr. Editor, please tell the citizens of Zion, we Newport Pagnellites are strongly surrounded with the clouds of natural, national, and notional professions, but, our bow abides in strength. Our church, and school, and people, are held on in the Old Paths, Regeneration by the Holy Ghost alone; Repentance flowing from a living faith in a once sacrificed, but now exalted Redeemer: Relationship to the eternal Three, by CHOICE in the COVENANT HEAD: which leads us to rejoice in hope of eternal life, there to rest in glory for ever. Amen.

T. D. N.

HEREFORD.—Near this quiet, cathedral city, stands Whitestone Baptist Chapel, the scene of the most prayerful and evangelistic labours of our esteemed brother, M. Plaice. He is gathering precious souls into the fold of Christ; afflictions abound, but his consolations by Christ much more abound. We hope to hear good tidings more definite soon. Our Fownhope pastor, Mr. Mudge, has been very ill. We are looking to the GOOD PHYSICIAN to heal him, and still spare his life, so long devoted to training tender twigs, to pruning fruitful trees, and to breaking up occasionally new pieces of fallow ground.

ROCHDALE.—A funeral sermon was delivered in our Public Hall, to a crowded assembly, by Robert Powell, of Heywood, occasioned by the decease of one who was truly blest under the ministry of the late Henry Fowler. Some notes of the life and death, as developed in the funeral discourse, we hope to give. Rochdale is certainly a town where the truth of the gospel is largely maintained, as our “Review of Rochdale and its religious people” may fully show.

CUBBERLEY CHAPEL, near **CHELTENHAM**.—Anniversary sermons were preached on Whit-Monday, by Mr. Flory from Jeremiah's "broken bottle," (Jer. xix., 10, 11); in the afternoon and evening from the "Rose of Sharon." The divine presence was enjoyed; some of the unconverted could not leave without saying, "the man is in earnest, and we are in a lost condition!" Oh, that time and eternity may prove that souls were brought to Christ. Many said of God the Son, God the Holy Ghost, and God the Father,

"The beams of their grace are passing all worth,
The smiles of their face are heaven on earth,
When to us they show them what joy fills our breast."

Brother Weaver, the pastor, with others are blessed in the dispensation of the word. There are upwards of an hundred members, the chapel not holding more than two hundred, which is wonderful; generally now a days the church being amongst us Strict Baptists, especially the minority of the congregation. There must be something rotten in the present state of things, for things to be as they are now, depend upon it; while the generals are too remiss in examining candidates for membership, we particulars are too particular; it is worth £100 some have said to get a member into some Particular Baptist churches. We should not expect six feet Christians generally in coming into the church, but lambs in experience and doctrine, if even so old in natural years. I endorse Huntington's utterance and Philpot's, who in some part of their writings, said they would rather receive a dozen hypocrites into the church than keep out one child of God from church fellowship. All that know me, and have heard me try to speak in the Master's name, know I'm not a trimmer, but one who tries faithfully to separate between the precious and the vile; but I am of the same views I was thirty years ago, when you have the following from my pen in the pamphlet I then published, entitled "Letters to an Independent," viz., "The church is a nursery for children, but let it not forget this for fear of a few hypocrites getting into the church," and so now it is true. Yours in Jesus,
Cheltenham. J. FLORY.

STAFFORDSHIRE.—**DEAR BROTHER POTTER**,—I send you few particulars of our Sunday School anniversary. I beg also to tender my thanks to our brother, C. W. Banks, for the kindness he has shown to the cause of God at Old Buckenham. Let me commence by saying we have a large school, that is about 200 scholars, and 20 teachers. On Lord's-day, June 29, we held our services. In the morning a number of the children met at the school with their teachers, and from thence proceeded (as that is the custom here) through some of the principal streets; arriving at the market place, a circle was formed with the children. I then gave out that hymn commencing,

"I sing the Almighty power of God,
That made the mountains rise," &c.

Having sang this we walked in procession on to the Bull Ring on one side of which stands our chapel. On this spot, within the memory of some living there was bull-baiting on Sunday morning. What a contrast to hear the children sing that well-known hymn

"There is a better world they say," &c.

God be thanked for the gospel and religious training. The children with their teachers take their places in the chapel. As you enter, you see on a raised platform over the baptistry some fifty girls dressed in white; we commenced the service by singing the 146 Psalm, Dr. Watts,

"I'll praise my Maker while I've breath," &c.

After reading and prayer, came the children's first hymn, they sang sweetly; God grant they may be found amongst the number who shall surround the throne. The instrumental parts were performed admirably by our choir. Our esteemed brother Brunt preached with much power from Colossians 1st chapter, and the last clause of the 27th verse. In the afternoon, Mr. F. S. Yatmstone, of Wolverhampton, preached from 2 Cor. iii. 2. At the evening service, our spacious chapel was well filled; brother Brunt preached with much savour from Acts xvi. part of 30 and 31 verses. We collected over £20; had it not been for the inclemency of the weather we should have realized a larger sum. We are thankful to the Lord for His goodness to us. Praying the interests of His kingdom may be advanced throughout the land. I am, my dear brother, Yours truly,

W. GILL, Minister.

Little London, Willenhall.

CROYDON.—**MR. EDITOR**,—Although "Pump Pail Chapel" is the oldest Baptist place of worship in this town, being built in 1729; Mr. Thurston did not commence his ministry there until 1859; he now preaches at Tamworth Road Chapel, which your correspondent quaintly calls "the child of Pump Pail," (whose birth took place in 1866) thus proving the ministry of Mr. Thurston to be fourteen years instead of twenty; the number of members is about 80, instead of 100. As to critical notes on the sermons delivered on Whit-Monday I cannot give an opinion. [The critical notes are favourable to the preachers, so far as the matter and ability are concerned; but we have not time to turn rough fragments into perfect flowers yet; if we did, some would censure us we doubt. One or more of Mr. Thurston's may be given.]

ASHBURTON.—"Father Rowlands," the blind minister, once of Stonehouse, of Clapham, and last of Guildford, died early in July 1873, and was buried in Ashburton church-yard, the second week in last month. His last days have not altogether been his happiest; but he is gone—where, with new eyes he beholds "the King in his beauty," and enjoys the delightful scenery of "the land of distances."

PIMLICO.—Carmel Chapel, Westbourne street. **MR. EDITOR,**—I find in *Vessel* for July, a slur thrown at Mr. Bennett as having not preached the truth, as though he was leaving on that account. I feel justified in writing to deny such. Mr. Bennett is a most solid and firm believer in the Fundamental Doctrines of the Gospel; he preaches Jesus Christ and Him crucified without the fear of man, knowing his Father liveth, and that his love is unto them that fear Him. Many souls have been blessed and brought into the fold, and saints edified and blessed. Mr. Bennett's heart is almost broken by one who he thought was a friend. The prayers of all those who love the truth is asked that a good many more such men might be sent into the vineyard in the prayer of a little one.

Chelsea.

T. C.

[Where the slur is we cannot perceive.—ED.]

GLOUCESTER.—Mr. J. E. Bloomfield's new chapel has just been opened by Dr. Brock. A thousand persons can be seated in this new edifice; it is thought by some Mr. Bloomfield is now reaching the zenith of his ministry. Mendelsbam was his Nadir, Gloucester his Zenith. Few men have more gradually progressed. His *company* he has changed; but not his *creed*; least, we cannot think he has. The person and work of Jesus ever has been his element. More than ever in that great cathedral city, may John E. Bloomfield preach God's Christ and the Church's salvation in her covenant head.

MELBOURNE.—A Strict Baptist church, under the faithful ministry of Mr. William Cattell, (once Independent minister of Geelong, now a decided Baptist, truthful, devoted, and beloved, whose call and ministry we hope to have the honor of publishing in *VESSEL* some day,) meet in the large Rechabite hall, in King William street, Collingwood, Melbourne, Australia. A *carte* of the late endeared William Bryant, and notes of his sermon are gratefully come to hand. If any memoir of dear Bryant is printed, we ask our Melbourne friends to send us a copy.

CANTERBURY.—Samuel Foster, of Sturry, writes of the death of Mr. William Clariss, June 7. He was a gentle, truth-loving, humble follower of the Lord. The last words heard from his lips were, "Thy precious blood, dear dying Lamb," &c. Our friend Foster adds:—"John Halke, Robert Fullorth, and now William Clariss, all gone. Out of the five deacons, only your brother Robert and unworthy me are left. Mr. Clariss was baptised with me, March, 1840; we entered the professing church on earth together: but he has entered the church triumphant before me; there I long to be."

SOUTHEND.—Mr. Wigner's advice is not worth notice, except we announce the fact that an effort is being made to raise a Strict Baptist Church in Southend. If the effort fail, it will be because the Baptists themselves are so lukewarm and divided.

SYDNEY.—July mail brings us letters from brother D. Allen, with death of the venerable Charles Rogers, of Melbourne, so universally beloved; kind and intelligent D. Allen writes a sketch of Charles Roger's fifty years life in London and Australia, we purpose to give it next issue; the mail was late. Also brother David Young, of Lambton, and from our faithful friend, Seth Cottam, from whose excellent letter it is evident Mr. Allen's ministry and work is wonderfully honoured; the Castlereigh street church is growing in every sense, of which proof next month.

TWO WATERS.—Charles Wootton gives us a cheering note of Salem anniversary. Alas! poor R. Searle, and H. Hutchinson are gone; and where is Joseph Cartwright, once such a famous hewer of wood? Where are many we once had here? Ah! *where?* Thomas Stringer was up on Monday morning, July 7; preached with great liberty and blessed savor at Salem, and all that week he continued, until eleven times he preached Christ in different places. Thomas is no refined, delicate, or nerveless pretender, but like a giant, always refreshed with new streams of mercy, on he goes.

WATFORD.—Our pastor, George Burrell, baptized four more true believers July 20, 1873. Certainly we are favoured with the good old pure corn, and the seed of life takes root, is developed in a good confession and a faith of obedience. The Lord has not forsaken his Zion in our Beulah.

WHITESTONE.—I was here Sunday, July 13, and saw our brother Plaice baptize several young friends. It was a pleasing, yea, it was a glorious sight. We sang and prayed, and rejoiced together. Bless the Lord, the Baptist Churches are yet honoured with His power and presence.

LAKENHEATH.—We cannot tell the date of the Baptist church's origin. It came out from Mr. Smart's, in Blackstock's time, and no church has grown more steadily. Certainly the Lord has prospered the Baptists in Lakenheath, and even the other cause depend mainly for supplies from our Baptist connections. Mr. Sargeant appears to occupy a favourable position.

Vauxhall Baptist Chapel.—Upper Kennington Lane. The annual excursion of the Sunday School children, teachers, and friends, took place on Tuesday, July 8. Over 500 went by boat to Petersham park. Tea was sumptuously served under a tent, by Mr. Philcox. The day was beautifully fine throughout, and the enjoyment complete.

CAMBRIDGE.—We have long report of Mr. J. B. McCure's lecture on Australia, recently given in Eden chapel, to a crowded audience, when a large sum was subscribed towards a debt on the vestry and chapel. The lecture was well received by a large concourse of hearers.

Notes of the Month.

YARMOUTH.—Salem Chapel has enjoyed peace and unity; and as it is the place where Gospel truth is practically maintained, visitors are invited to encourage the Strict Baptist Church in that place. Their prospect of building is very pleasing.

CARMEL.—**MR. BENNETT.** "Mr. Editor, As I, in common with many of Mr. Bennett's friends at Carmel, have been grieved by what appeared to us to be an attempt by one of your correspondents in your July number, to throw an aspersion upon his character as a preacher of the truth, I feel that it is my duty to take notice of it. I would not for one moment suppose that you intended anything of the sort by publishing it; but the impression which would naturally be produced on the minds of your readers would be either that Mr. Bennett did not preach the truth, or that he had been very unsuccessful at Carmel. Now as to the first, all who have heard Mr. Bennett, must acknowledge that there is not a more decided preacher of new covenant truth in London than he is; and with regard to the second, I need only state that during Mr. Bennett's presence in our midst, nearly forty members have been added to the church; and that we are in a better condition pecuniarily considered than we have been for many years, to show there is no ground to complain of want of success. That the Lord may send many more such labourers as he is into his vineyard, is the earnest prayer of A LITTLE ONE" [We heartily issue this note in favour of Mr. Bennett: but is it not painful to find him leaving such a field?—ED.]

HAMMERSMITH.—**Mrs. Crompton,** wife of the late pastor of Silver street church, died June 28th. In peace she left this world. Dr. Ingham, the great Baptist author, has gone home.

MR. THOMAS BRADBURY having received his knowledge of Divine truth through the ministry of the late Mr. Parks, Rector of Opnshaw, having spent several years of his earlier life as a city missionary in Manchester, and more recently being the authorised chaplain of a large colliery church, he has had unusual opportunities of reading the character of human nature in all its wildest and most wayward as well in its moral and intellectual phases: for I hold the Northerners to be men of steel; wrought-iron, deep, hard thinkers; daring expressionists; bold and boney in form. I heard this question put to one of Thomas' friends, when I was near Chesterfield the other day, "What is there in this Mr. Bradbury that renders him so attracting, and so acceptable to the masses?" "He is a John Bull, plain, blunt, out-spoken man, sir; and he speaks God's truth according to God's peoples experiences." "He does not think much of *The Earthen Vessel*," said an elderly lady; "he has little mercy on the water-illies!" [We little Southerners must patiently bear with the faithful and beloved Northerners, seeing we cannot add one cubit to our stature.—ED.]

THE VEN. JOHN CLARK.—As friends

write to us, and ask, Is beloved John Clark alive? John Clark, once of Cornwell, then of Hull; of Downham Market; ex-pastor of Cave Adullam, and occasionally preacher to nearly all the churches in the kingdom. In reply, we beg to answer: We called at his residence July 7, 1873; his nephew told us his uncle John Clark was 82, still living; in good health; rather feeble. His nephew said, "He has now gone over to Mr. Spurgeon's Tabernacle; on Sundays he goes to Mr. Lincoln's to worship." We shall endeavour to see him once more. Mr. John Clark has been one of the most honourable and useful ministers in our denomination for many years. He cannot now preach; but still he pours out his heart for Zion's welfare. C. W. B.

WHERE IS IT?—"A small congregation of truth defenders fell to pieces through the many minds of the several ministers." So says a venerable seeker going on to seventy. [We cannot examine the parsonic photos, yet, nor can we reply to Mrs. —, as to what is meant by the "Pre-existence of the Human Soul!" Give us time. Our correspondent furnishes curious evidence.]

THE QUESTIONS OF THE DAY—BAPTISM AND COMMUNION.—The late Mr. John Foreman, thirty-five years ago, wrote his bold, clear, and incontrovertible address to Bridgman. We believe, with "*A Baptist of Necessity*," that thousands of our readers would be benefitted by our giving some of its best portions. We are thinking to do so.

MEMBERSHIP.—**Mr. Editor,**—Is it a rule among Strict Baptist Churches, to admit a person into membership only by the church being quite unanimous in their favour? Is it not that they after relating their experience are admitted by majority? Is it right for a candidate to be denied membership if only a tenth, or less than that of the church are of opposite opinion to the rest, and among the minority perhaps some of the most irregular in the church? Please answer one who would subscribe to any Scriptural rule, but cannot find anything to favor the first mentioned theory, or to forbid the latter.—**A MEMBER OF A STRICT BAPTIST CHURCH.** [Our only rule is *decision* by MAJORITY. Where that rule is broken, there must be something painfully wrong somewhere.]

BOSTON.—Why Mr. Wilson was not put in between the St. Ives pastor we know not.

MARLBOROUGH.—"A Londoner finds two sections of the most particular,—one in Old Meeting, another in Zoar. Which is right of the two? If both are right why do two little companies meet in a small town?" Ask Deborah.

"A SEEKER" desires a true exposition of Matt. xxv. 14 to 30, specially 29. We will answer soon as time and the blessed Spirit will permit. Some of our deep taught brethren may also send the mind of Christ here.

NORWOOD.—**MR. EDITOR,**—**Mr. Pung** has resigned his ministry at Ebenezer, Cottenham, Cambs, after a pastorate of nine years, and has received and accepted unanimous invitation to the pastorate of the Baptist church and congregation, Gipsy Hill road, Lower Norwood, Surrey.

Lessons from the Life of Jonah.

A SERMON BY MR. WILLIAM CROWTHER,

OF GOMERSAL, LEEDS.

“They that observe lying vanities, forsake their own mercy.”—Jonah ii. 8.

THIS PASSAGE contains Jonah's account of his own experience in the results of that great affliction which he had been made to pass through. He tells us that what he had been brought to see and feel had led to some very pointed conclusions. He had been cast out of God's sight, where no human hand could help, nor any kind of external power touch him; from whence he had looked and looked again towards God's holy temple. He had called upon the Lord from the depths of distress, and the Lord had heard him, and had saved him therefrom, proving to him that “salvation is of the Lord.” He had tried to act a part of his own, and to carry out plans contrary to God; and God had not only thwarted him, but had brought him to his senses by a peculiar but severe process, leading him to say, as the result of his experience, “They that observe lying vanities forsake their own mercy.”

Other lessons also we may learn from the things through which he passed. One of them is: that he that sets himself up to devise a way contrary to God, is sure to smart for it! Another is this: God's people may try to conceal the life that is in them, and to pass themselves off as belonging to the ungodly, but God will not allow it! Jonah tried to behave among these people in the ship as if he was one of them; he tried to suppress the light of God in his soul, to make it appear as though he was a heathen. But you see special means were arranged by which Jonah was compelled to declare himself. So it often is with the people of God: they try to suppress, for improper reasons, what God has shewn them, and made them know, but God puts them under the necessity of confessing who and what they are, and to whom they belong.

Another lesson taught hereby is: that if God has appointed a thing to be done, the very means that are made use of to prevent it, He will subject as the means by which it shall be accomplished! Jonah tried to go to Tarshish instead of to Ninevah, and this very attempt to go to Tarshish was the means of bringing him to Nineveh! Many a time God's people have tried to go a way other than that on which God has sent them, and the result has been that whilst their own wish has been defeated, the appointments of God have been distinctly and clearly accomplished!

A further lesson that we learn is, that God has always means at hand for accomplishing His own purposes! He raises the winds to toss the ship about and make the men afraid! He causes them to

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know and see that it is on account of somebody in the ship that all this tempest arises! He has a fish ready to swallow Jonah when he is thrown overboard, and that fish was prepared for the purpose! Some people have reasoned as to whether it was possibly a whale, or as to whether it might have been a shark or as to whether it might not have been some other fish. What we know is quite sufficient: "the Lord had prepared a great fish to swallow up Jonah." Call it what you like, it was a fish that the Lord had prepared for the purpose, and whether it had a narrow or a wide throat; whether it was one kind or another, it was a fish that was suitable for the purpose; and it is not for human reason or human understanding to decide what kind of instruments are the proper means for God to use. He does not consult man on this subject. Man often makes instruments which God will not use, and despises instruments which God does use. We have very many instances of this in the Scripture; and as He thought proper to use this fish to accomplish His purpose, so (it does not signify what it is) the instrument that God uses for His purpose is sure to be available for it, is sure to be there at the right time, and is sure to do its work in the right way! We may rely upon it, that whatever God has to accomplish, He has a means arranged for it; He has devised means that His appointments shall be fulfilled in ways that shall often take man aback! Man will have looked for defeat and failure, and beholds complete success and victory; or will, on the other hand, have looked for certain success and triumph, and finds confusion and defeat! These things are occurring every day, yet men, unenlightened men, are continually seeing and not seeing, hearing and not understanding, and do not take to heart those results which are palpable to him that understandeth. God silently does His own work, while man noisily pretends to be doing something great which only ends in confusion.

In this case all was arranged for its purpose by the appointment of God, and Jonah's lessons descend to us that we, although we do not pass through the same ordeal, may yet have the benefit of his experience, corroborated partly by our own; and these words are, in these times, very appropriate to be remembered and noticed: "They that observe lying vanities, forsake their own mercy."

Now, I will just glance at a few LYING VANITIES. In various parts of the Scripture many things are spoken of as vanity. Solomon says, "Vanity of vanities, all is vanity." The life of man is vain: the wisdom of man is vain; the power of man is vain; the things that man fixes his affections on are vain. "All is vanity." You can find nothing under the sun but what is strictly Vanity. Where is man to look for anything else? There is only one place in heaven or in earth where you look for and where you find that which is the reverse of vanity. That is in Christ! Therefore, we may, in a sweeping manner, say everything is vanity but that which is in Christ and which comes from Christ! But there are a number of distinct vanities, which are *lying* vanities; and let me tell you, what I dare say you have noticed, that every *lying* vanity has upon it the gloss and profession of sincerity and of religion. Man is naturally, what is called, a religious being; he *will* worship something; he will have something as the object of his adoration and esteem. All those things are lying vanities

which promise him a life that they cannot impart, which speak in the name of the Lord, or in the name of that which is true, yet propagate that which is false !

Now, we will notice a few lying vanities that there are in the world. The first we will notice is this : It is a lying vanity *to seek a knowledge which God does not give.* Our first mother Eve showed us this, for it was in this way that she fell. She saw that the tree and its fruit was good, "a tree to be desired to make one wise ;" she sought wisdom that did not come from God, and in seeking it, fell from her first estate.

Man has ever been seeking after a wisdom other than that which God only can give. He has sought it high, and he has sought it low ; he has sought it in the researches of nature, he has sought it in vain ; he has sought it in intelligent contemplation ; he has sought it from his fellow men ; and he has sought it in a great variety of things. In the wisdom of God it arose "that the world by wisdom knew not God," and the wisdom of man has never been capable of understanding the mysteries of God. Men seek wisdom, they say, for understanding the Scriptures. They pursue the study of languages, and various researches, and yet their wisdom is often sought without regard to the wisdom that comes from God. The Holy Ghost alone can give true wisdom. Whatever wisdom a man has, if he has not the wisdom that the Holy Ghost teaches, it cannot teach him an atom of the truth or God. But, however ignorant he may be, if he has the wisdom that the Holy Ghost teaches, he knows those things "which eye hath not seen, which ear hath not heard, and which have not entered into the heart of man." So that the search after wisdom is a lying vanity, when it is not subject to that wisdom which the Holy Ghost alone can give.

Another lying vanity is : *That men seek to subvert, or to change, or to thwart the purpose of God.* The Babel builders tried to build a tower that no future flood should wash down : they tried to arrange things by which they might make themselves safe in defiance of God. But how completely did their work and their plans end in confusion ! Men have sought in various ways to thwart the Divine purpose, yet the very attempt to thwart were simply made means of accomplishing. Herod, and Pontius Pilate, and others, gathered together, and consulted how they might thwart the purpose of God, and their very attempt to thwart was the means of accomplishing. Many now attempt to ignore or thwart the purpose of God, and say there is no such thing as speciality in redemption, and insist on the indiscriminate offers of grace and mercy to all ; tacitly denying that God has any purpose at all in the matter. God *wishes* well to all, according to their theory, but *does* well to none. He tells all to do well for themselves, and if they do not He leaves them, they say, helplessly or deservedly, to perish. Men are continually fighting against the purpose of God, and opposing it as far as they can ! Those who, without any dependence on a Divine purpose, profess to fear God, to obey God's word, to follow the paths of truth, are following or observing lying vanities ! They are empty, but appear full ; they profess truth, but speak lies. They cast ridicule on the Divine purposes, and speak contemptuously of God's electing love and grace, and of His predestination of His people

to eternal life ; and thus are perpetrators of lying vanities, deceiving souls, and leading men into obeying an empty profession, showing a smooth path to hell and calling it heaven, involving themselves and their dupes in fearful and dreadful darkness and folly.

It is also a lying vanity *for men to attempt by their own deeds, and by plans of their own to bring about God's purpose.* You remember that Rebekah knew that the elder should serve the younger, and she tried by stratagem and wickedness to bring about this very purpose ; and you know how she did, in a certain way bring about something connected with it. You know also how Lot and his daughters perpetrated incest, under a belief that the world would be unpeopled, and that there would be no posterity if they did not contrive by their own wickedness to bring about the propagation of their own race. Men in various ages, like Jehu, have run about with a false zeal to bring about, as they supposed, what God wished and what God intended. So, what with those who condemn God's purpose, and those who wickedly seek to bring about, as they suppose, God's intentions ; lying vanities need to be looked for with the greatest suspicion, caution and watchfulness. If they were transparent there would be no difficulty ; it is their treachery, their hypocrisy, and their hidden character, that makes lying vanities dangerous.

It is a lying vanity *when men profess to serve God in ways of their own devising.* You recollect how zealous Saul was, when he had slain the Amalekites, and kept their cattle. God had told him to slay them all, man and beast, woman and child. Instead of which he had spared a considerable number, and he pretended,—“I have done all that the Lord commanded me, and those cattle that the people spared are for sacrificing to the Lord.” His zeal was to sacrifice to the Lord. But the Lord has prescribed how he himself will be served by his own people. He has arranged sacrifices, or a sacrifice that shall be acceptable to him when none other shall. And, therefore, Saul's self-imposed task of sacrificing to the Lord was an abomination, as the sacrifice of the wicked always is. If you and I wish to serve God, if must be in his own way. God does not leave it to humanity to devise the means by which he will be served. Many men in these days are very fond of saying, “You know God has left to us the greatest liberty as to the way in which we shall serve him.” He has done nothing of the sort. He has *not* left it to the liberty or will of man as to how he will be served ! He himself has prescribed, and the prescription is as distinct as possible in his word ; they that “worship him are to worship him in spirit and in truth.” And to worship God in spirit and in truth is, in *spirit* through the teaching of the Holy Ghost, the Spirit of God ; in *truth* is through the blood and righteousness of Jesus Christ, and no way else. When men, therefore, profess other ways of serving God, they err. Some build grand houses and call them beautiful temples built unto the Lord. You know what the contrast was, in this respect, when our Lord Jesus met his disciples. There was the temple of Jerusalem, the gorgeous and beautiful building in which were all those things that were excellent in the eyes of the Jews. But where was Christ and his people ? They were in an upper room which they had borrowed for the occasion, and the materials with which they kept the passover were materials that did not be-

long to them, that were furnished for them by another. They had nothing of ornament or excellence! What they had was Christ, with his few disciples. In the grand and gorgeous temple was lying vanity! in the upper room and amongst the poor people who acknowledged and glorified their Lord, was truth! There was the contrast, and the same contrast you may find now. You find a grand place full of ornamentation and everything of that sort, and, call it what you like, it is in itself a lying vanity, because it puts a face on the worship of God which is purely pretensions and foolish. It conveys an idea to the mind that God is worshipped with men's hands, it deceives the soul; and when a man, dressed or ornamented, or got up for the occasion, presents himself, it is as if there were some official dignity requisite. All this is a lying vanity, because it gives a false colouring, and it presents before you the worship of God in a false aspect. The worship of God is in the hearts of God's family, and is through the person of Jesus Christ.

Another lying vanity is *the observance or trust in chance or lot and the superstitious belief in other powers than God*. Haman believed in the power of casting lots. He cast lots that he might find the right day on which to have the children of Israel put to death. He cast his lot and got his day fixed, but instead of its being the day on which God suffered the children of Israel to be put to death, it was the day appointed for his own death and destruction. How many people now believe in chance? How many others believe in the power of some infernal or other spirits? How many believe in ghosts, apparitions, and other things? In necromancy, or star-gazing, or astrology, and such like follies? Every one of which are in a word "lying vanities," mere deceptions which the devil makes use of to decoy souls away from receiving the letter or the word of truth. Now, "They that observe lying vanities forsake their own mercy." How many poor people are the subjects of fear: fear from causes which have not a particle of existence in themselves, no being except in their own imaginations! and how many are influenced by emotions about things which are purely fanciful or imaginative; forgetting Him whose kingdom rules over all!

There are other lying vanities, but I think I have enumerated a sufficient number. Let me say that everything is a lying vanity, which at all interferes with this arrangement of God, that Christ is our Lord and sole Saviour. And this leads me to feel that I must just mention a lying vanity which is perhaps the greatest of all, and the most soul-destroying, and that is *men's idea that they can save themselves by their own works, or do something towards it*. Oh! the cant and hypocrisy of the present day that sows itself broadcast throughout the land. Men tell you, you are saved by grace, but *you* must take the grace, *you* must accept the grace, *you* must believe in the grace, and it is for you to take, accept, and believe, and then all will be right. And you will find some discovering every kind of work for men to do, to advance, as they tell them, their condition in the realms of glory, and to raise them to a high and lofty position; and this lying vanity is propagated by thousands throughout the land, and is believed; and people are astonished when you tell them of things connected with the old-fashioned doctrine of the Gospel, and turn round on their heel, and

think you a poor deluded, ignorant creature to be under the influence of such an infatuation. Oh ! beware of this lying vanity. You know you cannot do a thing for yourself, and yet you are told you can do a great many things. Some tell you not to do them to be saved by them, but *as if you were* to be saved by them ; that is, you are to try and dupe your own conscience. There is no such dishonesty in the Gospel, in that which constitutes our mercy. I will just say a word or two about this mercy. God's mercy is over all His works, even over the ungodly. God shows His mercy to them in every breath they draw, in every gift of food that He imparts, in every power to partake of that food, in the sun that shines, in the rain that descends, and in all the temporal gifts of time. All these are mercies that God gives, yet men follow lying vanities, and forsake the remembrance of their mercies. It is the duty of every being that has breath to praise the Lord, and to acknowledge the goodness in the gifts that He imparts.

But you know God's own people have a mercy infinitely higher than this which they have in common with all men, a Mercy which God has especially given them, which is the position of all them that fear Him. But, as we must put what we have to say in as few words as possible, we will direct ourselves pointedly to the question : What is it that constitutes the true mercy to all the living family of God ? It is what God has *given* them, what God has *promised* them, what God *does* for them, and what He has *laid up* for them. Or, in other words, their own mercy is this, their salvation for eternity is in Christ, and the care of them is entirely in the hands of infinite wisdom and boundless goodness ! Their inheritance is laid up beyond the reach of moth or rust, their position is safe, so that

“ Not a single shaft can hit,
Till the love of God sees fit,”

and no rebellions of men, no evil spirits, no dragons of the wilderness, no instrument of war, and “ no smith that forms the instrument, no weapon whose prerogative it is to destroy,” no sickness that spreads in the darkness, no pestilence that stalks to and fro at noon day, no terror of the day, no terror of the night, no beast of the field, no seen or unseen power can touch a hair of their head, without the direct appointment, permission, and recognition of infinite and boundless Wisdom : that is our mercy !

If you and I can lay aside lying vanities, and by the help of God's mercy, ever remember our own mercy, Oh ! what a host of imaginary causes of fear shall we be delivered from ! Oh, what a noise of thousands of voices that say, “ Lo, here,” and “ lo, there,” shall we be kept from the influence of, if we are enabled to abide by our own mercy ! How simple shall we feel, and know our faith, our hope, our object of life to be !

How simple and how pure becomes our religion ; it becomes all concentrated and embraced in one word, Christ ! Growing up into Christ in all things, who is the living Head, is the spiritual and legitimate exercise of the living family of God ; going away from everything that is contrary to Him, casting aside everything that would dishonor Him, repudiating every Antichrist that comes disguisedly. This is what we need to be watchful for.

Let me again remind you that all forms on earth put on the garb of

truth ; all the various plans and ceremonies that would dethrone the Lord Jesus Christ, pretend to have great regard for Him. It is treachery ! That is the name most of all others to be feared which, like Judas, betrays the Master with a kiss ; that leads us under the pretext of guiding us right, in the direction that is exactly opposite to all that is right, and just, and true. This is an age in which every kind of mock religion abounds, and it shows itself, if it is watched, by its hireling and its mercenary character, by the self-invented arrangements to flatter the pride and please the fancy of men,—by its priestly domination over men's consciences ; and by its combining with itself everything that is calculated to allure, and to attract the soul from the simplicity of Christ.

You and I need to watch ; and to watch is, as we might say, the highest and the most skilful Christian occupation : to observe lest we should be deceived. “ Be not deceived, many false prophets have gone out into the world ; ” and it just occurs to me that Micah gives a description of those false prophets that is exceedingly expressive ; for he says at the fifth verse of the third of his prophecy, “ Thus saith the Lord concerning the prophets that make my people err. ” Oh, what a many prophets there were that came saying, “ Thus saith the Lord, ” when the Lord had not spoken,—and the people believed. They believed Hananiah in Jeremiah's day ; and they believed Shelemiah, who both of them made the people to trust in a lie, and told lies in the name of the Lord, and they said Jeremiah should die, because Jeremiah spoke the truth ; and of these God says to Micah, “ They make my people to err. ” What did they do ? Let us look at their character as described by Micah,—“ They bite with their teeth, and cry peace. ” They are always looking out for themselves, to grab whatever they can, as hirelings, as greedy dogs that bite with their teeth ; that seek the fleece and not the flock, and all the while cry peace ! That is what they do. “ And he that putteth not into their mouths, ” he that does not feed them, he that does not pay, he that does not contribute to help them ; “ he that putteth not into their mouths, they even prepare war against him, ” and we never need to expect anything, as long as we believe that faith which we do believe, but war from these erring, these false, these deceiving prophets, that say, “ Thus saith the Lord, ” when the Lord hath not spoken. But our mercy is in Christ, and it suits our soul's welfare to abide by the mercy that we have in Christ, and to say to these false prophets, “ Away, away, ye deceivers of souls ! ” God help us so to do. Amen.

WOE BE TO THIS NATION !

MY BELOVED BROTHER IN JESUS, C. W. BANKS,—Just a word to let you know somewhat of God's goodness to a vile, unprofitable, ungrateful, and hell-deserving sinner. You know I spent a few days in London, and by the Lord's permission opened my mouth to say a little in His dear name. I must tell you something about my manner of setting out for London : I left home in a very dark state of mind, and seemed full of anguish and heaviness ; you know something about my nervous temperament, and that any little thing which puts

me out of my usual course, quite upsets me and unfits me for everything. Well, when I got to Tivetshall station, I saw a good brother in the Lord, who said, "What! are you going to London, brother Taylor?" I replied, "I am." He then said, "May the Lord send you many mercies, and many friends." When I got to Ipswich, who should I see on the platform, but my esteemed and much beloved brother Collins, of Grundisburgh, who said, "Where are you bound for, brother Taylor?" I replied, "To London, sir, and I have got a very heavy heart." Said he, with a pleasant smile, "Cheer up."

When I got a little way on the line, I began to think, while suffering under a dark cloud, what can all this mean? Have I not good and loving brethren in the Lord who wish me well and feel interested in my welfare? Did not one say, "I wish you many mercies and many friends?" And did not another smilingly say, "Cheer up?" After this, there came two or three such sweet and appropriate promises into my soul, which, in a moment, melted me into a flood of tears, even in the presence of the people, so that I was obliged to look out at the window, and give full vent to my feelings. I was led to speak of this in my sermon in Artillery Street Chapel, where I found that my Suffolk brethren Collins and Cooper were not unknown; for there was one friend who affectionately spoke of brother Cooper as his spiritual father in Christ. Only imagine my feelings, when I found myself among such kind and familiar friends. This made me quite at home; I can assure you (and I know it will please you to hear it) that I received the best of treatment, both temporally and spiritually, among these dear friends, and they will never be forgotten by me. In a loving manner we parted, while they wished me many good wishes in my Master's work. On the following Lord's-day I preached twice in Speldhurst road, South Hackney, in a beautiful chapel, and to a respectable congregation, where I was treated with equal kindness, and where I hope you will be happy; a friend told me we had more in the evening than they had seen for some time past. O, how good is the Lord! I had both mercies and friends, and was enabled to do as I was told, that is, to "cheer up."

Yesterday, I went to Eye, to visit dear brother Lambert, who earnestly desired me to go without delay as he was drawing near to his eternal home. When I went in, the first words he said, casting his eyes upon me, "O, my brother, I am nearly got home: blessed be the Lord." I had some sweet conversation with him which did me much good; I also felt sweet liberty in prayer. My dear brother did not look like the same person: the sight of him gave me quite a change, and that passage instantly struck my mind, "Thou changest his countenance, and sendest him away." I can assure you that our poor skeleton-looking brother is rejoicing in hope of the glory of God. I could not help meditating, on the words of Watts, while thinking of my brother's poor body, and what he so sweetly spoke of:

" Jesus, the vision of Thy face
Hath overpowering charms:
Scarce shall I feel death's cold embrace
If Christ be in my arms."

On my way home from Eye, I was told of another brother, the minister of Stoneham, whom I well know, and whose spiritual father

in Christ was dear Foreman, of London (lately gone to rest). Yes, this brother, I find, is in the arms of death. How many of the Lord's servants have, of late, been called hence while others are fast following! What can this mean? There is something more hanging over our heads than what you can persuade many people to believe in these days of pleasurable sin, gaiety, and pride. The dark cloud unseen will ere long explode, and then woe be to this highly favoured nation of ours. There is too much of a cry of "Peace, peace, where there is no peace." But I must conclude, or I shall tire out your patience. Thank the blessed Lord, I got home from London safe, and found all well, except having lost a member by death, during my stay in the metropolis. I think each of us might say from all we hear and see,

" Ah, I shall soon be dying,
Time swiftly glides away!
But on my Lord relying,
I hail the happy day."

I was very much fatigued from my journey, and got through my work on Lord's-day among my dear flock with a great deal of difficulty, but I was glad—heartily glad—to see them again, as I believe they were to see me. I do sincerely wish the little change may contribute to my good, and God's glory. The Lord be with you, and bless you in your labours of love. So prays, your affectionate brother in Christ,

BENJAMIN TAYLOR.

To C. W. Banks.

THE DARKNESS, AND THE LIGHT.

TO THE EDITOR OF "THE EARTHEN VESSEL."

SIR,—Baptists, especially Calvinistic Baptists, are the least of all likely to become Romanists or High Churchmen, therefore it may seem to many a work of supererogation to write to you upon the subject. But a little reflection will remind us of several important reasons why we should have an accurate acquaintance with Ritualistic doctrine and practice.

This we should obtain from their own words; for, to quote from second-hand reports may materially help their cause. We must correctly know their sentiments to be able to combat them successfully. And we must quote their words accurately or they will justly take advantage of us. We must not pooh, pooh, their teachings, and simply say, O! the Ark of God is secure. He will do His work, &c.

"We, as well as Paul, are set for the defence of the Gospel," and necessity is laid upon us to do so truthfully, wisely and earnestly.

You are probably aware that the Chapel in which I have had the honour to preach for the last ten years is situated next door to a Ritualistic Church of the most pronounced character. I am therefore specially brought into contact with the so-called *Catholic* doctrines and practices; the former of which I think to be far the more pernicious.

Truly, it seems childish enough to us, that they should dress themselves up in surplices, cassacks, and square and polygon hats, that they should be swinging incense, lighting candles, and forming processional displays, &c., in a place professedly devoted to the Great King of heaven and earth; but the doctrines taught are their crowning error. To these "we cannot give place, no, not for an hour."

But now, what do they teach? They constantly say, that they are not Roman Catholics, but that they are *Catholics*. They quite understand us when we call them Puseyites or High Churchmen, but they prefer to be called *Catholics*; except, it seems to me, when they visit the untaught masses who may be prejudiced by that name, then, they call themselves English Churchmen.

Well, it would take a good deal to convince some of us that they are either Catholics, in a proper sense of the word, or English Churchmen. But we don't care to quarrel about a name; we ask again, What do they teach? Now, Sir, I should like to answer this question somewhat at length, from a pamphlet written by the Rev. Vernon W. Hutton, Vicar of Sneinton, Notts. And also to make some brief remarks thereon, if you think you can profitably afford space for two or more long letters.

The pamphlet I refer to is entitled *Reasons for being a High Churchman, a few words addressed respectfully and earnestly to Dissenters*. This short treatise is published by E. Longhurst, 119, Upper Kennington Lane, S.E., which is nearly opposite our chapel. It is therefore of especial interest to us; but, being addressed to Dissenters generally, it would be a pity were they to live in ignorance of what is thought to be so immensely important for us to know.

Mr. Hutton, I confess, here writes to us very respectfully. In this he is wise. He begins by laying down a principle which we shall all thankfully acknowledge to be sound and good, viz., "That Christianity is a divine revelation and not a system invented by man; therefore, that in finding out what true Christianity is, we must not be led by what we like best, and what suits us best, but by what God has said and by what God has done." This is good; but now let us hear from Mr. Hutton what God has said and done.

He says, first, "Those *who believe* in what is preached to them about Him (Christ and His work) are admitted into the Church by the rite of baptism." p. 5. This we deny. Where is the proof? We admit that *baptism* is pre-requisite to Church fellowship; but we do not enter the Church *by* it. What Church did the Ethiopian eunuch enter by baptism? Clearly, none.

Saul of Tarsus was converted and baptized, Acts ix. 18. But it was some time after this that "he assayed to join himself to the disciples," verse 26. We challenge Mr. Hutton to produce a single instance to prove his point. If the rev. gentleman should reply that *infants* do so, I would remind him of his own words, which form a part of the same sentence: "*All* thus admitted continue steadfastly in the doctrines taught they remain in one society united with them, and *share* in another rite entitled the Breaking of Bread." Will Mr. Hutton say that infants did or do this? Alas! here is a glaring violation of the first principle laid down.

Surely the merest tyro in our Sunday Schools must see that there is

not a shadow of reason for saying that anyone enters the Church by the rite of baptism.

Of course, Mr. Hutton believes in Baptismal Regeneration, and probably would say that at least infants do enter the Church by the rite of baptism though *they* cannot partake of the bread and the wine at the other ordinance. In fact, this is what he does say on page 24. Let us quote his own words: "We do *not* mean by it (Regeneration) that a person who is regenerated is assured of final salvation, or that he receives the change of sentiments and desires which accompany a sensible conversion to God, but we believe that he is, by the act of baptism, made one of God's chosen people, and the Holy Spirit is put into his heart for the purpose of sanctifying him; that he is joined to Jesus Christ. By God's chosen people I do not mean those who will at the last be saved, but those whom He has called into His visible church," &c.

Now, we ask Mr. Hutton, first, what he means by God's visible church? Because he argues strongly on page 6, that there is no such thing on earth, and gives this reason, because we cannot infallibly discover all who are Christians.

If there be no church, how can anyone enter it? If there is, and the Church of Christ is composed, as Mr. H. thinks, it should be, of the saved and the unsaved, then, we ask again, how can anyone enter it? What does he leave, and what is he joined to? And how is he joined? Was there ever such jargon as this?

According to these learned logicians, there is a joining to Jesus which is no joining at all; a being of God's chosen without being chosen at all. Baptism is so all-important that without it none can be saved, no, nor even decently buried; that by it only are we regenerated—born again; and yet, forsooth, it accomplishes just nothing at all. Now, mark, Sir, these are not my inferences, but the plain statements of Mr. Hutton, the Rev. Vicar of Sneinton.

Sir, I am more and more convinced that this Baptismal Regeneration, or these wrong views of the doctrine of baptism, lie at the very root of the popish system. I am not without hope that by calmly and scripturally keeping the subject before the public the true light will spread. It is plain that the Bishop of Lincoln and other dignitaries in the Church see with *us* more clearly than is generally thought. Yea, and the Ritualistic clergy are, I think, getting to feel perplexed by the subject. In a tract on "Holy Baptism," published by the same publisher as the tract I have referred to, the contradictions are so glaring that I feel sure the Puseyites must be getting light on the subject. For instance, the author says that "baptism is necessary that we should be born again, and immediately after, also says that repentance and faith are absolutely necessary pre-requisites." To quote his own words, first, "When you are baptized you will be born again." Second, "All who come to be baptized must have repentance and faith; and if you feel that you are not enough in earnest to do all this then you cannot be baptized."

Surely, Sir, it is light as well as darkness that leads to this absurd contradiction. And we need not be without hope of the truth's triumph.

I have much respect for the few remaining evangelical clergymen,

but I cannot resist the conviction that the Ritualists are by far the most earnest, sincere and self-denying, and therefore more likely, by God's blessing, to receive the truth in its clearness, and to stand up the more stoutly in its defence and propagation.

It is true, they look down with contempt upon us poor ignorant Baptists. But they are more galled by State fetters than the Evangelicals, and are far more likely, therefore to become Dissenters, and this would help them to see more clearly, and act more consistently with the glorious gospel of the blessed God.

Now, Sir, I could not make my paper shorter. It is too brief now to do justice to myself; and therefore if a similar paper on the subjects of "Confession and Absolution," the "Real Presence of Christ," &c., will be acceptable to you and to your readers, you will please to signify the same. And may the blessing of our triune God rest upon all who may read, for Jesus Christ's sake. Yours, &c. GEORGE HEARSON.

Vauxhall, June 17, 1873.

[We shall anxiously wait for Mr. Hearson's next.—ED.]

TWO OR THREE WITNESSES.

BY W. F. EDGERTON, PASTOR OF ENON CHAPEL, CHATHAM.

"For in the mouth of two or three witnesses shall every word be established."
—2 Cor. xiii. 1.

TO the law and to the testimony. Such is invariably the cry of every disputant who professes to base his peculiar theories upon the Word of God. Alas! in some cases the words of Holy Writ are sadly perverted, and Scripture becomes a thing to be twisted about at the mere caprice of every dogmatist. Yet we must allow that in this dispensation so richly fraught with the benign influences of the Holy Ghost, that the inspired Word may be, and is, used by Him in seeming contrariety, while, at the same time, we discover a oneness in His every act and operation.

Portions of Scripture relating to the gathering in of the Jews, the deliverance from Babylonian Captivity or the future restoration of the tribes of Israel, and millennial reign of Christ, have been adapted by preachers to spiritual and soul matters, and often have such messages been blest, and there has been no perversion, but merely adaptation, consistent, logical, and clear, and that the Divine Teacher has reserved to Himself the right of dispensing and applying His own truth has been clearly seen. The text at the head of this paper will bear me out in these observations. The words were not new to Paul, a greater than he had uttered them, and yet the great Teacher Himself borrowed them from Moses. Our attention is called to them in Deut. xvii. 6, 7; also, xix. 15, when two or three witnesses were sufficient either to a man's acquittal or condemnation, this was according to due form of law, and from such judicial rule there could be no appeal; these words conveyed a solemn meaning to the Hebrew mind, and in Old Testament records

we are not slow to discover their import. Our Lord and Master instituted laws and rules for the safe guidance of His people in a church capacity ; we question not His right to adapt an utterance of a custom to New Testament and Gospel matter which had existed under a Mosaic form, as the breaking of bread and drinking of wine after the Passover Feast ; the formation of churches according to synagogical pattern, and the application of the above words to the case of an erring Christian. Hence in Matthew xviii. 16, we are told that in the mouth of two or three witnesses, a brother's stubbornness or penitence, by his own words shall be established ; and if the latter the Church has no necessity for disciplinary action.

Yet again, we find another adaptation of these words. The Corinthians fell into sad errors after Paul's visit to them : from his lips they had received the message of mercy, his epistles further witnessed against them, and his second epistle he felt would deepen their responsibility. Hence we find him quoting this ancient truth to them, and in effect, telling them that they were to look upon his personal and epistolary comings in the sense now explained, to be as so many witnesses, whereby the charges laid against them were fully attested and confirmed ; and who would fail to realize the cogency of his address ? The words meet us again, Timothy v. 19, and there we are taught not to receive an accusation against an elder, but before two or three witnesses ; the same feature being prominent, as before mentioned.

It, therefore, seems to me to be clear, that where a man receives into his heart some sweet portion of God's Word, which assures his conscience, discovers his sincerity, imparts a desire for the extension of Christ's kingdom, and enables him to bring his work before God in prayer ; consequently not opposing the Gospel, denying the truth, contravening the Spirit of the word, or dividing it against itself (as some pelagians seem to do), though his circumstances, or case in hand, may be different from the literal of the sacred text, yet he may cheerfully adapt what the Holy Spirit seals home to his mind. I remember my pastor being exercised as to which of two causes he should take the oversight of: Bethel, at B—, or the church at H—, and it was decided by the application of Genesis xxxv. 1, "Arise, go up to Bethel and dwell there." Let us rejoice in this, that like a kaladeisscope, the Word of God assumes variety of form and expression suited to us in every case and condition, and when He sends it home to the heart the soul cannot fail to feel its blessed power. Dead languages there may be, but the cannon of Scripture shall never be dead while God has a living family ; many parts of it may have received their fulfilment, yet even those parts can carry a vein of spiritual good when the power of God reveals it to the believing heart, but let us approach it with the deepest reverence, receiving it in its entirety, not as some Armenians and Antinomians have done, casting on one side its doctrines and precept, but as it is a Father's gift to His children in this vale of tears, and seeing that we have the promised aid of the Spirit to its interpretation, let us remember our deep responsibility in connection therewith for in the dread judgment day we shall find that in the mouth of two or three witnesses, the Gospel, God, and conscience, every word shall be established.

DEATH IN AMERICA OF ANOTHER MEMBER OF
THE OLD SURREY TABERNACLE.

DIED, in New York City, July 8, 1873, JOHN GRIGGS, aged 79. The subject of this notice was for many years a resident of the United States. The precise time when he arrived here I am unable to state. I first knew him about 1836, while meeting with a few despised Baptists in a rear room on a secluded street of this city. The persons forming the company were chiefly made up of emigrants from England, who had left the land of their birth, to seek for the bread that perisheth, in this (apparently at that time, far more, however, than it is now) distant country. When in England, John Griggs was an attendant at the Old Surrey Tabernacle, even when the late Mr. Church was preaching there; and continued there after Mr. Wells' succession; but whether he united with the Church under the former or latter, I cannot tell. I know he was an ardent lover of Mr. Wells, and he brought out here a letter of recommendation from Mr. W. When John Griggs came to America he sought after the same truth, but could not find it to his satisfaction.

The little cause in New York before-mentioned, had a short existence, and the hearers became scattered. As the Lord, for His own glory, sometimes permits His children to wander, especially when they have no stated place of worship to attend (and indeed sometimes when they have), like sheep without a shepherd, rambling on the dark mountains of sin and iniquity:—so was it with our departed brother. For a while he was left to bring trouble upon his home, by the excessive use of strong drink, and thus was carried away by the demon of intemperance. Yet he did not die so. No, for

"Sovereign grace was underneath,
And love eternal strong as death,"

was his. Hence, his Heavenly Father,

"Determined to save, He watched o'er his path,
While Satan's blind slave he sported with death."

So far sunken was he that he obtained the name of "The Drunken Blacksmith." On one occasion his wife while endeavouring to reason with him on his evil course, said,

"John, you will go to your grave drunk."

He replied, "No, I wont,"

And so, as it were, out of spite, went and signed the pledge, and was enabled to keep it to the day of his death. Thus it pleased the Lord to set his hand a second time to the work, and Friend Griggs was brought to see the error of his ways, and with deep sorrow and repentance, by grace divine, he forsook the inebriating cup. About this time the subject of total abstinence was greatly agitated here; and he went warmly into it: he spent a great portion of his time on Sundays, with others, among the shipping on the docks, and other places, advocating the temperance movement; and for this work he was for years in New York known as "Sober John," and up to the time of his death was a prominent member among the temperance

organization here, and much respected by them, as was manifest by the number who attended his funeral.

For a long time friend Griggs was a subscriber to *THE EARTHEN VESSEL* and *Surrey Tabernacle Pulpit*. His residence was a considerable distance from our place of meeting; hence of late years he was unable to be there often; he endeavoured, however, to be with us once on Lord's-day—at least, as much as possible. I think I am correct in saying he worshipped no where else but with us. He was blessed with a strong constitution; I never knew him to be ill at any time. His earthly tabernacle seemed to be gradually taken down. His days were lengthened beyond the allotted time of most men.

He occasionally amused himself by writing rhymes, and he generally would let me read what he had written. He gave one to me last November, which I here copy, and if you think it worthy of a place, let it appear with this.

TEARS BOOKED ON HIGH.

There's glorious fame in Jesu's name,

O let me hear His voice;

Jehovah's name, the great I AM,

He is my only choice.

My troubled mind no rest can find,

For all is dark within;

But doubt and fear are present here,

I fear their horrid din.

I long to rest upon His breast,

As in the days of yore;

But dark's the night—it dims my sight,

Yet I His name adore.

I long to sing before my King,

In notes of love Divine;

And when I die be raised on high,

And in His glory shine.

No doubts or fears, or scalding tears,

Unless sweet tears of love;

Thus bottled up to fill the cup

Of all the joys above.

The tears of joy are booked on high,

No bitter anguish there,—

New York, Nov. 3, 1872.

Which here below we're taught to know,

And often near despair.

We fret and stew with much ado,

And tears of sorrow run;

But godly tears bring holy fears,

Through God's eternal Son.

The mourning dove forsakes her love,

And seeks another mate;

She'd rather die than Him deny,

Because His love's so great.

He's bound to save her from the grave,

The pit of gaping hell;

He knows the spot, He's not forgot,

Where all His chosen dwell.

Her anchor sure for evermore,

Is cast within the veil,

And faith and love will soar above:

'Twas never known to fail.

This faith he gave His saints to save,

And in this faith they die;

They're raised above thro' boundless love,

To the blest realms on high.

JOHN GRIGGS.

I much regret that it was not my privilege to know of, or see him, in his sickness unto death. This was of short duration. A friend, who was occasionally with him, has kindly furnished a few particulars as follows:

"FRIEND AXFORD,—I send a few particulars concerning my conversation with our departed brother John Griggs. In the early part of June, when he was sick, I called one evening, and found him reading an old Bible. I said, 'John, you have a good old book there.' He said, 'Yes, that is my greatest comfort now: my soul has had many a good meal out of this: we do not want an ice chest to keep this food in, and the warm weather does not affect it. The meat is as fresh now as when I first had it, and the milk is always fresh, never turns sour.'

"Two weeks before he died I called again to see him. His memory was then beginning to fail. He asked me if I could find the backwoodsman; he wanted to see him. He could not remember his name.

I told him it was Elder Bicknell. He said, 'Yes, that is the man I want to see,' and quoted several texts he had heard him preach from. He said he now experienced the truth of the hymn,

"Oh, to grace, how great a debtor
Daily"——

and said, 'Finish it for me,' and I did so. He then asked me to bring the *Earthen Vessels*, and he would get some one to read them to him. With a promise that I would, I left him, and in a day or two he lost his reason, and remained so until he died.

John Griggs to the home of the ransomed has gone,
On the arm of his Saviour he leant;
His journey through life was not a smooth one,
Now he is a glorified saint.

Grace taught him while here how he was sunk in sin,
Ruined and lost in the fall;
"If I die in this state," John would often exclaim,
"God will sweep me away into hell."

Grace, mercy, and peace soothed his poor troubled breast,
Saying, Cheer up, poor soul, you shall never be lost.

GEORGE JONES.

Our departed friend was twice married. His first wife died very suddenly about fifteen years ago. After awhile he married again, and the second Mrs. Griggs is left to mourn her loss. May the God of heaven prove to be her God, to comfort her troubled heart, and sanctify this bereavement to her eternal good.

The time will soon come when it will be said of us, friend Banks, "And it came to pass that he died also." The language of my soul is,—

"Prepare me, gracious God,
To stand before Thy face;
Thy Spirit must the work perform,
For it is all of grace."

JOHN AXFORD.

337, West Sixteenth street, New York.
August 1, 1873.

THE PARABLE IN MODERN LIFE.

"Soon, the blest saint in her past Christian race,
The darkest paths of providence shall trace;
In all HIS ways shall see a faithful God,
And kiss the hand that held the chast'ning rod."

VENERABLE AND VALUABLE MOTHER IN ISRAEL,—
You did not know how unwell I was when at your residence; when with James, father, and yourself, we talked awhile. The heavy work and walking of the previous seven days had worn me down; but I saw you were still at the feet of Jesus, still living a life of faith on Him, still listening to His gentle whispers amidst the storms and hurricanes of the wilderness. And I see, as I look in upon you now, that you (like the father in the Parable), have your two sons, the elder

and the younger. Let this thought quiet your heart, and may you more and more be confirmed in this fact, that

"Sov'reign grace o'er sin abounding,"

has—in the case of your afflicted son—gained a solemn, a glorious, a complete, a final victory. Oh, yes, God Almighty grant you a full heart-satisfaction that your boy is bound up in the bundle of life with the Lord for ever. Amen.

When I was in Mr. Booth's house, at Broadbottom, in Cheshire, and when James Hand was reading and praying, the words came strongly upon my soul, "Where sin abounded, grace did much more abound," and I thought to preach from them at Pemberton, but they were taken away. Now, in your son's case, I saw again the super-aboundings of mercy over the aboundings of misery.

Ah! my aged mother in Christ, the two sons in the parable are representative men. There always has been the good elder boy—the moral, the respectable, the obedient, and upright; so, also, has there been the poor prodigal—over whom the father flung his arms, shed his tears, and yearned with most intense desire.

Let me try and open these two characters to you another day. In this note I will only tell you that through the extreme kindness of one gentleman very near thy heart, I was carefully conducted off from Rochdale Monday morning, June 30, 1873. At Stockport and Crewe had much anxiety. After that we rolled away to London rapidly: then through the metropolis to Fenchurch street, where another express swung me into Southend. Two blessed services in the New Baptist Chapel in that pretty watering place: and on Wednesday, after twelve days absence from home, I returned to London. Just as I entered Leadenhall street, the words sprung up, "I create the fruit of the lips. Peace, Peace, to him that is far off, and to him that is near, and *I will heal him.*"

Does not this make me think of thy son so near thy heart? Read all God's dealings with him as portrayed in Isaiah lvii. 13—21. In our chapel that very evening I preached from those words. Some parsons and a good company heard. I realised much solemn power. One parson said to me, "You have been getting into the corners to-night!" God sometimes sends His ministers there: but by most professors these heart-searching discourses are sneered at. I am, by gentle force, carried into these things; but nearly all the tall-talk gentlemen hate me, and pour the direst contempt upon me, would crush me, but the Lord upholdeth and employeth, and sometimes comforteth me.

The next day I had to preach at Pimlico, and again the Word came, "Unto the upright, there ariseth LIGHT IN THE DARKNESS." In studying these words my soul was favoured; in preaching I was not so happy as sometimes. But I was helped through.

Of my future, in the Lord's vineyard (if spared), and of "The Parable in Modern Life:" why there must be some elder sons—why some redeemed prodigals; how the elder looked upon the younger; how quietly the younger takes all the contempt of the elder; how the true love of a father's heart is opened, and so on, you will see something when next you hear from

CHARLES WATERS BANKS.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

OUR AUSTRALIAN MAIL.

THE LATE MR. CHARLES ROGERS.

GLORIOUS DAYS FOR THE GOSPEL IN
HAWKER'S AND GADSBY'S TIMES.

[Brother Daniel Allen, pastor of the Particular Baptist Church, Castlereagh Street, Sydney, sends the following :—]

Editor of Earthen Vessel.

"The memory of the just is blessed."

Therefore, pray you, record the exit of our dear brother Charles Rogers from earth to heaven, from precious grace to endless glory, through the love of God our Father, the precious blood of the glorious Saviour, and by the matchless mercy of the Holy Spirit. The place, time, and manner of his departure will be contained in his son's letter, herewith enclosed. I only need add that this dear, faithful, long-standing, truth loving saint was a constant attendant upon our testimony for the Lord, for eighteen years, in Melbourne (and four since, with my successors), and for many years has faithfully filled the office of deacon, and has been much loved and highly esteemed by all who knew him in the Lord. The church mourns her loss, but rejoices in his gain. Our dear brother was near four score years of age, by reason of strength, yet this has been attended with much trouble and sorrow. He was a descendant of Mr. Rogers the proto-martyr, and belonged to the family of Rogers, so well known in Essex for this last century. His father was famous for maintaining the truth and supporting its preachers for half a century in that county.

Our dear brother went to London about fifty years ago, and was one of John Church's people, and a lover of dear Dr. Hawker, having rare Gospel feasts when that blessed herald of mercy used to visit London. With what delight he used to talk of the church being so crowded before service, that dear Hawker had to be led on the tops of the pews to the pulpit. How he used to talk of the men of God preaching the glorious and ever-blessed Trinity. He used to speak of dear Gadsby's coming to London as being great Gospel feast times. He used to say that these dear great men were altogether different to their modern ministers, and those who now cant about their experience and live graceless lives. He heard all your second class great men in London, and loved you dearly; but he would have it none of you were like Dr. Hawker or Mr. Gadsby. He would also talk of Messrs. Wells, Foreman, and others. For many years before he left London for Melbourne, he sat under dear George Abrahams. He had a sweet memory of this Abrahamic marrow and fatness. What feasts the Gospel feasts are, making a man's eyes sparkle

and his tongue to run for fifty years after he eat the meat and drank the wine. The dear man made me long for London sometimes. This dear man used to encourage me much—as I am altogether Colonial—by telling me the joyful sound was just the same as in London; and he would have it, during the eighteen years he heard me, there was not one word wrong, nor yet an action; this he would testify to all, when some of the canters would nibble and quibble. He was a lover of dear Philpot, and the *Standard*; but his head was too broad, and his heart was too large, to admit the bitterness and contention, he used to mourn and shut the book. He always exhibited a gracious experience and a savoury conversation, but never made a depreciating cant about it. His religion made him so upright in his trade, I have heard him tell people the article he had would not suit them—when it was so, and also tell them where they could get the right thing they wanted. But I have known those who could talk of savour and dew, rob and cheat like ungodly swindlers. He was an honest man, a gracious Christian, a blessed deacon, a loving brother, a kind counsellor, a loving husband, a good father, and a fine old English gentleman. The Lord greatly tried, and much blessed, him on earth, and has now glorified him in heaven. God has honoured him by making his son a heir of the same grace, and an inheritor of the same kingdom of heaven, as you will see by the letter: he is my son in the faith, nursed up in the divine life under our testimony for Jesus in Victoria. Sandhurst is about 100 miles north of Melbourne. I used to visit that part to preach once or twice a year, and as this son lived there he came to bear, and was delivered as he describes. So that our visits to the diggings would be to the son what the visits of Dr. Hawker and Mr. Gadsby, to London, were to his father; only mine would be on a very small scale. I trust I am not so great a fool as to think there is any comparison between me and these great men. Thus I have briefly given you an outline of the life and labours of a great and good man in Zion; whom I dearly loved, and with whom I lived so long in labour and friendship, without one unpleasant word. Let this be an example to those who hold a like office in the Church of God.

Dear Rogers, art thou gone
To see His face unveiled,
Whose love thy heart inspired,
Whose blood for thee prevailed?
Gone to join the blood-wash'd throng,
Gone to sing th' eternal song.
Thy fathers loved the truth,
They past the fiery way,
They past through floods and flames
To realms of endless day.
Long, too, the wavy waters rolled,
Over thy soul, you often told.

But now by grace divine,
They're free from floods and flame;
And you are gone to them,
To praise the Saviour's name.
Their ashes, and thy dust shall rest,
With resurrection glory blest.

Thy soul the Gospel loved,
Dear Hawker blew the sound;
These times were no'er forgot,
Upon this lower ground;
With palm and harp now sing above,
Now sing with Hawker,—“God is love.”

Thy battles well were fought,
The victory now is gained,
Thy fainting heart—by grace—
In conflict was sustained.

Thy Saviour bless, in joyful lays,
With crown and harp, sing loud His praise.

I remain, your's in much love, for Jesu's
sake,
DANIEL ALLEN.

P.S. DEAR BROTHER,—You will get orders for parcels of the Vessel from Lambton, Wallsend, and Bridwood, as the result of our advocacy of the testimony of our Lord. Take an interest in our Australian churches, and you will serve many at home, and many here. We have need of a monthly for ourselves, but cannot do it; and it will blend the churches to have the VESSEL.

There is a great outcry about our calling ourselves “*Particular Baptists*.” I want to give you a letter upon this. Your churches lose an awful legal, theological, and historical advantage by altering this term to “*Strict Baptist*.” I will write you how this is next month, if the Lord will.

The Lord prosper you, brother, and be always sure your head is above water, even in heaven and Jesus.

Yours in Him,

DANIEL ALLEN.

Sydney, May 10, 1873.

THE SHOCK OF CORN.

MY DEAR FRIEND AND BROTHER,—I have to inform you of our sad loss. Our dear father fell asleep in Jesus, Saturday night last, May 3, at 7 p.m., our loss, his great gain, for he is now with the dear Lord Jesus, who has loved him with an everlasting love, and who washed him in His precious blood, to be with Him for ever and ever, casting his crown at his dear Redeemer's feet, crowning him Lord of all. Wednesday last, April 31, I received a telegram to come down without delay; so I arrived in Melbourne the same night. Found poor dear father very low indeed, could scarcely speak. Thursday, about the same, seemed rather dark in his mind, longing for more of the Lord's presence. A day or so before I came down, Mr. Bamber said he had a sweet testimony from him. Friday, still getting weaker and weaker, and in great agony of body; had a little light now and then, but craved for more sweet realization of the Lord's presence. Friday night he called me to read his favourite hymn, “*Rock of Ages*,” which he seemed to feel very much; when finished, I said, “Dear father, that is the Rock on which you build your hopes.” He said, “O yes, no other, no other.” I said, “we want no other, that is all sufficient.” He answered, “yes!” Being in such pain in the body, every breath

he drew seemed to pain him, and when he spoke a word or two he seemed quite exhausted; we could not say much to him, as it seemed to excite him too much. The chapel friends were very kind in their attention and prayers, but could not say much to him on account of his pain and weakness. Saturday morning we saw—and the doctor told us—that he could not last much longer, he had scarcely strength to lift his hand. While I was sitting in the shop I could hear him lisping, “Dear Jesus; Merciful Jesus; precious Jesus.”

About half-past six—or a little more—Mrs. Rogers and I were in the room; I held up his head, put a little jelly in his mouth; we could see he was going. I said, “Dear father, you are going home to be with Jesus.” He said, “I hope so.” I said, “You know so; we know so: for

Can He have taught us to trust in His name,
And thus far have brought us to put us to
shame?”

No, dear father, never.” He tried to lisp something, I think it was no; sunk back on his pillow, and in a few moments was with the Lord,—

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

The poor clay has been this day committed to its last resting place in the Melbourne Cemetery. Mr. Bamber, who has been very kind all through, conducted the service over the grave. After singing, Mr. Day, of Geelong, was to have given an address, but on account of another funeral alongside of the grave waiting till our service was over before they could commence, Mr. Day only said a very few words; it was a solemn time for us all; we mourning the loss of our father; the church mourning the loss of one of their dearest brethren; but, blessed be God, we mourn not as if we had no hope, but rather let our spirit rejoice that our dear father is now free from all sin, all sorrow, all pain, all care; happy—supremely happy—singing around the throne with all the dear redeemed ones gone before, “Hallelujah to God and to the Lamb for ever.” Blessed be our dear Lord he has supported us in this our affliction, and he has verified his promise, that “as thy day thy strength shall be.” He has been our strength, and is our strength, and I trust will be throughout the countless ages of eternity, we want no other; blessed be His name He is all sufficient.

My dear friend, I have not yet forgotten your sermon from those sweet words, “He hateth to put away,” which succeeded the one on the week-night from the words, “Try thyself, and see whether thou be in the faith or no.” You will perhaps remember you preached in the little house half way between Golden-square and Sauthurst; many sweet seasons since have I had when contemplating the sweet words, “He hateth to put away.” Oh, what love to poor hell-deserving sinners like we are, though we are continually sinning against Him—we oft forget Him—we oft forsake Him—yet He hath said (and will perform) that He will never leave nor forsake us. Bless-

sed Jesus, there never was love like Thine. I often feel dark, cold, and shut up, but sometimes a ray of light pierces the darkness, and I am enabled to rejoice in God my Saviour. My chief desire and prayer is that I may, through grace be enabled to live nearer and nearer to him, more to His honour and to His glory, to have more sweet communion and fellowship with the dear Lord Jesus who has done so much for me.

The chapel friends have been very kind, they have paid the funeral expenses of my dear father; thanks to them, glory to God for inclining them so to do. Mrs. Rogers is left but very poorly off, I am trying all I can to get matters a little straight for her, and I feel assured that all will be well, and I dare to leave the matter in the hands of Him who is "too wise to err, too good to be unkind." Dear friend Rosa Ingley sends her love to you, as also does Mrs. Rogers and Annie, and accept the same from myself.

Dear friend, I should like a line from you. My address is, George Rogers, Saddler, Cainsbrook, Victoria. My kind love to all the family.

Yours affectionately,

GEORGE ROGERS.

Melbourne, May 6, 1873.

ANNIVERSARY AT LAMBTON.

Particular Baptist Church, worshipping in Calvary Baptist Chapel, Lambton, District of Newcastle, Colony of N.S.W.

To Editor of Earthen Vessel.

I ask you to insert a few lines in relation to anniversary services, held Lord's-day, April 27, 1873, in above chapel. Our brother, D. Allen, of Sydney, preached three excellent sermons; morning, from 2 Samuel xxiii. 4; afternoon, from John i. 9; evening, from Revelation vii. 13, 14. These powerful sermons will not be forgotten by the large congregations who listened with marked attention and admiration. I shall only be doing justice to our beloved brother by saying, that he is a deep thinker, a clear reasoner, and a powerful speaker; possessing great knowledge of Scripture, and poetry—which gives zest and beauty to the glorious truths uttered by Him. We pray our gracious Lord may long spare him to his beloved church, and make him fruitful in every good word and work. Many thanks do our dear brother and his church at Sydney deserve from all who love the Lord and admire Zion, for the interest they have taken in the young churches in this district. On Monday evening, April 28, we had a public tea, 237 persons sat down to the good things placed before them by the ladies of the church and congregation. Then a public meeting was held, a hymn was read by Pastor D. Young, who called upon D. Allen to pray, this done, by dedicating the service unto God, and invoking His blessing upon it, R. W. Moody, Esq., manager of Waratah Colliery, was then voted to the chair, and introduced himself with a very pleasing and instructive address; he then called upon the Secretary of the church to read the finan-

cial report for the past year, which showed that many improvements had been made; the interest paid, and the present debt to be only £91 10s. 6d. The pastor of the church, D. Young, was then called upon to speak on the report and spiritual condition of the church. He stated: his services had been gratuitous; so he intended to continue until the chapel was free from debt. Hence, the fortnightly, as well as the annual collections, would be devoted to that purpose. With regard to the spiritual condition of the church, we have much to be thankful for. On last annual meeting our number of members were nine, that was small indeed; but the promise had often been realized by us—"Where two or three are gathered together in my name, there will I be in the midst of them, and that to bless them." God smiled on our feeble efforts to promote His glory, and added seven to the nine, during the last year, which make the present number of members in the church sixteen; we thank the Lord and take courage. Brother E. Price was next called upon: in a very amusing manner, he spoke on the defective state of the English language, and concluded by admiring the spirit of self-denial manifested by the pastor of the church, stating that he could reciprocate with him, having laboured five years in the same way. Brother D. Allen then gave a powerful address for upwards of half an hour, recommending the church and the pastor for the spirit of love and self-denial he found among them, and showed in a beautiful way the excellency of that meekness, humility, and candour to be found in the Christian, above the cold deceitful craftiness of the hypocrite. Brother E. Lewis gave an appropriate and substantial address to workers in the Christian Church. Mr. Miller, a brother in the church, who is also a preacher, gave an animated address. Our dear brother Robey, pastor of Wallsend Church, could not be with us, being in Sydney supplying our brother Allen's place. The church choir enlivened the meeting with choice pieces of music. The collections on Lord's-day amounted to £6; Monday night, £5; Donations from the members, £6 15; from tea tickets sold £16 6s.; total amount raised, £34 ls. Estimated profits, £26. Votes of thanks were given, with acclamation, to the ladies, speakers, choir, and chairman, and the apostolic benediction given, and all returned to their homes in peace. Unto God be all the praise. I remain,

Affectionately in the Lord,

DAVID YOUNG.

Lambton, May 11, 1873.

GOSPEL SUCCESS IN SYDNEY.

DEAR BROTHER BANKS,—I send few lines to shew how we are getting on at Castlereagh street chapel, believing they will be acceptable to the readers of the VESSEL. On Tuesday evening last, we held our third annual meetings of the Pastorale of brother Allen. I enclose you a brief report, as published in the *Sydney Morning Herald*; and I would here state, that considering the great hostility of the Sydney press to the cause of

truth, it is quite a wonder they have noticed us at all, but notwithstanding their hostility, I am happy to say, that by the blessing of God upon the labours of our brother Allen, the truth is beginning to spread, and there is in consequence a great shaking in the camp of the enemy. *The Sydney Morning Herald* says:—

BAPTIST CHURCH, CASTLEREAGH ST. Yesterday evening, the annual tea and public meetings, in connection with the Castlereagh street Baptist Church, were held in the church. There were between 200 and 300 persons present. The public meeting was presided over by the Rev. Daniel Allen, the pastor of the church, who detailed the progress that had recently been made by it, and referred to some plans for part liquidation of a debt on the chapel-house. The meeting was also addressed by the Rev. Messrs. Hicks and Amery, and Messrs. Mills and Griffiths. Letters of apology for non-attendance were received from the Rev. Drs. Lang and M'Gibbon, and the Rev. Mr. Sutherland. A number of anthems were skilfully rendered by the choir.

When brother Allen first came to settle in our midst, the committee of the Young Men's Christian Association, invited him to their monthly breakfast meeting, which is held on the last Lord's-day in each month, in the Temperance Hall, on which occasion, a portion of Scripture is selected for discussion, but up to the period of brother Allen's arrival, there had been scarcely any discussion worth the name, for the speakers had invariably been of the thorough Arminian school, and thus matters had gone so very smoothly with them; but the first blast of the gospel trumpet from our brother aroused the malignant spirit of the evil one in their midst, and such was the hatred and fierce opposition that our brother had to contend against, that after two or three attempts, he began to despair of doing any good, and thought it better to let them alone but I said, "No, brother, stick to them. Do not show the white feather: but up and at them again, and depend upon it, the Lord will clothe His word with power in His own good time." Well, sir, by the grace of God he has been enabled to continue his labours there up to the present time, and the result has been greatly manifested, in the driving away the most rabid of the Arminians, and imbuing the minds of the young men with a spirit of thorough, searching inquiry, into the truth of the doctrines of free and sovereign grace so powerfully set forth by him; and such is the confidence that the Association has in him, that he is frequently invited to preside at their meetings; and on Lord's day afternoon, the 4th ultimo, he preached a sermon at their request in the open air, in Hyde park, when there was over 500 persons present. Such a gospel sermon had never before been preached in the open air in Sydney. In the congregation was a Wesleyan minister, who remarked to a friend of mine that was standing near him, I had no idea that such a Calvinist as Mr. Allen would preach in the open air, but they may say what they like against Cal-

vinism, there is a reality and power in it that I cannot but admire." Let us hope and pray that the Lord will soon enable him not only to admire, but to feel, embrace, and rejoice in its possession.

And now as regards more immediately the labours of our brother, as Pastor of the church. Until very recently, Castle-reagh street church was the only Strict Baptist church in this Colony; but I think the cause of that has, in a great measure, been owing to the spirit of selfishness in the church, as the members were always opposed to their minister accepting invitations to preach elsewhere, on the ground that there was no one they would like to invite in his absence; but latterly I am happy to say, a different spirit has prevailed, and our brother has been permitted to preach the gospel occasionally, in other places; the result has been, that there are now five churches of our faith and order in the Colouy, (viz.) Ryde, Wallsend, Lambton, Braidwood and Sydney. Our Pastor had the pleasure a few months ago, of performing the service, of setting apart for the ministry, and inducting into the Pastorate of the Wallsend and Lambton churches, our brethren Thomas Robey and David Young, which you have no doubt learned before this, from the report sent you (by our Pastor,) of the formation of a Particular Baptist Association. Our Pastor has also lately been up to the Wallsend and Lampton churches conducting their anniversary services, which were a great success both spiritually and temporally. With reference to those services, our brother Young writes from Lambton, May 5th;

"Our church met together for business on Thursday evening, May 1st; and we thought it would be unkind on our part, in viewing the work of the past week, not to express our gratitude to you as a church for your brotherly kindness and charity in permitting us the use of your dear Pastor and our dear brother, Mr. Allen; who preached three powerful sermons on the Lord's day to large and attentive congregations, and on Monday evening delivered a spiritual address which was considered sufficient to arouse the heaviest slumberers, and animate the most diligent; and our prayer is, that the Lord may long spare him to the church below, and honour his labours with abundant success, and thus be a blessing to you, and you a crown of rejoicing to him. We have every reason to believe that many who were avowed enemies to him and us, on account of our doctrine, were constrained to admire him as a Christian, and a powerful preacher of truth, for it was evident that the Spirit was working in him mightily; and we trust that the glorious truths uttered by him, may be as bread cast upon the waters, to be found after many days.

Thus, dear Mr. Editor, you see that the Lord is abundantly blessing the labours of our Pastor, both at home, in his own church, and amongst others; and I verily believe the day is not far distant when the glorious gospel of the sovereign, free, and unmerited grace of God, in all its fullness, will be heard

throughout the length and breadth of this Colony. The Castlereagh street church continues to progress, both in numbers and spiritual life: the presence and benign influence of God the Holy Ghost being visibly manifested in our midst by the increasingly loving disposition amongst the members of the church and congregation, towards their Pastor, and each other, and striving together for the peace and welfare of Zion. That we may continue to increase and abound in all spiritual blessings, is the earnest prayer of yours truly in Gospel bonds,

SETH COTTAM:

Sydney, May 17th, 1873.

P.S.—As a result of our Association, I anticipate having the pleasure, of increasing my order for the EARTHEN VESSEL for next year. I had much pleasure in reading the address of the Deacons of Johnson st. Chapel, to the "Readers of the EARTHEN VESSEL," and "Friends of the Editor," in the March number, and I have to request you to convey to them the assurance of our Pastor, (brother Allen) and myself, that we shall embrace every opportunity of spreading the sale of the VESSEL as much as possible.

ENGLISH BAPTISTS IN AMERICA.

The Central Baptists' Church in Bridge street, Brooklyn, was well filled on the reception of John Howe and David McClellan, who are visiting this country, soliciting aid in the erection of a strict or close-communication Baptist College, which is being built in Manchester, England. These brethren came over and attended a memorial gathering in Richmond, Va., lately. They have visited a few other cities since and have been heartily received and welcomed. Dr. Sarles, pastor of the Central church, welcomed them and both delegates made addresses setting forth the feebleness of close communionists in England, and the fearful ravages and inroads that open communionism is making in the churches and among the people. This was the burden of their theme, and the only counteracting influence to this wasting away of the ancient and apostolic faith is the founding of the institution in whose interests they are now travelling. The few strict Baptist churches that remain can't get ministers of their own way of thinking; and many of the open communion churches have lost their church property by union with Congregationalists and other denominations. While they considered Charles H. Spurgeon a good man, they believe he is doing a great deal of mischief by his liberal sentiments and teachings: and his college students go very much further in their liberalism than he.

Short addresses were also made by Dr. Backus, Dr. Hiscox and Dr. Fulton. Dr. Backus agreed to pay a dollar a head for every unbaptized member that might be found in the 18,000 Baptist churches in America. Dr. Hiscox opposed open communion, because wherever he had seen it, either in England or America, it had produced only bickering, contention and wrath, broken down the

churches, and weakened and condemned the authority of the Sacred Scriptures. He considered the Baptist Church the only barrier against Ritualism, Romanism and Rationalism, because it is the only church that makes spirituality a test of membership. Dr. Fulton had never seen open communion, and knew nothing about it except by hearsay. He believed that other denominations respected an out-and-out Baptist much more than a half-and-half one. He wanted his English brethren aided because of their fidelity to Gospel truth and because of the good such aid would do the givers themselves. Dr. Wyck-off read a series of resolutions, which were adopted. They set forth the divining of the Scriptures, the sacredness of baptism by immersion as a pre-requisite to communion, and commend Messrs. Howe and McClellan to the Christian sympathy and aid of American Baptists. A collection was taken up for the cause, and much enthusiasm was manifested for the speakers.

AMERICA.—MR. BOXER. We learn from our brother, Mr. James Mote, that our esteemed friend and brother, Mr. James Boxer, formerly of Dacre Park, Blackheath, is the pastor of a Baptist Church at Sing Sing, about thirty-six miles from New York, up the Hudson River, where he is living in the affections of a loving and generous people, who have testified their love and attachment to him by not only liberally supporting him, but in addition have made him several valuable presents. We have lately seen a letter from Mr. Boxer.

ROCHDALE AND OUR CHURCHES IN THE NORTH.

[We have notes in abundance upon the state of Gospel truth in the North. A few extracts will be made as time and space will fit.—ED.]

RAILWAY SKETCHES AND THOUGHTS.

IN travelling I avoid all company and converse, if I can. I stiek myself in a car corner, occupy myself in thinking, pencilling, praying: it is seldom that any one attempts to disturb my solitude. I feel I am one by myself; no one careth for my soul; but the glorious God-Man, with His smile, I am well-pleased. Never did Isaac Watts pen a man's mental photo. more correctly than mine when he said,

"Dead be my heart to all the globe,
And all the globe be dead to me!"

Without much revising, here are a few pencillings as jotted in the different Northern cars.

Milk and Strong Milk.

Before leaving London for Rochdale this Saturday, June 21, 1873, I was led to notice particularly Paul's words in Heb. v. "He that useth milk is unskilful in (or hath no experience of) the word of righteousness; for he is a babe; but, strong meat belongeth unto them who are of full age," &c. I have an idea on this Scripture, if I am to preach from it. I do silently pray, as on the iron we push

our way, that God will grace and help afford, and greatly bless His precious word. I had hoped to have made my nest at —, but, although my soul has sometimes been blessed there; and although many have been gathered in to hear, and fifteen have been added to the church, still the motive which took me there being doubtful—the cause being thoroughly ruined before I went—the few left being singularly opposed; no freedom, no union, no spirituality, no zeal, no practical nor benevolent action; a cruel, critical, contemptible, cold, and cramped theology, distressing to all except the self-satisfied, I resolved to leave both the people and the place. As a warning to others, I may some day write my journey from the East to the West, with some photographic views of many singular characters. At present, however, thank God, I have something better to do: having engaged to preach in different parts of the kingdom for several weeks to come.

My text in Heb. v. 13, 14, has one grand centre line

"THE WORD OF RIGHTEOUSNESS."

Two different characters stand near that centre line:

"Every one that useth milk."

He is said to be unskilful in the word of righteousness. In the opposite direction are

"Them that are of full age."

These require "strong meat;" their senses are so exercised that they distinguish between good and evil.

I have thought upon "the word of righteousness," that is the whole of the grace of God.

[We are now near Stamford, where poor Philpot worked in study and pulpit for some years, but he is not here now. Like other giants he has fallen. Mr. Hazelrigg is supposed to be his successor; but we are not in the cabinet. We can only pray that a man full of the Holy Ghost, strong in the faith, mighty in prayer, and rich in grace might be given to our churches, who might, as God's servant, put down the cruel idolatry of our times.]

"The word of righteousness" is the central line. That means all the Gospel. Why is the Gospel called "the word of righteousness?" The Gospel is good news. To *whom* is the Gospel good news? Not to the atheist, not to the infidel; not to the deadly doubter, not to the dark one in deep despair, but to the living, trembling, seeking soul,—in the hands of the Holy Ghost the Gospel is good news indeed. There are three things which precede the Gospel. Man's fallen condition, God's holy law, and the awakened sinner's experimental knowledge of sin by the law. When the clouds of sin have hurst; when the thunders of the law have roared, when the heart has become thoroughly broken. When the Gospel trumpet sounds a Saviour's name, it must become good news to that poor broken heart. The Lord has determined to send out men to open up the word of righteousness; and the Holy Ghost will make it the power of God unto the salvation of many.

All I have said, and much more, is in Paul's

letter to the Romans. "All the world is become guilty before God; every mouth must be stopped; by the deeds of the law shall no flesh be justified." How then can any man be just in the sight of God?

The Gospel tells us:

1. Of a covenant of righteousness.
2. Of a glorious Person of righteousness.
3. Of a work of righteousness.
4. Of an experience of righteousness.
5. Of a glorious kingdom of righteousness.

First of all, there was, there is, a covenant of righteousness. What are called "the last words of David," are his last prophetic words of Christ—I have long thought it is the glorious Mediator there speaking: "He hath made with me an everlasting covenant, ordered in all things and sure."

Four covenants try all whose hearts are sincere. Let me name them after we have got through Nottinghamshire.

The sun is hot upon my head,
The hayens now are mowing;
The farmers here will gather up
The fruits of all their sowing.

Does not the covenant of works try us? We cannot fully give it obedience. How can we stand before God? The more we strive the more we seem to fail.

We are also tried about the covenant of grace. It was there the Saviour said His Father gave Him all His sheep. We cannot tell of all that was done in that covenant; but there the Son of God was called into His Mediatorial and Substitutionary office and work; there the church was given to Him, and He became Surety to His Father—both for the honour to be given to the law, and the restitution of His people. There the Eternal Jehovah laid, or made to meet upon His Son, "the iniquity of us all." But was I loved there?—chosen there? Ah, there is the trial very often. The covenant of redemption was specially made with the Son. Did the blessed Sacrifice then redeem me from all evil? The covenant of salvation, made by the Spirit with the elect, often tries us much. Jesus is the righteous Person: He has many names; one is "the Lord our Righteousness," our Justifier. This is His Name whereby He shall be exalted in the Gospel ministry publicly; in the soul by faith, and in the grand wedding-day: this is the Name whereby He shall be called, "The Lord our Righteousness."

Again, there is the experience of righteousness. The Word of righteousness gives us life, faith, forgiveness, and

A thousand mercies more
Than we upon this fallen shore,
Can ever understand.

In Sheffield again I am permitted to tarry;
Glad and thankful shall I be
When from smoke and dust I'm free;
When the blessed saints I meet,
Sitting at our Saviour's feet,—
When the sun's bright beams arise
I shall His promise realise.

We've left dark Sheffield in the shade,
 We're rushing thro' the glen and glade;
 Woods, fens, and fields, and trees so high,
 They almost seem to touch the sky.
 Then down again by river's side,
 We've valleys deep and landscape's wide.
 Here Nature—penmen doth defy:
 No one can her bright scenes desery.
 She's flat, she's full, she's old, she's new,
 Shows every tint with countless hue.
 My eyes with wonder scan her leaves,
 My heart to God fresh glory gives.
 On either side, miles after miles,
 The fields and trees are full of smiles.
 They make me feel a worthless thing;
 No book like this can I e'er bring.
 Father! I thank Thee for the sight!
 The day departs:—'twill soon be night;
 O! let me come where all is day,
 Adoring homage let me pay
 To FATHER, SON, and HOLY GHOST,
 With all the chosen, blessed host. Amen.

Cheshire and Derbyshire mountains are full in view; but I must return to notice the distinction of character Paul makes: "Every one that useth milk is unskilful in the word of righteousness, for he is a babe." Now as I have been hurled through Yorkshire, Cheshire, into Lancashire, I have wondered what Paul means by "using milk." I believe he refers to preachers. There may be some skim milk preachers, and some sour milk talkers; but by using milk, Paul evidently means the weakest, the smallest, the tiniest flowings out of the streams of salvation, "the first principles," the first convictions, the first fears, the first desires, the repentings, and the leavings of the soul after better things. I believe every godly man must let his own soul's experience mingle with his preaching; but then he must not preach his own feelings to the exclusion of the glorious Saviour, the Lord Jesus Christ. Much is in the commission. "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."

Rochdale, Monday, June 23, 1873.—In Alderman Tatham's mansion, I am tarrying.

Most splendid scenes are here!
 Our hearts they often cheer.
 Nature, art, and weather,
 All combine together
 To make me long, in one sweet song,—
 To glorify the Son of God,
 And live according to the Word,
 Which by the Spirit hath been seal'd,
 On many precious souls.

Three times yesterday, June 22, I preached in the large hall of this town of Rochdale. We had large companies; in the evening it appeared full; and the Lord, I trust, did help me through. This Monday evening, I am expected to lecture in the same hall; then off to Royton, if Mercy will hold me up.

BLAKENHAM.—The Bible-Baptists are not all dead yet, neither do we believe they will be as long as God has a people on the earth. For some years past, a few truth-

loving people in this and the adjoining village, have had the Gospel preached to them by different men of God, whose testimony has been blessed, God having fulfilled His gracious promise, "My word shall not return unto Me void," &c. But as the only place where they could meet (two small cottages converted into a meeting), became too strait and inconvenient, prayers and petitions were presented to His Most Gracious Majesty, the King of Heaven and earth, to help them, to which He did not turn a deaf ear, but was pleased to incline the heart of one of his devoted and truth-loving servants to offer £100 toward building a Baptist Chapel. A site having been secured, a meeting was held, promises were made, and after a few little difficulties had been overcome, the foundation of a new house for the Lord was laid. Monday, August 4th, was the day fixed for laying the Memorial Stone, very interesting and gratifying services were held. Being the Bank holiday, many of the Ipswich friends both from Zoar and Bethesda, availed themselves of the opportunity to be present, and to bid the friends God-speed. In the afternoon, the service commenced by Mr. Houghton reading one of Dr. Watts' hymns, which was heartily sung. The first of Haggai was then read by Mr. Pooock, who also implored the Divine blessing on the proceedings of the day. After a Psalm had been sung, Mr. Whorlow said he was reminded of what was said of Nehemiah, "The people had a mind to work." A godly number of persons had a mind for nothing but talk. The Jews talked but little, knowing that would not accomplish anything towards keeping out the enemy, but they had a mind to work, and this they did willingly, perseveringly, watchfully, &c. Mr. Danes then proceeded to lay the stone, which bears the simple inscription, *Baptist Chapel*, 1873. Another hymn having been sung, prayer was offered by Mr. Harris, and the company adjourned to Claydon Independent Chapel (which was kindly lent for the occasion), where tea was served, which, however, would not accommodate the number, some having to be accommodated in the chapel grounds. In the evening, Mr. Houghton presided (he having acted in the same capacity in the afternoon). After singing and prayer, the chairman in his opening remarks referred to the inscription on the stone, "Baptist Chapel;" he hoped they were honest, and that the place would not be built upon false pretences. Mr. Pooock adverted to words in the Canticles, "We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?" Mr. Morling thought the occasion must be gratifying to all Baptists, indeed it appeared to be a fulfilment of ancient prediction and promise, "The pleasure of the Lord shall prosper in his hand:" "Rule thou in the midst of thy enemies," &c. There are a number of Romanists at Claydon, where also they have a convent, to which the speaker referred. The chairman, in his accustomed warm-hearted manner, again addressed the meeting. After singing, Mr. Harris prayed,

and thus ended these pleasant meetings. It is gratifying to know that the collections were very good. The chapel when completed will cost between £300 and £400. It would be a good triumph indeed if the whole amount could be paid off by the time of opening. This is not impossible; for if some of the Lord's wealthy ones feel disposed to help this poor people, they are at perfect liberty so to do, and we doubt not but Mr. Houghton, Baptist Minister, High street, Ipswich; or Mr. Blowers Taylor, Claydon, near Ipswich, would be grateful to receive any donations for that purpose, and also that it would be acceptable in the sight of Zion's King and Lawgiver. We heartily wish them God-speed, believing it is of the Lord, who has honoured his word there, and we hope still will honour it, and that many halcyon days may be enjoyed by the saints who meet there. God grant it for His name's sake.—*From a Correspondent.*

SOUTH CHARD SUNDAY SCHOOL.

—Monday night, August 4, 1873. Some of the kind Exeter Shepherds travelled with me this morning into Somersetshire, and in Lydia's happily enclosed tent, a large company partook of the bounties of Providence at the hands of Miss Caroline Wellington, a real, a long-tried friend to Zion. I then went with good brother William Shepherd to see poor afflicted brother Drake. Oh, what a scene! A godly man rejoicing in tribulation indeed. With him I prayed; then went to chapel. Brother Varder led us to seek the blessing of the Lord. I talked to the children upon those five words,

“THAT I MAY WIN CHRIST.”

Then we marched round the village; and for singing and tea all assembled

In a meadow shorn so green
With hedge and trees enclosing!
No scorching sun; for us between
The clouds were interposing.
See how the never-failing spring
Of water—fresh and clear,
Flows gently down with ripple ring,
A blessing always near.

While boys and girls their sports enjoy,
And friends converse at leisure;
JESUS! do Thou my thoughts employ;
To serve THEE is my pleasure.

The closing service in the chapel was well attended. Pastor Shepherd read, the choir sung sacred hymns, the Yeovil incumbent spoke of the “Unsearchable Riches of Christ;” “The Village Preacher” gave the closing address. In Lydia's tent we all fell down before the throne. Thus ended another South Chard Sunday School anniversary. Of Benjamin Davies, R. G. Edwards, and other former pastors, we talked, and by the meek under-Shepherd, we thought the Lord had done great things.

May peace and truth be with them, till
They reach the upper glory hill!
There may we meet and help to raise
An anthem to Jehovah's praise.
Amen! Amen! So let it be.

MANCHESTER BAPTISTS.

In an estimated population of 383,843 persons, there are reported to be thirteen Baptist churches of all kinds; and these contain, according to an authorized printed list, 1,829 members; but as this calculation includes the open communion churches, with one in Salford of 170 members, it will be nearer the truth to give the *Baptists proper* at half the foregoing total, or 914 members, which will be about one Baptist to some 420 of the whole population. Thus out of every 420 of the population of Manchester, one, and no more, may be said to be a Baptist.

It is not wonderful, consequently, that some of these should be sincerely concerned to enlarge the denomination, and to “strengthen the stakes” of the present tottering habitations of the Manchester Baptists. And if the *Strict Baptists* will not move beyond the very narrow limits of Rochdale Road and Temple Street; if they will still indulge in their sloth and continue from year to year to hum the old, old ditty:

“A little more sleep, and a little more slumber,” while things remain no better than they were in the days of William Gadsby, now nearly half a century ago; if the *Strict Baptists* have no more life and zeal about them than all this comes to, can the open party be blamed for being the first to step down at “the moving of the waters?” If Rochdale Road is “neither cold nor hot,” are *all* the Baptists in the great cotton metropolis to suffer from the common contagion, and to consent to the common fate? The open churches have a defective system, certainly, but with all its defects it is preferable to one of a better type, but which is content to remain as cold as an ice-berg, and as freezing as at the northern pole! They are moving and active, as the following Advertisement very clearly proves; but in what direction, and for what purposes, let the Advertisement speak for itself. It strictly comports with the “open” views of the party from whom it emanates; but beyond this not another word need be said.

“New Baptist Church, Pendleton.—The Rev. Alex. M'Laren, B.A., will preach in the Pendleton Town Hall, on Tuesday, August 12, in connection with the Formation of a Baptist Church; to be followed by an Open Communion Service, at which the Rev. A. M'Laren will preside. The following ministers have promised to take part in the proceedings; Revs. R. Chenery, C. A. Davis, and D. M'Gregor, Manchester; D. R. Jenkins, Salford; and E. Walker, D. N. Jordan, B.A., and W. Morison, M.A., Pendleton. Service to commence at 7. After the sermon a Collection will be made in aid of the Building Fund.”

Of the above ministers one *was* pastor of as *Strict* a Baptist church as any in the county, but which, when it removed to other quarters forgot all about the obligations contained in its ancient trust-deeds, and is now as “open” as open gentility can desire. Another is also a Baptist whose communion

at the Lord's Table is thus announced in print: "The Sacrament of the Lord's Supper is administered on the first Sunday in every month, after the evening service. Professing Christians of all evangelical denominations are welcome at the Lord's Table." Of the remaining ministers some belonged to the Independent, or other Pædo-baptist bodies. We are informed that the preacher took for his text, Colossians ii. 19, and as an eloquent abstraction it was little short of perfection itself; but it was an "abstraction" and nothing more. There was Christ in the sermon, undoubtedly, but it was Christ without authority, without law, without government, and with no rule whatever, as "a son over his own house." It was a beautiful representation of a master who might never have issued such a mandate as "If ye love me, keep my commandments;" or it was the *beau idéal* of a leadership where the disciple is left to a spontaneous following without regulations for his obedience, or a settled code of law for the government of life. Subordination, as required by positive statute law, was utterly ignored; and so far as obedience to Christ as the lawgiver of our Church is concerned; the persons to whom the preacher afterwards gave the right hand of fellowship, were not once asked if they intended to follow Him in His divine baptism. Indeed, for anything that appears to the contrary, it is to be a Baptist church, WITHOUT BAPTISM, or where, with regard to baptism, every man may do as he likes. Such is a Baptist church in 1873.

A WATCHMAN.

[To us, it is awfully astounding to find the rich Strict Baptists in Manchester doing next to nothing. We have lately paced the streets of that noble northern city with painful reflections. For twenty years we have mourned over Manchester. Those rich men who profess to know the Truth have a fearful reckoning to come.—ED.]

PRESCRIPTIONS FOR THE PULPIT.

With very, *very* rare exceptions, if a man would carry the gospel to the multitudes, he *must* learn to speak—without notes, not without preparation. That most absurd impression, that a sermon requires less study when it is to be delivered without manuscript, has ruined many a young minister. Dr. Eaton, of Madison University, was asked by one of the students if he ever preached extempore. "Yes," was his answer, "*when I have time to prepare.*"

A man has no right to appear before an intelligent congregation without being fully acquainted with every argument, with every illustration, with every text of Scripture he intends to use. If necessary, it is better to write out the whole sermon in full, then read it over *thoroughly*, and after the points are impressed on his memory, cast aside the manuscript and *preach* it. Many most popular men pursue this method. I mean those who *wear*. John Hall writes out at least one sermon every week, and leaves it in his study. Dr. Guthrie pursued the same plan, so does Talmage.

But how can a man acquire this freedom before a congregation? By beginning at once. By being awkward. By failing; and by *persevering*.

Robert Hall completely broke down in his first attempt to preach, and afterwards became the most distinguished preacher in England. Dr. Tyng, of New York, resolved to become an extemporaneous speaker. He tried. His effort was a perfect failure. Next week he tried again. Again he failed. His wife said, "You had better give it up." He answered "No." To-day he is one of our most finished platform orators.

How does the skater learn to skate? By bumps and tumbles. How does the landsman become a sailor? By being tossed amid the broken spars of the wreck, and cast upon the shore by the boiling waves. And the only way for a preacher to succeed in extemporaneous address is to begin to speak extemporaneously, whether he can succeed or not. If he *will* do it, almost any man can learn to think on two legs as well as on four.

What though it may involve severer mental discipline! What though it may involve work, *hard work*, morning and noon and night, is it not worth it? It is every man's duty to leave nothing undone which will make his message more attractive to the people.

I speak not to those whose habits are formed, who are doing a noble work for Christ; but I speak to those who are just entering this service, and I speak earnestly. If you would fill your church with attentive hearers, if you would reach the masses of mankind, if you would perform the best work for your Master, in the best way, speak to me, and not *at* them.

Be not discouraged at the first failure, nor at the second, nor at the third. Exclaim, as did Disraeli, after stammering through his first speech in the House of Commons: "The day will come when you will be glad to hear me." Years have passed since then, and that day has come. Remember, it takes but a few months or years to form, for life, a man's habits of thought and speech. Begin *now*—begin *right*, and in coming years, you will thank the Lord for this paper.

CHALKSHIRE.—Our anniversary was celebrated July 22. Mr. Read read the hymns; Mr. Buchannan read and prayed; and our friend, C. W. Banks, by the aid of the Holy Spirit, poured forth a cheering, consoling, heart-melting sermon. A good tea was served in our chapel grounds, which was much enjoyed. In the evening service Mr. Buchannan read the hymns; Mr. Stockwell read and prayed; then Charles Waters Banks, in the name of his Master, preached blessedly, setting his face like a flint against all the errors of the present day, greatly to the comfort and solace of some. We pray the Lord to spare Mr. Banks for the good of the Church and his own glory. Amen.

Butler's Cross,
Near Tring.

GEO. LANE.

CHATHAM.—**ENON CHAPEL.** The thirty-first anniversary was held on Lord's-day, June 15, when two sermons were preached by Mr. Philip Dickerson. On the following Monday, a tea meeting was held, and public meeting in the evening. Pastor G. W. Shepherd delivered an address from Psalm xlviii. 4. The speaker referred to the true God in contradistinction to all false gods. Speaking of "our" God, Mr. Shepherd said, he might have been the ever blessed Supreme, without being our God, yet he sovereignly chose to be ours in all the relationships of Divine grace. Thirdly, He will be. He has bound Himself to save His people, and He cannot go from His word and covenant. He is too holy to allow sin in His people, hence He gave His Son a Sacrifice; and too holy after it is atoned for to punish His people for it. All that is true of Himself is true of His love; He will ever be the same. Fourthly, our Guide. We need a guide to lead through all the intricacies of life's maze, and such He will be even unto death. Mr. P. Dickerson directed a few fatherly remarks to the church, urging consistency in their attendance on the means of grace; from over forty years experience, he could say that those who grew most in grace, and honoured their Christian profession, were those who steadily and prayerfully kept to the sanctuary, and followed on to know the Lord. He had seen many ever wandering from place to place, but never as a rule prosperous in soul. Mr. Peplow took for his theme the Gospel of our salvation, and spoke upon it to the delight of many present, sweetly presenting the cheering invitations of mercy to the weary, hungry, thirsty soul. W. F. Edgerton (pastor,) spoke a few words relative to the position and prospects of the cause. Refrain from an acknowledgment of God's goodness they could not, yet there was room for more earnest prayer, and active service. During the past year several had joined the Church; some were now in the realms of light who a twelvemonth ago were in our midst. He would urge them to more fervent supplication, and a burning zeal for the salvation of souls would then take possession of their hearts. Throughout the meeting a sense of the presence of the Holy Spirit was realized, and we trust good was done. Enon is still preserved as a witness for God; there is a gradual increase of hearers. Some drops of blessing descend, and the church grows in numbers, and we hope also in grace. A Bible class gathers the youthful part of the congregation under the word, and so like David of old we are led to encourage ourselves in our God, we commence another year as a cause, with this word resting on our hearts, "The Lord of Hosts is with us, the God of Jacob is our refuge."

TIMOTHY.

TWO WATERS, HERTS.—After a long waiting, the Lord has given the church at Salem, a season of refreshing. Baptism, and additions to the church. Thanks be to the Lord for ingathering power, and for saving grace.

VALEDICTORY SERVICES AT SILVER STREET, CHAPEL, KENSINGTON.

Farewell services, occasioned by C. W. Banks leaving, were held on Monday evening, Aug. 11, and Tuesday, Aug. 12. On Tuesday, Mr. Thomas Stringer offered expositions and prayer; Mr. Thomas Bradbury, of Chesterfield, and Mr. Robert Bardens, delivered excellent discourses. We were glad to see friends from Hayes and different parts, who sat down to a dinner and tea. A very much larger number than was expected partook of the bountiful provision, so well conducted by our lady friends, to whom we were indebted for every temporal comfort. At 6.30, the farewell meeting commenced. The 133rd Psalm was read and prayer offered by Mr. Bradbury (the chairman). He narrated how he first became acquainted with C. W. Banks, when C. W. B. was preaching in Lancashire. From that time he had felt a union of soul to him, and prayed that God might spare him many years to labour for the cause of truth.

Mr. Samuel J. Banks, of Ireland, was announced to speak. A holy, fervent spirit pervaded his allusion to his brother as a minister: his exhortation to all true Christians to rally round the cross of Christ, and to labour for the glory of God, was very impressive. We thought the first speech a good key-note for others who followed.

Mr. Bardens gave a cheerful address, expressing his desire and prayer that God would bless his brother in his new sphere of labour.

Mr. James Mote then, with the tact and neatness characteristic of the legal profession, gave us wise counsel and kindly words.

Mr. Preston Davies gave an address on the importance of prayer. After the collection,

Mr. E. P. Brown referred to the blessing and privilege of love exercised in fellowship one with another, and also made a statement as to the regret felt by the people at Mr. Banks' departure for South Hackney. On behalf of the friends he presented as indicative of the kindest wishes for their Pastor, a testimonial in the shape of handsome purse, made on purpose, and £22 10s. 4d. The presentation elicited the cheerful approval of all present.

C. W. Banks made acknowledgments with much feeling, expressing his regret at leaving many friends; also his gratification in knowing his labours had not been in vain in the Lord whilst at Notting Hill. He also impressed upon our minds the great importance of cleaving to God's word, and seeking in the church by love and good works, to promote the welfare of Zion, the happiness of saints, and the salvation of sinners. It was plainly manifest that many who found the word precious to their souls will in prayer and spirit go with him to his new sphere of labour. I must, however, beg of Mr. Banks himself to give us his address: it made a solemn impression upon the audience. He defined three portions of God's holy Word

which had been realized in his own soul while ministering in this part of London.

Mr. R. G. Edwards expressed on behalf of the deacons and friends at Silver street, the intense satisfaction it had given them in granting the use of the chapel, and hoped God would still comfort and stand by His servant.

A vote of thanks to the Chairman, to the friends at Silver street, to the ladies for providing the tea, to Mr. and Mrs. Pavey, for their noble gift of bread and cake,—was proposed by E. P. Brown, and seconded by R. G. Edwards. Mr. Bradbury responded, and then the happy, united, and thoroughly successful services were closed by singing the doxology. Good congregations assembled, and all seemed gladdened by our meeting together. We desire to ascribe the glory to Him who worketh wondrously.

A MEMBER.

[The repeated and earnest request to give in *Cheering Words*, "The Threefold Overturning," shall have our careful attention.—Ed.]

RAILWAY NOTES.

Northampton, August 14, 1873.—"The people in the room, sir, consider we have turned from the truth because we read THE EARTHEN VESSEL; but I can assure you our pastor, Mr Shelton, is a true, useful, and faithful preacher of Christ's Gospel; and in the ministry of eternal verities, he is a blessing to many. What, sir! in a town like Northampton, with a population and suburban neighbourhood of over 50,000 inhabitants, are we to almost bury the Gospel in a room? In the fear of the Lord, I say, Let us zealously go forth, preaching the Gospel of the Son of God: let us not be ashamed of the Gospel of Christ, for I know it is the power of God unto salvation to every one that believeth. If a few people choose to meet in a room: if a little company prefer to renew the old spirit—"Stand by thyself; for we are holier than you"—if some singularly good ministers think it right to travel from Dan to Beersheba, with the text, 'The temple of the Lord, the temple of the Lord are we'—if some will nurse that exclusive spirit, I will not injure them; but I feel anxious to stand by that minister whose testimony fulfilleth the Saviour's prediction—"And I, if I be lifted up from the earth, will draw all unto me!"

Thank you, sir; I sympathize with you. In my inmost soul, there is the echo of Jesus' great commission—"Go ye into all the world, preaching the Gospel to every creature." &c.—for by it Jehovah, the Holy Spirit will gather out His own, and bring them into their desired haven. I know this is not the mind of all; when I was in Exeter the other day, a gentleman and lady came to hear me. The lady was very frank; for, said the lady, "We have always heard the VESSEL people were such bad walking people;" but her soul had been so favoured that day, that almost she was persuaded to disbelieve the report. I am deeply persuaded

that "where sin abounded, grace did much more abound:" where grace reigns it conquers all the carnal powers of fallen nature; leads the grace-possessed soul to delight in God's covenant, to desire perfection in the righteousness of Jesus, to pray for the Holiness of the Holy Ghost; and, at times, to anticipate the happiness of heaven without the fear of being found wanting.

"Certainly, that is true. I wish you would give some notes of sermons by Mr. Shelton some day. They would convince thousands that us Northamptonshires have not departed either from the vital essence—the complex experience—or, the practical evidence of the saving grace of God.

"Send me some: trust me to do my best."

[Private Com.]

Canal-side, August 14, 1873.—Reached Earl's Barton. Seventy miles yesterday morning before breakfast. Spoke in the open air, and helped to set up the Memorial stone of Rehoboth Chapel, which a few hard-working, truth-receiving, Cordwainers are building. I was favoured to enjoy freedom—both in afternoon and evening. Mr. Tooke is God's instrument for raising up a chapel and church of Truth in this fast growing and populous village. THE EARTHEN VESSEL is bound to raise them £5 by the opening day, which is expected to be in November next. Northamptonshire friends—in all parts of the world—are invited to send in their mites to C. W. Banks, 56, Queen's-rd., Royal Crescent, Notting-Hill, W. As I was favoured to help set up the stone, I desire to help these blessed Bartonites to open their freehold house for God without monetary bondage. Let us E. V. people practically prove our attachment to the Strict Communion Baptists, and New Testament principles. Come, Lord, and help us to awake. Amen.

Wellingborough—Master Bull continues his Baptist pastorate in this hard working town. It has been his quiet incumbency for many years. Mr. Lee gathers some together in the Town Hall. Our young brother Parnell is qualified to help a church of Truth. He resides at 58, Midland-road, Wellingborough.

Reading—Fourteen long years have the friends in Providence Chapel contended earnestly for the four-square Gospel of the Grace of God. They have a noble chapel in the Oxford Road; Christian travellers will there find a praying, truth-adoring, decidedly God-fearing people. May our Lord arise and raise up for them a powerful and devoted minister of Christ's Gospel. Amen.

MOTTINGHAM, KENT.—A very interesting and pleasant gathering was held here on July 22nd. The services which were commenced some six years ago, have been carried on almost uninterrupted amid many discouragements, but the hearts of those engaged in this work have been sustained by faith in Him who hath promised, and will perform. In January last, the new meeting house was opened, and several friends interested in the movement formed themselves into a Committee, and took the responsibility,

of finding supplies, &c., into their hands. Mr. Thomas Sparks, sen., continues to supply every alternate Lord's day, the school is in a very satisfactory state, and the attendance at the evening service is most encouraging. A good number of friends sat down to tea, after which a public meeting was held, G. Northover, Esq., of Lee, presided. Mr. W. Peplow, of Sidcup, engaged in prayer. Mr. Box (late of Woolwich), spoke on the necessity of fixed and definite principles, and while advocating large-hearted charity, insisted upon individual right to stand up for their own honest convictions. Mr. W. Frith, of Bexley Heath, spoke rather disparagingly of Denominationalism, but his views were contended rather vigorously by Mr. H. R. Brown, of Shooters' hill road chapel, one of Mr. Spurgeon's students, and who promises to make a very effective preacher. James Mote, esq., spoke on Home Influence and its bearing on Sunday school work. Mr. Price (Congregational) Eltham, gave an interesting account of his conversion when a lad in a Sunday school, and contended that it required the putting forth of the same power, by the Holy Ghost in the conversion of children as adults. Mr. Thomas Sparks briefly spoke as to the origin and progress of the work in Mottingham, and expressed his hope that it would become the centre of an influence for much good to the surrounding neighbourhood. A collection was made which realized sufficient to leave the Committee free of debt. T. G. C. A.

45, Malpass road, New Cross, S.E.

EARL'S BARTON.—NEW BAPTIST CHURCH. "Our help cometh from the Lord." August 13, our brother C. W. Banks met with us for the purpose of laying the memorial stone of a new Strict Communion Baptist Chapel, to be called "Rehoboth;" for now, "the Lord hath made room for us." Brother Inwards, of Irtlingborough, gave out 780th hymn, (Denham's). Brother Pearce, of Raunds, prayed earnestly for us. The Articles of Faith were then read, the members names and the date when the church was formed, August 12, 1872, (the day the stone was laid being August 13, 1873,) which articles, with *The Earthen Vessel* for August, was placed in a glass bottle, and deposited under the stone. C. W. Banks then spoke of Jesus Christ the foundation stone, showed clearly and blessedly what it was to be a spiritual builder upon Him; drawing a scriptural distinction between a spiritual builder upon Jesus Christ, and a Babel builder. There were many lovers of truth present, whose countenances showed that they both heard and fed upon the truths delivered. The enemies of truth stood around to mock us; it was so with our Master; we count it an honour to be persecuted for Jesu's sake; we pity them, we pray for them, remembering we were once enemies to God's truth ourselves. Brother Banks then laid the stone, placing upon it a promissory note for £5, to be paid at the opening of the new chapel. Our brother Inwards gave out hymn 93;

brother Banks concluded. The friends gave liberally; the children and teachers of the school sang delightfully in front of the stone. About 150 friends met for tea, among whom, were some of the well-known friends from Rushden. The evening service was held in the Hall; the place was full. Brother Pearce read the hymns; brother Inwards prayed; the Holy Spirit led him out blessedly. I believe I shall never forget that prayer. C. W. Banks preached from Psalm cxxxviii. 8; the sermon appeared short, but it was because our souls were blessed under it; it is then time flies quick. There was no excitement; we felt a solid peace in our souls, in singing, praying, preaching, and hearing. Brother Parnell gave the last hymn, (he is a sound Gospel preacher, we wish he was more known in the churches.) Brother Banks concluded. We would praise the Lord for giving us such a lovely day, we could not have had more suitable weather, nor a better day than we had; the proceeds of the day were £27 10s. 5½d. The friends at Barton are all working people, but they are zealous for the truth; they contribute to the cause most surprisingly. We are gradually increasing; we live together joyfully. To ministers and churches we say, Do help us in our noble undertaking. Truly, in the Lord, W. TOOKE.

NORTH BRIXTON TABERNACLE.

The second anniversary of North Brixton Tabernacle, Russel street, Brixton road, was held on Lord's-day, July 2nd, when we were favoured with two Gospel sermons by Mr. Cornwell, our pastor. The attendance was very good, and the collections liberal.

On the following Tuesday afternoon, Mr. Thomas Stringer preached the Gospel in his usual energetic way to a few of the Lord's family very acceptably; after which tea was provided, and the friends seemed to enjoy themselves. At 6.30, a public meeting was commenced. T. M. Whittaker, Esq. was in the chair. After praise and prayer, the Secretary read the report, as follows.—

"It gives us very great pleasure to meet so many Christian friends on the second anniversary of the opening of this place of worship, and no doubt you will expect to learn from the deacons an account of the progress made during the last two or three years. Many present perhaps do not know the small beginning of this part of the church of Jesus Christ, and without that knowledge are not in a position to render unto the Lord the praise due to Him for the great things wrought in our midst. On the last day of the year, 1870, we had to leave North Brixton Hall; we then hired a school room in Lothian road to meet in, which we found to be both uncomfortable and inconvenient, consequently we could not meet there permanently. The church was asked if they wished to continue in church-fellowship, and the unanimous response was, 'Yes, if the Lord will.' A person promised to lend £20 (but did not), and said surely we could build a small chapel on the co-operative principle. At that time the church consisted of

about twenty members, the average attendance was being fifty persons,—most of them belonging to the poor of the flock. A public meeting was then called, at which it was stated that we wanted to build a small chapel and the result was that between £40 and £50 were promised to be lent, mostly without interest. On the strength of this, and a firm faith in our covenant God, a building committee was formed, and our esteemed friend and brother, Mr. Brindle, voluntarily agreed to preach the Gospel, free of charge, till the chapel was completed, which he also did. He also drew the plan gratuitously. The contract for the chapel was £450, and when that was signed the treasurer had in hand £1 5s. 6d. The memorial stone was laid on the 9th May, 1871, by J. C. Johnson, Esq., of Gateshead, when to our great surprise there was given the noble sum of £73 13s. 7d. We again took courage and went forward in faith, and hope, and many prayers, committing our way unto the Lord. The opening services were held on the 30th of July and August 1st, 1871, and again the friends gave a further sum of £44 8s. 11d. Again at a special meeting held in Feb., the friends collected a further sum of £61 8s. 2d. We would just say that there have been law expenses incurred for lease, mortgage, furniture, fittings, ground rent, interest, and other incidental expenses before and since the opening day, which will amount altogether to £150, so that our liabilities have been at one time over £600, but now have only to pay off £120 and interest. Many of you are aware that two of our friends have been collecting money, with the hope that they should be able to say to-night that the debt can be all wiped off to-morrow; we sincerely hope this may be the case. It is with heart felt gratitude to our covenant God that we are enabled to inform you that since Mr. Cornwell has been pastor; twenty more members have been added to the church, and that the attendance is very good,—sometimes completely full; and we really begin to think we shall soon have to enlarge our Tabernacle. Accept, dear friends, our heartfelt thanks for what you have done for the cause of God and truth in this place, and may every new covenant blessing rest upon you and yours is the sincere prayer and sincere desire of your humble friends,

THE DEACONS.

The Chairman then rose and said he was much pleased with the report, and requested Mr. Warren to move its adoption, and then on Mr. Williamson to second it, which was accordingly done, and carried unanimously.

The Chairman then read a hymn, while the collection was being taken. One of the friends (a collector) was then asked to come forward, and state what success had attended their efforts in collecting towards extinguishing the debt, the remaining portion of which was £120. when to our intense satisfaction, announced that the whole amount had been collected independent of the collections made at the services, viz., £86 14s. 6d. It was proposed that the plates should go round again, to make the amount £20, which was

soon done. The £20 were then handed to Mr. Cornwell as a small token of love and affection from the church and congregation. Mr. Cornwell thanked the friends for their kind feeling, and stated that he hoped very soon to give up his daily occupation, and devote his time wholly to the work of the ministry.

The Senior Deacon then stated that the cause was in a flourishing condition; nearly all the sittings let; and financial matters in a satisfactory state.

A vote of thanks was given to the friends who have so kindly devoted themselves to the work of collecting to free the chapel from debt, which was accomplished.

After a few words of good counsel from the Chairman, we sung the doxology, and a vote of thanks was presented to the Chairman for the very kind and able manner in which he had conducted the meeting, which was heartily responded to. Thus closed a happy meeting, and a time long to be remembered by us. That the rich blessing of our covenant God may rest upon the pastor, church, and congregation, is the very earnest prayer and heartfelt desire of THE DEACONS.

SPELDHURST ROAD CHAPEL.

COMMUNION SUNDAY.

Seeing a notice in the *Earthen Vessel* that its Editor would commence his pastoral duties at South Hackney the second Sunday in August, I had a strong desire to hear the minister whom I love, and to see his new sanctuary. The many thousands who read this acknowledged organ of the Particular Baptist communion, must feel a deep interest in this movement. As Mr. Banks is the aged minister of this body—doing the work of a bishop all the country over, the debt on this chapel ought to be removed immediately. The chapel is a very nice edifice. Although not purely Gothic, it partakes largely of that order. The porch is a great addition, and should be imitated in chapel building. The interior arrangements are very good. The deacons have wisely put up some Scripture mottos, and they might add two or three more. As there are no windows in the side walls, Scripture texts, beautifully printed, are appropriate and good. Well, upon this pretty chapel, situate in a locality of thousands of “respectable sinners,” there is a paltry debt of a few hundreds of pounds. If only a portion of the VESSEL readers took this matter up, this debt before September would be *non est!* Readers unite, and settle this little matter. Then it is proposed to build a Parsonage. Would it not be a graceful act if the American and Australian Churches sent the necessary funds for this good work? They could. Let them rise to the occasion.

From observation alone (I did not speak to a single person) I should say Mr. Banks commenced his pastorate most propitiously. The chapel was comfortably filled, and the preacher had all the fire of his younger days. At errors, he stormed with shot and shell; while to truth, and to the seekers after

Christ, he was as gentle, balmy, and sweet, as the dew of Castile.

The administration of the communion was solemn, as indeed such a service should be. Mr. Banks, to use the words of an old writer, was "born a parson." There is such a thing as fitness, and he possesses it.

That the necessary funds be soon forthcoming, look to it readers, and that at once. SOLI DEO GLORIA! A STUDENT.
[We have allowed the foregoing to appear. It is kindly in tone; the other matter we must leave.—ED.]

BUCKLAND COMMON, near TRING.
—**BLESSED TESTIMONY.** The usual Sunday School festival was held Tuesday, July 29. "Our God is in the heavens; he hath done whatsoever it pleased him; with or without, a stated ministry, he can, and he does call and quicken the election of grace; "it is not of him that willeth; nor of him that runneth; but of God that showeth mercy;" not one hoof of the chosen family shall be left behind; the lame shall take the prey; the lawful captive shall be delivered; here, in this lonely common, we see that through the humble instrumentality of a few poor but gifted brethren, a Particular Baptist cause is continued and prospering. They have about eighty children in their Sunday School; and although the people are poor, very poor, all poor and cannot support a minister, yet looking into the last three or four years at the building, the church and school, we see the Lord hath not forgotten to be gracious to them. This year their treat was quite a success; their children's singing in the sol-fa system was very good, and their pieces well recited; the whole of the services were well arranged and reflected great credit on their superintendent, (and teachers) who is a gifted brother, and has been made useful in publishing the glad tidings of salvation by Christ, as he has been led to experience its saving power in his own soul. Such men, such a school, and such a cause is worthy of encouragement. Reader, pray for it. They had a sermon in the afternoon; it was a good day; they thanked God, and took courage. I see by the *Vessel*, that the editor opened the chapel in November, 1860, and great grace has rested upon it. Hallelujah, the Lord be praised.

A. VISITOR.

P.S.—The superintendent says he can look round and see five of the scholars of the school, loving and serving their precious Saviour Jesus, who have stood at this past ten years, desires to thank God for all past blessings, and still looks and prays for more, for His name's sake, and for the good of souls. His name be praised, adored, and magnified.

A. T. S.

CROYDON.—Our July correspondent has been misunderstood. The fathers have considered themselves injured. The reference to the boys, belonged not to the anniversary preachers at all. We will clear all that up, if life and time be given.

UPPER HOLLOWAY—ZOAR CHAPEL, WEDMORE-STREET, LATE JOHN STREET. The twenty-fourth anniversary services of the above place were held as follows. On Sunday, July 27, Mr. Steggall preached in the morning, from Exodus xxxv. 14, in the evening, from Romans xiii. 1. Mr. G. Webb, of Camden Town, in the afternoon, from Psalm cvii. 2, "Let the Redeemed of the Lord say so." And on the following Tuesday, Mr. Ponsford, of Clapham, preached in the afternoon, from Romans viii. 31, 32, and also took the chair at the public meeting in the evening, when brother Cheshire spoke of the word Zoar; brother Squirrel from Ex. v. 22, "And Enoch walked with God, and he was not, for God took him. Brother Styles from Gal. vi. 9, "Be not weary in well doing, for in due season ye shall reap, if ye faint not." And brother White took an interesting ramble. The services were well attended, especially those on Tuesday; and the collections were very satisfactory. Indeed, the whole meeting was one of those which call for the highest praise our finite lips can raise for the Lord's presence was realized by many who went away rejoicing in the name of the Lord. So believeth,—A HELPER AND A WELL-WISHER TO THE CAUSE.

DUNSTABLE.—Our Old Baptist Church has not been clear out of the waters of tribulation for many years. Some of us feel deeply how much we have passed over the real friends of God's truth, and have suffered. Nevertheless the Lord has not forsaken us. The Stepney Archdeacon, Thomas Stringer, came down with a large "bundle of myrrh;" and some rich grapes of Eschol. We Bedfordites know when the trumpet gives a *clean, CLEAR, and CERTAIN SOUND!*—Such a trumpeter we found the noble, bold, and well behaved Stepney pastor to be. "Bless the Lord"—(says a poor Prodigal) "there are some Valiant for Truth in Israel yet. Arthur Baker, of Tring; and Thomas Stringer, of Stepney, make a good pair for the gospel chariot. They never drive in the wilderness of Babylon, nor on the dangerous edge of free-will: they make straight paths for the feet of Christ's disciples; and not a few are healed. Pray for the church at Dunstable." [No more now.]

PIMLICO.—The report of the blessing attending the ministry of Messrs. Wise, Le Riche, and Ballard, is hopeful for Carmel. We would give it entire, but our crowd is so immense. How hard to understand is the problem, that there are plenty of good supplies for our pulpits, but the churches cannot find permanently prosperous pastors. Look at our London churches: Surrey Tabernacle, no pastor; Mount Zion, no pastor; Carmel, Pimlico, no pastor; Rehoboth, Pimlico, no pastor; Homerton Row, Lever street, no pastor; Stoke Newington, Jireh, no pastor; and many more in town and country. How? Why? IS THIS?

THE LATE MR. SHEPARD.

George Shepard, Baptist Minister, Little Stonham, Suffolk, departed this life, July 16, 1873, in the seventy-fifth year of his age. After he was unable to preach any longer, it was his wish to be brought to his native place, and there to die; so that he might be buried with his dear partner in the burial ground adjoining the chapel at Stoke Ash. It was his wish to be buried on a Lord's-day; and Mr. Hill (whose ministry he had sat under many years) might bury him, and improve his death from the words chosen by himself: "In hope of eternal life which God that cannot lie promised before the world began." Two days before his death, he lifted up his hands, and in a loud voice said, "Blessed shall I stand in that great day," the other part of the verse was said only in a whisper, as his strength was gone.

Much might be said of him, in exalting his Master, as far as his abilities went; but I forbear, as I may another time send you a few items, having been acquainted with him above thirty-three years; and others in the church at Stoke Ash, near fifty years.

R. ROSE.

10, Shaftesbury villas,
Richmond, S. W.

RICHMOND.—A WORD IN SEASON.

"For if the trumpet give," &c. Mr. Hazelton preached the afternoon sermon on the anniversary service, on Monday, August 4, from 1 John iii. 1; and a most blessed sermon it was, embodying all the great fundamental doctrines of our most holy religion, in its threefold character; and during the sermon, Mr. Hazelton faithfully warned his hearers of the loose and indifferent way in which people in the present day seem to regard the grand old truths of the Bible. An "only believe," duty-faith is made the substitute for the Gospel. Such being the case, it behoves every minister of the Gospel to be very plain, and faithful in proclaiming the Gospel of the grace of God, which makes known God's sovereign love in the adoption of poor sinners to be the children of God; hence says John, "Behold what manner of love," &c.

H. BOURNE.

Paddington.

HUNGARY HILL, NEAR FARNHAM.

—Our venerable father Mobbs gave us his farewell sermon, August 10, 1873. He served us faithfully some years, but as he has long passed over man's scriptural term, he has been compelled to resign. We listened and wept, as we beheld the aged sire in the pulpit for the last time. May his days of retirement be in happy nearness to that Redeemer whose name he loved to extol. Mr. Day, of Farnham, has been to Trowbridge and Yeovil, preaching the ancient Gospel to the living in Zion, who in those parts abide by the truth.

GLEMSFORD.—Old Baptist Chapel. On Lord's-day, August 3, our minister, Mr. Margerum solemnly baptized four believers

in the Lord in the name of the blessed Trinity. The whole service was interesting and profitable, the spiritual results of which we hope will be seen after many days. The church here has been passing through a long series of trials. That great bane of the churches, (multitude of supplies,) has contributed its wonted quota of division and dissension. Lo here, and lo there is Christ; I of Paul, I of Apollos, and I of Cephas, has for a long time prevailed, but the blessed Lord appears to be working in our midst to the destruction of these factions. Our congregations are large and attentive; the people meet together in unity and peace and sit with delight under the Gospel. What a mercy. It gladdens our hearts while feeding upon the word to see such evident tokens of prosperity and peace returning to our much loved Zion.

FOWNHOPE, HEREFORDSHIRE.—OLD WAY CHAPEL. We trust the Lord is about to answer the incessant solicitations for the outpourings of His Holy Spirit on behalf of this little church. It has been for some time past sleeping in the dust. On Lord's-day, August 3, Mr. Mudge baptized two candidates in the name of the Holy Trinity. It was a happy season to many. Others are enquiring the way to Zion.

KNOWL HILL.—We had a pleasant trip to Knowl-hill, Monday, June 16; friends from Hayes numbered 22. Mr. Bardens preached anniversary sermons; the friends appeared to have thoroughly enjoyed themselves. Mr. Bardens gave us two good sound, experimental discourses. I believe the Lord was mere.

HIGH WYCOMBE.—We understand that our brother Chivers has been very unwell for some time, but is anxious to struggle on if possible. We expect he will have to take rest for a time.

LITTLE WILD STREET.—We cannot answer friend Beddow. The whole can be explained by Walter James, who stood for Truth, until he stood alone. The church referred to, have departed, and our denomination never stir to save their property.

Deaths.

The late Mr. Cornelius Elven. Fifty years have rolled away since Cornelius Elven was first settled in Bury St. Edmunds as pastor of the Baptist church in that town. On Lord's-day, August 10, 1873, he passed away to his rest. As a Christian minister of high character, many of us might envy him. We believe he was almost universally beloved; but our memoir of him cannot be given till October.

Marriages.

On August 19, at Tenterden, Kent, by Mr. Covell assisted by Mr. Vinden, Mr. J. Gadsby, (of Bouverie Street, London) to Miss Johnson.

On August 20, at East Street Baptist Chapel, Walworth, by Mr. W. Alderson, Charles J. Groves, son of Mr. John Groves, to Rosa, second daughter of Mr. J. Beck, of Dennington, Suffolk.

The Huntingtonian School :

MR. GEO. DAVIS:—THE PREACHERS AT THE SURREY TABERNACLE:—

THE STATE OF OUR BAPTIST CHURCHES, &c., &c.

“ I say—THE TRUTH IN CHRIST.—I lie not:—my conscience, also, bearing me witness in the HOLY GHOST.”—ROMANS IX. 1.

AS conscientious, New Testament, decided, and determined Baptists, we must confess that William Huntington was a great difficulty in the way of our faith, and a sore hindrance in the pathway of our fellowship. William Huntington knew that Baptism by immersion was a New Testament ordinance: it was the very **FIRST** thing our **JESUS** attended to, and observed, when He came out into public life; and it was distinctly recognized by Him, and included in the **LAST** commission and command He gave to His disciples. In fact,—(and this weighs much upon our mind)—the **GREATEST PROMISE CHRIST** gave us, after His resurrection, and just before His ascension into glory, was married to—and bound up with—this sacred, solemn, and most significant ordinance. Do look at it: I never felt it more powerful in my own soul than it is now. Our Lord gave out His parting commission in four distinct lines. Oh, children of God! I beseech you all to examine them closely:—

“ Go ye into all the world ;
Preach the Gospel to every creature ;
He that believeth, and is baptized,
SHALL BE SAVED ! ”

All our professing churches: all our preaching men: all our pious people; all agree to the terms of this **DIVINE** commission—except those three words—“ *and is baptized.*” The ordinance of Believer’s Baptism by Immersion, more than any other rite in the Word, is despised, discarded, and set at nought.

William Huntington never dared to ridicule and condemn it as Joseph Irons and George Abrahams did. But William Huntington would neither be baptized himself, nor would he baptize others. This has always been a grief to us. Both Joseph Irons and George Abrahams were as God’s mouth unto our soul; and their public condemnation of this public confession of our faith in Jesus has been a bitter pill to us many long years. We have no hesitation in saying our Lord Jesus Christ came by the ministry of George Abrahams to our deliverance from the blackest, deepest, and most dreadful pit of despair a poor sinner could be in. Through that converted Israelite, God “delivered my soul from death, mine eyes from tears, and my feet from falling” into the bottomless abyss. We sat with Mr. Abrahams in his study; at his table; and he stood in our pulpit; until he found from the principles and order of Particular Baptists we could not be moved: then, he cast us off: and, from all that family of the so-called Hunting-

tonian School we are cast off, of course : by the Open Communionists ; by the Free Will and Duty Faith sections of the Visible Church ; and by those other two sections, "High Doctrinalists" and "Deep Experimentalists," we are also rejected ; although our compassionate Lord gives us abundance of work. Paul said he was crucified unto the world, and the world was crucified unto him. We go one step farther : we are crucified unto the Visible Church ; and the Professing Church is crucified unto us. Awful pride ! Miserable poverty !! Bitter party spirits !!! These three evils are so driving away the holy, the honest, and the humble SPIRIT OF CHRIST from nearly all the churches, that we feel

ALONE ; yet NEAR TO GOD :
And ; for His GLORY wait.

And unto us belongs—and to our heart is dear—that testimony of Moses, which says, "*Esteeming* the REPROACH OF CHRIST greater riches than all the treasures of Egypt : for he had respect unto the recompence of the reward."

Is the Huntingtonian School dying out ? Not yet. With Mr. Baxter for their bishop ; with Messrs. Vinall, Matthew Welland, Thomas Edwards, and a few more able and earnest men, we do not expect to see the last of them, while we live : and, if the Lord God Almighty, and His Spirit hath sent them into the ministry—if for some wise, mysterious, and sovereign purpose, our Lord seeth well to leave them disobedient to a part of His will in this one respect—we pray to be resigned, nor shall we desire to see their end, if God himself is pleased to raise up such original, such experimental, such heaven-created and Spirit-sanctified men as Mr. George Davis, who was recognized as pastor over the church where the late beloved Richard Luckin laboured so many years in Woodbridge chapel, Clerkenwell.

In his *Advocate* Mr. A. J. Baxter declares his brother George Davis "AN ORIGINAL : " he expresses "himself with unrestrained warmth and energy : "—well done. We must confess we love to hear a man whose honest heart—full of holy love to Christ, love to Christ's Gospel, and love to poor souls—we love to see such blessed hot hearts come rolling through the lips like a flame of fire. Mr. Baxter says Mr. Davis is thoroughly sound in the faith, but he has not been, "*like many*, drilled by merely human teaching into that GUARDED ORTHODOX PRECISION without which they would be set down as not up to the mark ! "

Very good, Mr. Baxter. Our churches now have a number of men whose "guarded orthodox precision" plainly and painfully tell the sorrowful tale, that, but for books and brains well trained, trimmed, and tied up—with hours of preparatory packing, they could do nothing in the pulpit. Poor dears ! They cannot help it. But will not the question come home to them some day, "Who hath required this at your hand ? "

Mr. George Davis comes up from the waste howling wilderness ; not from the college, not from the Sunday School, not from the Itinerant Association : no ; but from the horrible pit and miry clay, by the sovereign and saving power of God the Holy Ghost, by whose Divine mercy George Davis has been led to know himself sorrowfully and repentingly—to know the Lord savingly and Scripturally—and to know

how to preach Christ's Gospel acceptably, although, as regards the baptism of believers by immersion, he professes to have no faith therein. Very well! Then, as Peter said, so we must add, "Forasmuch, then, as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ: *What was I*—that I could WITHSTAND GOD?" Not for one moment, would we withstand God! Nay, indeed! And, although our faith in the ordinance of Believer's Baptism by Immersion—or by burying in water—is as firm as ever: our affection to our Lord Jesus in it is as strong as ever; and although we are convinced that neither Charles Haddon Spurgeon, Thomas Edwards, A. J. Baxter, nor any other man will ever turn us to Open Communion, nor to the practice of putting down one of Christ's ordinances to the exalting of the others; although we might be forsaken, because it is impossible we can stand in any other position than that of a New Testament, Strict, Particular, Baptist Minister: although this be so, and must be so,—if we die in the "*Union*"—nevertheless, there are four things which have wonderfully humbled us:—

First,—at Mr. Garrard's Jubilee Meeting, we met with Godly clergymen, and blessed ministers of Christ, who are not Baptists as we are. We saw and felt the Spirit of Christ was in them; the love of Christ was in them; the grace and Gospel of Christ was in them; and the blessed and beautiful unity and harmony of that meeting took a few cobwebs off our poor heart, and no mistake; although our faith in the ordinance remains as strong as ever.

Then, secondly, the fact that the deacons, the members, and the congregation at the Surrey Tabernacle, have had—again and again—clergymen, rectors, vicars, evangelists, Incumbents, Independents, and Huntingtonians, in dear James Wells' pulpit; and the confirmed fact, that the late Edward Butt should say, other ministers were only letter men; the well known fact, that as soon as Mr. Wells was in his grave, and before that, all the friends who had stood fast by him in his trouble, were clean cast overboard—nearly all sent off without notice or notification—and the Church of England, the Huntingtonians, and the original Lancashire School, were the only faithful men that could be found—that these foreign sections were sought unto; and from their ranks the pulpit of the Surrey Tabernacle has been supplied; the souls of the dear people have been fed; and instead of being left to feel that Christ's ministers were all gone, they have discovered that such men as they could "hear to all eternity" were in existence; these facts have both a pleasing and a painful side, for, mark this!—USEFUL MEN COULD NOT BE FOUND AMONG SOME SECTIONS OF THE BAPTISTS.

God knoweth, we do not for one moment reflect upon deacons or people. The deacons at the Surrey Tabernacle had a tremendous responsibility thrown upon them. When their pastor was laid down first for sixteen months on a sick bed; and, secondly, when he was—to the grief of many thousands—laid in his grave, the deacons knew not what to do—they knew not where to look—they knew not how to act. Mr. Kershaw told us that Mr. Wells advised them to get "Standard Men:" some in the congregation advised them to get Huntingtonian men: others said, have some good clergymen. The poor brain of Edward Butt was almost distracted. We know it. And to us, it is a

fearfully humbling lesson that the Surrey Tabernacle people found in strangers what they could not, or would not, find in their friends. The pulpit could no longer be called a Baptist pulpit; and, as to the Baptistry, it has become next to useless.

In the solemn presence of ALMIGHTY GOD—before whom we walk, and to whom we must give an account of our stewardship—we solemnly declare that these remarks flow not from personal jealousy: much less, from envy, or disappointed expectation. No! God knoweth we loved James Wells very dearly for his work's sake; and whenever he called us to his help—we ran: anything and everything we could do for him we did. His secret sorrow we knew, and yearned in our soul to comfort him. When the late John Foreman smote him so hard, James Wells came and sat down with us, his poor inmost heart almost breaking: we wept over him, and was God's instrument in affording him some relief. We wrote for him, we spoke for him. We have his grateful letters by us now; and when we write his life, we shall publish them. But, James Wells' pulpit we could never enter without fear; in it we could never find liberty. We could never preach or speak in any one of the Surrey Tabernacles; although, at his request, we tried many times. Still we were painfully convinced that was not our place. The Lord would not bless us there. Some men can preach anywhere; at any time; and say anything. *We CANNOT!* If the Spirit of Christ go not with us, we are not so much use as Balaam's ass; for he might reprove the false prophet; we can neither do that, nor can we feed the sheep of Christ, unless God Himself be with us at the time. In the Surrey Tabernacle He would not bless us; and, therefore, to go there to be flogged, and to be looked upon with contempt, was never any desire of ours. When we were requested to pray unto God at Mr. Wells' funeral, we had the unction of the Holy Ghost upon our souls for a few moments; and we took hold of the Almighty Strength; but that we think was the only time. Before all the churches—before all the world—before the throne of God Almighty—we can declare, we never desired the Surrey Tabernacle Pulpit. Men of a more doctrinal bias, and of talking powers, might do—we never should. Albeit, to see Huntingtonians, and clergymen, hailed and blessed; and the Baptists, in measure, cast out—has been a humbling lesson to learn.

Thirdly,—As we have seen such excellent and honoured men of God as Thomas Bradbury, Mr. Rolleston, Mr. Battersby, Mr. Straton, Mr. Gregg, and hosts of godly men, who—sound as they are, yet—look with contempt, in measure, on us poor Baptists, has made us ask, Is it true that God honours men who, in that one awfully and gloriously instructive institution, do not honour Him? He appeareth to do so. We say, this has caused great searching of heart.

Lastly,—More painful than any of the others, is,—to us—the dearth, the deathly state, the bigotry, and the barrenness in our own churches. **WHY IS THIS? IS THE LORD TURNED AWAY FROM US BAPTISTS?**

I pause for the present. As I have travelled and preached among our churches nearly forty years, I have watched, examined, considered: the results may appear some day. Meanwhile, that *our* churches may awake, and cry unto the Lord most mightily, and most effectually, is

the prayer of their most afflicted and unworthy—but willing—servant,
 CHARLES WATERS BANKS,
 56, Queen's road, Royal Crescent,
 Notting Hill, W. September 5, 1873.

[We have to trace out THE CAUSES of our decline. 1. Have not some too much idolized the ordinance? Have they not gone beyond their commission? We know they have. 2. Have not others holden the doctrines of grace in an abstract and bitter spirit? Certainly they have. 3. Has not a large class preached almost exclusively what they call experience, instead of Christ? We have to answer these questions.—ED.]

OUR ANTITYPICAL LEVI.

[When shut up for hours together in closely packed steam-boxes, it is a relief to my mind, to pencil down a few lines expressive of our fellowship in the gospel. Many declare they are sweet to their souls. In giving them, I hope no sin is laid to my door.]

Here is Salisbury city—the plain, and the spire :
 The scenes which surround me, I calmly admire :
 White Wiltshire is now very rich in her grain,
 The corn looks quite yellow ; the gardens lack rain.

GOD'S Word by Malachi concerning our anti-typical Levi, the Lord Jesus Christ, is much on my mind, as I am flying through the Dinton villages into Dorset, Somerset, and Devon. The learned schoolmen read Malachi's words in the following manner :—

“ My covenant of life and peace, was with Him ! ”

There is JESUS as the covenant head, the surety, the bondsman for His people. The church's salvation is the result of and is secured by a covenant engagement entered into between the ALMIGHTY God and His ETERNAL SON. In that covenant is given to her everlasting life, which is, ultimately, the perfection of holiness, happiness and freedom. PEACE, with every kind of Prosperity, is also in this covenant.

The next line refers to the gift of the church to JESUS :—

“ *And I gave THEM TO HIM.* ”

This doctrine Christ often preached. In His intercessory prayer to His FATHER, He says, “ Thine they were, and Thou gavest them unto me.” *Who are they ?*

“ I GAVE THEM TO HIM ! ”

Who ? The seed of Abraham. Moses said, “ The God of glory appeared to our father Abraham, and called him out.” Three safe marks the quickened elect most certainly have :—(1) the God of glory shines in upon them. This, the Saviour calls by three words—“ hearing,” and “ learning,” and being “ *drawn* by the FATHER : ”—(2) they are called to come out from the ungodliness and wickedness, and hypocritical professedness of the world. As regards the world, these people of God do dwell alone :—but, (3) they come to God by faith in Jesus. They believe in Him as the Son of God, as the sacrificial Lamb of God, as the

great High Priest before the throne of God:—of these Jesus said three things :

- 1—"They shall come."
- 2—"Him that cometh *unto* ME"
- 3—"I will, in no wise cast out."

Now in Malachi, God speaketh more about giving to Christ. Our little word "for," is not in the speaking of God. He says, of all the members of the church, "I gave them to Him"—"AND,"—ah, what else? Why, all the sorrow, wrath, and smiting, which was due to the elect as sinners; all this the Father gave to Jesus, expressed in those words, "and the fear wherewith He feared before me, and was amazed before my name." For when God's holy name appeared before Him in the garden, and on the cross, He was dreadfully amazed. Ah! Watts surveys it in solemn words.

"See from His head," &c.

We are to Sherborne come, the train has shaken me dreadfully; but Malachi gives one word about the nature and success of Christ's ministry :

"The LAW of TRUTH was in His mouth; and iniquity was not found in His lips."

TRUTH is four-square. "The law"—is a binding together. There were four sides to Jesu's ministry. There was the Church's side, He said, she was "*Lost*." "I came to seek and to save that which was LOST." Large word that!

There was the Father's side. "The Lord laid on Him the iniquity of us all."

There was Christ's own side. "I am the good Shepherd." I lay down my life for the sheep." There was the HOLY GHOST's side. "If I go away the Comforter will come unto you." Positive truth did Jesus tell; nor from it did He turn; but, through Him; through the Spirit and by His own ministers many are turned from iniquity.

Bless the Lord we are near Crewkerne, eight times since last Sunday morning have I stood up in the Master's name, have travelled about 500 miles.

Oh! if the Exon I may reach,
May God my Rest and Helper be;
And through the Gospel I may preach,
May saints His happy glory see!

Amen! Amen!! Amen.

C. W. B.

Saturday night, August 2nd, 1873.

OUTLINE OF A SERMON,

BY MR. GEORGE PUNG.

"Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." 2 Thess. ii. 16, 17.

OBSEERVE the collocation of the language of the text. As a rule in the Word of God, the order of mentioning the Holy Trinity is first to speak of the Father, then of the Son, &c. But in this

instance, the order is inverted ; and the Son is first spoken of ; the Holy Ghost this signifying that the Son of God although second in person is not second in nature or importance.

I. THE DOCTRINE OF THE TEXT : "Himself."

1. "Himself," proved *the identity of Paul's Christ* with the one who was crucified for His people, this proved His resurrection and the proof of Christ's resurrection is the proof of the certain resurrection of all His seed.

2. "Himself," *proved Christ's reality*, not a picture of Him, oh no, a painted Christ is no use to an empty, helpless, and hungry sinner, many have hung up in the house who are strangers to him altogether in the heart.

3. "Himself," *proves his personality*, and the personality of Christ is a flat contradiction of the notion of the Greeks who held Him to be but a myth, a beautiful ideal of a person, but an ideal only.

4. "Himself," *proved his underived nature* as God, and so in Paul's day, and our day too, stood out in bold antagonism to the absurd notion of the Gnostics, whose doctrine it was that Christ was an emanation only, that is to say a Spirit coming out from God. Now He is not a Spirit coming out from God, but He is God Himself, and His nature is underived, although His Sonship on the other hand is derived, and in that sense He comes forth from the Father, and so is called the everlasting Son of God.

5. "Himself," *was a proof to Paul of His co-equality*. Paul had seen Christ himself in heaven sitting at the right hand of God His Father. Now, Christ being equal to His people, and equal to God, He can, and does do business for both parties. Let us, dear friends, put our business into His hands.

II. THE PATERNITY OF GOD : "God our Father which hath loved us."

1. What an immense family God has ; think of the language of the apostles which baffles the arithmetician's skill : "a number which no man can number," and yet our Father knows them all.

2. What a mercy to be made one of the family.

3. The love of this Father to His family. (1) How long He has loved them : "From everlasting." (2) How long He will love them : "To everlasting." (3) Why He loved them ? I do not know, except it was because He would. (4) When He loved them : "When dead in trespasses and sins." (5) This love is perfectly independent in its origin, action, and continuance.

III. THE CONSOLATION CONFERRED.

1. Christ is our consolation *in* heaven.

2. He is our consolation *for* heaven.

3. He is heart consolation.

4. This consolation is circumstantial consolation.

5. It is *invaluable* consolation because it is *everlasting*.

IV. THE HOPE OF THE CHILDREN OF GOD.

1. *Its quality* : "a good hope." There is therefore by implication, a bad hope. "The hope of the hypocrite shall perish." Why so ? Because it is an illusory one, but they on the contrary who "trust the Lord shall never be confounded."

2. *The foundation of this hope* : is a good one : Christ crucified.

3. *The channel of this hope*: "through grace." Grace is favour, and grace is free. You cannot merit it, you cannot deserve it, you cannot loose it once the anchor of hope has taken possession of the soul.

V. PAUL'S APPEAL TO THE HOLY GHOST: "Comfort your hearts."

1. This implies that *the heart is the seat of sorrow*. Yes, the poor hearts of the Lord's precious ones are often riven with sorrow. Some sorrows we make for ourselves; many that are made for us. There are sorrows that arise from in-bred sin, ministerial sorrows, church sorrows, domestic sorrows, and unmentionable sorrows that are peculiar to every man and woman of God. But God hath comfort for all cases in his unlimited spiritual pharmacopœia.

2. That *all efficient comfort is the work of the Holy Ghost* alone; let us not therefore "hew unto ourselves cisterns, broken cisterns that can hold no water."

3. The apostle *prays for the establishment of the saints*: (1) In every word—in every word of doctrine; (2) in every word of promise; (3) in every word of precept; and (4) in every good work—work for the Bishops—for the Deacons—for the Members—and all at work for God.

"WHOM HAVE I IN HEAVEN BUT THEE"?

PSALM LXXIII. 25.

Whom have I in heaven but Thee,
To whom with my guilt I can go;
Or who to a sinner like me,
Can mercy and pardon bestow?
Whom have I in heaven but Thee,
To whom when afflictions oppress,
My soul can then breathe out the plea,
"Lord, help me," for I'm in distress?
Whom have I in heaven but Thee
Can turn my dark night into morn,
When Thy face is hidden from me
And my soul is sad and forlorn?
Whom have I in heaven but Thee,
When Satan comes in like a flood,
And says, there's no portion for me,
In either Thy love or Thy blood?
Whom have I in heaven but Thee,
To whom under life's heavy cares
I can go and offer the plea,
Lord, remove, or quiet my fears?
Whom have I in heaven but Thee
To whom when my indwelling sin,
Proves none can be viler than me
Can I go with such evils within?
Plumstead, E.C.

Whom have I in heaven but Thee,
To care for a sinner so vile;
Who but Thee, when bending my knee,
Would greet such a wretch with a smile?
Whom have I in heaven but Thee,
My needs to supply by the way:—
To whom but Thyself can I flee
For strength that shall equal my day?
Whom have I in heaven but Thee
Can cheer when diseases invade
This body, which plainly I see
Must soon be consign'd to the grave?
Whom have I in heaven but Thee
When life shall be ebbing away—
When these eyes no longer can see,
Nor my ears what creatures may say?
Whom have I in heaven but Thee
When round me the chill waters roll,
But Thyself from death to set free
My ransom'd, but tremulous soul?
Whom have I in heaven but Thee
My songs everlasting to raise?—
Ah, Lord, *there* as *here*, it shall be
Thou shalt have all the glory and praise!

H. HANKS.

["THE BUDGET OPENED" During the last few months, quantities of letters, books, original papers, poetry, deaths, &c. have been accumulating in our study;—they have neither been read, noticed, nor inserted. We have commenced to open the Budget; and ere this volume is closed, we hope to render justice to all—ED.]

"FROM GLORY TO GLORY!"

OR, PERFECTION AND TRANSFORMATION.

[Third Chapter.]

TH**E**R**E** is—even here—a perfection of knowledge: this is derived from the indwelling of the Holy Ghost; from the revelations of God, and of Christ, and of the Covenant, and of the Gospel, and of the essential experiences of the saints,—whereby they are brought into the fellowship of the Gospel, into the fellowship of the sufferings of Christ, and of the glory which shall follow. Of course, this knowledge will be extended, and increased, and deepened, and confirmed; its quantity will multiply, but its quality will be the same. The Saviour said He had given unto His disciples His father's words, and they received them. John says, "The anointing which ye have received of Him abideth in you: and ye need not that any man teach you; but, as the same anointing, teaching you of all things, and is truth, and is no lie; and even as it hath taught you—YE SHALL ABIDE IN HIM."

Hence, see how full John's Epistle is of the completeness and confidence of knowledge:—

"We know that we are of God: and we know that the Son of God is come, and hath given us an understanding that WE MAY KNOW HIM THAT IS TRUE: and we are IN HIM that is true—even in His SON JESUS CHRIST. This is the true God, and eternal life." In a certain sense, there is a perfection of saving knowledge here.

As I was thinking of setting off for Reading, Paul's words became exceedingly sweet to me,—“But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” Here is the doctrine of Spiritual Transformation; which is:—

1. An evidence of the separate existence of the soul from the body. If it were possible for you to walk through the different chambers of our fallen nature, you would find there a thousand crooked things, and a host of terrible difficulties; when my mind gets shut up in any one of these dark chambers, I cannot understand any one Divine mystery there. But when you come into the new-born soul, there are no difficulties. The soul of the regenerate believer lives in a decided persuasion and settled confidence of the truth of the TRINITY—of the Father's choice—of Immanuel's Person and Work—of the SPIRIT—and of that grace which reigns through righteousness even unto eternal life.

2. This transformation is evidence of the new birth.

3. Of the Immortality of the soul: and,

4. Of the soul's individual interest in the Redeemer's kingdom and glory. Hence, it is a subject of much use and benefit to all honest, humble, and holy Christian people.

What is this Transformation? Paul says, it is being “changed into the same image.” Here is the doctrine of a gracious transformation.

The three-fold agency by which it is accomplished is clearly stated. There is the essential agent,—“the Spirit of the Lord.” The experimental agent,—the grace of God, or saving effect of that grace,—“All

we with open face." Then, the instrumental agent—"Beholding, as in a glass, the glory of the Lord."

How precious, and how full, doth every word appear! Let us take these sentences, and try to open them.

I. "*The Same Image.*" "CHANGED INTO the same image." What image is that? There was man's *Original Image*. The adorable Trinity said, "Let us make man in our image; after our own likeness." With humble reverence may I ask, Did man represent the Three glorious Persons in the Trinity? The first Adam was typical of the last Adam. Christ was the express Image of the Father's Person. In Him was manifested three grand attributes: LOVE, BENEVOLENCE, and KNOWLEDGE!!! And wherever Christ is revealed by the SPIRIT, wherever grace reigns in the heart, these three powers must and will be manifested. But it is not a change to Adam's moral image; it is said, "changed into the same image from glory to glory." That is, from the glory of God's Majesty in the Law to the glory of God's Mercy in the Gospel. These two glories Paul describes in the Epistle to the Hebrews, chapter xii. 18 to 29. Read that for yourself.

"From Glory to Glory."

Both Law and Gospel are called glory. In one sense, the word glory would mean "the breaking forth of an inexpressible and inexhaustible fulness." Just weigh for one moment that singular description Paul gives of heaven,—"*A far more exceeding and eternal weight of glory.*" Heaven is "*GLORY!*" A *weight* of glory; an *ETERNAL* weight of glory; an *exceeding* (exceeding, what? oh, exceeding all the Word has said—all the SPIRIT has revealed—all the soul has realized—all the joys you have yet experienced, even in the third heavens:—yes! as though the conducting angels should say in your happy souls, fly through the celestial spheres—there is yet)

"*A FAR MORE EXCEEDING AND ETERNAL WEIGHT OF GLORY!*"

Four things at least are called GLORY:—the Christian's tongue; the Law; the Gospel; the blessedness of Heaven. The Law is called glory, because the fulness of Jehovah's Righteousness, Holiness, Justice, and Faithfulness come forth thereby. If we study the Divine Word, we shall see there is

1. The glory of God's Holy Law—its fulness and force.
2. The glory of the Gospel—its preciousness and power.
3. The glory of the Christian's tongue.
4. The glory of Heavenly Visions.
5. The glory of the spirits of just men made perfect.
6. The glory of the Resurrection. And
7. The glory of the Great Judgment Day.

My soul is full of this Biblical and spiritual theme; but I am compelled to drop the pen, and go into Berks. Praying that an anointing may rest upon your devoted servant,

56, Queen's road, Royal Crescent,

C. W. B.

Notting Hill, W. August 16, 1873.

SPIRITUAL TROUBLE, AND ITS DESIGN.

BY MR. F. C. HOLDEN,

(A Member of the Surrey Tabernacle;) being notes of a Sermon preached at Perkhurst.

“Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.”—Psalm. l. 15.

FIRST, *the day of trouble*; second, *the exhortation*: “Call upon me;” third, *the encouraging promise*; and fourth, *the ultimate end*, the glory of God.

We have here one of the kind admonitions of the Lord, of which there are many in this book of Psalms. I am not going to dwell much on the day of trouble, because I expect you have plenty of that at home, and when you come to chapel you want something more encouraging. But we must just notice it first. Trouble is the fruit of sin: when Adam fell he brought all his children into trouble: “Man is born unto trouble as the sparks fly upward.” But there is something deeper than temporal trouble intended here: temporal trials are no evidence of being the Lord’s children: it is *spiritual* trouble spoken of here; when sin is charged home upon the conscience by the application of the law by the Spirit of God, then the soul comes into real trouble, and says, “Whither shall I flee from Thy presence?” You are then afraid both of your sin and of the God against whom you have sinned; and therefore cry, “Whither shall I flee, to hide myself from wrath—and Thee!” And there must be something of a law work before you will ever prize Christ much. Not only at first, but as we journey along we shall still find it a day of trouble. Doubtless some of you are like myself, troubled because we are not more troubled: we seem so cold, and so dead, and feel so much hardness of heart: we go to the Lord’s house, and return, and feel as lifeless as the door on its hinges. Still, we should remember, whatever our state is, it does not alter the Lord; it is not our claim of Him, it is His claim of us, that keeps us with Him. He wounds, and He heals. Ah, poor soul, if He has wounded thee, He *will* heal thee! He only carries till we are wounded deep enough to make us prize the remedy.

Do you ask why the Lord sends you troubles? A wise mariner, when he goes a voyage, sees that he has sufficient ballast in his vessel: What is that for? To keep the vessel steady. And that is just what your trials are for, to keep you in your place; and that place is at His feet; and to make you call upon Him. Depend upon it if the Lord did not send us trouble to rouse us up—if we always had a smooth path—the Lord would hear very little from us. Real trouble is that in which none but the Lord can help us.

II. THE EXHORTATION: “Call upon me.” What sympathy is here expressed. Where is the friend that would make such a promise as this, that whatever trouble might overtake you, they would always be ready to sympathise and help you? If any of you have had such a friend, you soon found that however desirous they were to aid you the ability in some cases was wanting. If there was a place in this neigh-

bourhood with an inscription written,—“ Call here if you are in trouble,” and if whoever called received relief, what a name such a place would obtain. People would be coming from all parts of the world. And yet poor, short-sighted man is so blind, as not to see that this is just such relief as God has promised. If I was speaking to a million souls to-night, I venture to think there would not be one that really felt his need of mercy, but what the Lord would have mercy on him. “ Call upon *Me!*” He is called, in the first verse, “ the *mighty* God !” He who said, “ I have seen the affliction of my people ; I have heard their groaning ; I have seen their tears, and I am come down to deliver them :” He who led them through the wilderness as a shepherd doth his flock ; He who gave them manna from heaven, and water from the rock ; He who divided the waters before them ; He,—the *mighty* God, —who in the fulness of time came down as a babe in Bethlehem ; He who went about doing good,—healing the sick, raising the dead, cleansing the lepers ; He who died on the cross, and rose again, and who is now before the throne in glory, interceding for His people there ; He says, “ *Call upon me!*” What can He not do if He is on our side ? “ Greater is He that is for us than all that be against us :” and we never read of His sending away any that came to Him ; no, and although He seemed in one or two cases to be indifferent to the cry, it was only for the trial of faith. As in the case of the poor woman—and she was an earnest pleader : “ It is not meet to take the children’s bread, and cast it unto dogs. Truth, Lord, but even the dogs eat of the crumbs that fall from the Master’s table.”

III. THE ENCOURAGEMENT : His promise, “ I will deliver thee.” His promise is your authority to go to the throne of grace. Whatever promise you have had, if the Lord has given it you, if it has not yet been fulfilled, He *will* do so ; such a promise is your authority to plead for the blessing you want. But if you have no promise in this book, you have nothing to plead. I think there is no blessing which we can possibly want, temporally or spiritually, but what is promised in God’s Word. They are called “ exceeding great,” and exceeding “ precious promises !” And He will not go beyond His word : though, blessed be His name, He often goes beyond our poor prayers. Have you not sometimes tried the Lord with His word ? He tries you by sending you some trouble ; and then you try Him by pleading His own word, that He will bring you out of it. And so we may say with the poet,—

“ Bound by His word, He will display
A strength proportioned to our day :
And when united trials meet
Will show a path of safe retreat.”

That’s the time for the Lord to appear. Do not imagine if you have asked the Lord for something special to-day you may not come to Him for another special need to-morrow. Recollect, there are no conditions attached to this promise.

VI. THE GREAT DESIGN of all is, the Glory of God : “ thou shalt glorify me.” Isaiah says, “ This people have I formed for myself, they shall show forth my praise.” Do they not ? Let us look at Jonah ; his was a day of trouble ; trouble brought on by his own act : and troubles that are thus brought about are the hardest to bear. You may have heard the remark, “ Oh, he brought it on himself, it serves him right.”

The Lord never speaks thus—quite the reverse ; He says, “ Call upon Me *in the day of trouble,*” whether you have brought it on yourself or not. Jonah said, “ From the belly of hell cried I unto Thee. I am cast out ; yet I will look again toward Thy holy temple.” Poor sinner, Have you looked, and looked, and looked, until you sorrowfully say, “ It is useless for me to look again ?” Remember Jonah’s “ *once more,*” and again look. Listen to Jonah’s language when once more he stood on dry land : “ Salvation is of the Lord !” No creature work here ; no human aid could help Jonah then ; the Lord alone could deliver, and did deliver.

“ Thou shalt glorify Me.” What is the song of heaven ? “ Unto Him that loved us, and washed us from our sins in His own blood, unto Him be glory and honour for ever and ever.” And we shall be quite at home with that song ; we can sometimes join in it even now ; and when we get home it will not be strange to us, we shall be able to begin it at once ; and feel as if we wanted to sing the loudest of all—I feel I shall if ever I get there ; as Erskine well observes upon the point :—

“ The chief of sinners you’ll allow,
Must be the chief of singers now.”

“LEST I MYSELF SHOULD BECOME A CASTAWAY.”

DEAR SIR,—In what sense are we to understand the expression of the Apostle in 1 Cor. ix. 27, where he says, “ Lest . . . I myself should become a castaway ?” Does this imply that a child of God may fall from grace ; and if it does, how could Paul say—“ Lest I should become a *castaway* ?” In what sense was it applicable to him ? An early reply will greatly oblige one who feels himself

“ LESS THAN THE LEAST.”

THIS text does not imply the possibility of a child of God falling from grace, and becoming a castaway from Christ. To rightly understand this portion of God’s Word we must connect the eighth and ninth chapters together. In the eighth chapter the apostle states, that it was lawful to partake of things offered to idols, but if in so doing it should prove a stumbling block to weak consciences, they were to abstain from doing so. He also maintains that as an apostle he had a right to marry, and reminds them that James, John, and Peter, who were Apostles, were married, and asks, Why should himself and Barnabas be exceptions to this rule. He then refers to another question (*viz.*) Ministerial remuneration, and dwells longer on this question than on either of the others. He maintains the lawfulness of a minister being remunerated for his work, by four arguments :

1. A king making war on behalf of his subjects doth not go a warfare at his own expense. His people defray the costs.

2. A person who plants a vineyard eateth of the fruits.

3. A Shepherd drinks of the milk of his flock ; and

4. He refers them to the provision made by God for even oxen, and applies the figure to the subject under consideration, and comes to this conclusion, “ Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel.”

He then reminds them, that although he had a right both to marry, and to be rewarded for his labours, that he had "not used these things,"—he had not enforced his rights, instead thereof had suffered all things, not because it was illegal to have demanded them, but that the Gospel of Christ should not be hindered, and that by his self-denial he should "gain the more." He continues this thought in the 26th and 27th verses, where he says, "I, therefore, so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." He does not mean a cast-away from Christ, but from the ministry. His allusion is to practices perfectly lawful in themselves, but not expedient. If meat would make his brother to offend, he would not eat it. If marrying would give offence, he would not marry. If taking a fair remuneration for his preaching would give offence to some, and convey to others a false impression as to the *motive* which actuated him in preaching, he would prefer suffering privations, to losing his ministerial influence. This may teach us a lesson, that there are occasions when it is better for us to forgo our rights than to enforce them, when it would result in the loss of our influence over the people.

The word "*castaway*" refers to the ministry, and not to grace. The word in the original is, *adokimos*, and signifies that which has not stood the test. When used in a *passive* sense, as it is used here, "it is properly applied to metals, and refers to that *part* of them which upon refining is thrown away as drossy and worthless."

Paul had no fear of becoming a castaway from Christ. His fear was, lest by the indulgence of sinful propensities, or inexpedient—though lawful—things, he should destroy his ministerial influence, and thus become worthless as a minister of the Gospel.

This text is calculated to teach us some solemn lessons. It says to every minister of the Word, Take heed, lest by an inconsistent walk, or by open falls into sin, or by any inordinate love of money, or by worldly associations, you destroy your influence over those who hear you, and cause you to become to them a castaway. A man may become useless as a minister and yet be a child of God. Every man's work shall be tried by fire, if it stands the test he shall receive a reward, a ministerial reward, which is the crown Paul alludes to in verse 25. But if it does not stand the test, he shall suffer loss; but "he himself shall be saved, so as by fire," 1 Cor. iii.

I trust that I have said sufficient to show you that this text does not imply that a believer may fall from grace, but that it refers to the ministry. It is impossible for a child of God to be lost, because he is loved with an everlasting and unchanging love. He is interested in the finished work of Christ, by which his person is justified, and his sins pardoned. He is the subject of the regenerating and sanctifying work of God the Holy Ghost, who not only begins, but completes the work in the heart of every vessel of mercy.

Praying that the Lord may grant you very much of His sweet presence, and enable you to feel your interest in Himself,

I remain, Yours in Him,

GEORGE REYNOLDS.

8, Barnes Street, Stepney.

ONE OF THE DARKEST NIGHTS THAT EVER BECLOUDED THE CHURCH OF GOD.

MR. EDITOR,—The immortal Coalheaver, Huntington, has left the following utterances upon record: “O, that my hand could keep pace with my heart, that my pen could run with my thoughts, then I could describe what I see, and express what I feel! But I can see what I cannot describe, and feel what I cannot express, and triumph in the future prosperity of the Church of God, although I see one of the darkest nights before me that ever beclouded the Church of God since the dawn of immortal light cast its first radiance upon her.”

The latter part of these, which I call prophetic utterances, are most certainly having their fulfilment in the present bewildered and disconsolate state of poor Zion. See the last clause of Jeremiah vi. 4, and Amos viii. 11, for the reality of these Scriptures are being most painfully felt by those whom God has blest with saving grace, a tender conscience, and heavenly light. And were it not that the unchangeable Jehovah has bequeathed and bound Himself to the fulfilment of His own promise (Isaiah lxii. 6, 7,) Zion's watchmen must, and would sink into hopeless despair. (Zechariah iv. 6, 7). For the Scriptures to an enlightened understanding, reflects as in a mirror, the signs of the times, which are truly ominous. It is no part of their work as ambassadors to the King of Heaven, to exhibit the proclivities of the boar out of the wood, nor does it comport with their function to imitate the wild beast of the field (Psalm lxxx. 13); nor does it fall within the province of deacons or members to engage themselves in such an unhallowed occupation (Eph. iv. 1—3), the bitter root from whence the major part of the broils, contentions, and divisions, so glaringly palpable in the present age of the church, is to be traced to men occupying positions God never intended them to occupy, albeit He permits them (Acts xxviii. 28—30; 2 Cor. 13—15.) The Word of God makes plain and positive assertions, that all are not Christians who profess to be Christ's disciples. The Lord speaks in no measured terms of hypocrites in the church militant, and He roundly tells the doom of such (Matt. xxiv. 49—51). These are the characters portrayed by the Evangelist Luke, in his eighth chapter, and eighteenth verse. There is such a thing as thinking we are right (Proverbs xvi. 25): but this will not stand the test at the day of reckoning: a lamp of profession destitute of the oil of grace, will be no passport to heaven (Matthew xxvi. 11, 12). That is an awful Scripture in Job xii. 16: we read of some that tasted of the heavenly gift, were made partakers of the Holy Ghost, such were strangers to a broken and contrite heart, and never in reality sought the peace and prosperity of Zion. (Psalm cxxii. 6—9). Judas stands as a representative of this class of character. (Hebrews vi. 4—8; John vi. 70, 71; Acts i. 24, 25). All these are strangers to the things that accompany salvation (Hebrews vi. 3); they have never heard the Shepherd's loving voice, speaking pardon of sin through blood (Isaiah xlv. 25; Ephesians i. 7); nor with the hand of faith put on the adorable robe of the Redeemer's spotless righteousness (Isaiah lxi. 10). Souls that are blest with these heavenly blessings have other and better work in hand than worry the sheep of Christ,

and split churches up into shreds. The day of the Lord is fast hastening when the Word of the Lord by the prophet Isaiah will have its entire yet awful fulfilment (Isaiah xxxiii. 14), when the whole posse of mere professors and materialists will find their pet notions of the doctrine of annihilation and non-eternity of future punishment, to be a lie. (Isaiah xlv. 20 ; Matthew ix. 44, 46, 48). The grand distinctive feature of Christianity is love to God, and love to His people ; and all short of this is but a sham. (1 John iv. 19, 20).

CROMWELL.

A VISION OF JESUS!

DEAR BROTHER BANKS,—Knowing your great love to the Lord—His cause and people, that for the Lord and His people you are still labouring ; that your soul does rejoice when you hear of the gracious dealings of the Lord with any of His children—I felt the Lord might bless some poor soul from the testimony I can bear to His dealings with my soul these last few days. I made it a matter of prayer to the Lord whether I should write to you or not ; while upon my knees at the throne of grace these words flowed sweetly into my soul,—“ What thy hand findeth to do, do it with all thy might.” Who can tell but some poor soul may be in the same position as myself, and be encouraged to hope on, even against hope. For some time past my soul has gone through great darkness : not one ray of light ; could see no beauty in Jesus ; no dew upon my branch ; no refreshing showers ; no midday sun to warm ; all darkness, cold and cheerless. I tried to pray ; sometimes I thought I could pray, at others, shut up.

Last Lord's-day morning, I went to our chapel to preach to the people, thinking I had a text to speak from ; when there, it was gone ; I felt that I should have to come down from my pulpit without saying anything. I was led to the words in Isaiah lxvi., “ To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.” I spoke from them, but in such a lame way that I was ashamed, and wanted to get away home out of sight ; at home, my wife said to me, “ My soul was blessed indeed this morning.” All the answer I could make was, “ How strange ! ” Then Satan said, “ You're sure she would say she was blessed if she was not.” My soul again sank. In the evening I had some slight liberty ; I spoke from John iii. 35, 36, my soul was refreshed ; but at the close, darkness again set in. Monday, the same. I met one of the Lord's dear people. I said, “ Can you tell me anything about the Lord ? my soul is in a dark state.” He said, “ Let me tell you, my soul was never blessed before as it was yesterday morning under your sermon ; I could have cried out, “ Men, we have the Lord here again ! ” I said, “ How strange ! ” In the afternoon I saw another brother who was ill at home on Sunday, and he told me his wife came home and said, “ The Lord was with our minister to-night, for it was blessed to be there.” My soul then had some little comfort, for out of weakness the Lord ordains strength. Still my soul sank into darkness. At night, I said, I will strive to read more of the blessed Word of God, and I will earnestly ask the

Lord to bless me more. Tuesday came, dark as ever. I tried to pray, but my mind wandered far from the things I most needed. My wife said, "I do wish you would read to me, or tell me something about the Lord." Poor thing, she little thought it was the very thing I wanted. I took my Bible; asked the Lord to shine upon it, and bless it to my soul; but all dark, dark; sealed up, no light: I tried to read for one hour, no light. Then Satan set in upon me, with these words, "This proves you a hypocrite: there is nothing there for you." I thought, well, it does appear so. Still I hoped on, prayed, and tried to read, but still the same. In the evening I saw some men going to a meeting of freewill worship; I thought I will go down to their chapel, perhaps I may hear the Lord's name there: I felt it would sound sweet to my ears now. I walked down; I stood outside by the window: one member came out, and said, "Plenty of room, come in." I said, "No, not to-night." Had he known me he would not have asked me—the Jews have no dealings with the Samaritans. From where I stood I could not hear the preacher, so I went round the back of the chapel in hopes of hearing that blessed name. But no! a husky, dry, Christless discourse. The name my soul longed for was not there; I sighed in my soul and said, "How is the fine gold become dim!" I went home and read 2 Corinthians iii. and iv.: I saw these words, "But if our Gospel be hid, it is hid to them that are lost!" Solemn thoughts passed through my mind. If I was one of those that was lost. I went out in the front of my house: the night was dark, I was alone: my soul was lifted up to heaven in these words,—“Dear Lord, when no eye but thine seeth me, and no ear but thine heareth, let my cry come unto Thee. I know, Lord, I am unworthy, and unlearned, and ignorant: as Thou didst teach Thy disciples of old, so do Thou instruct me.” A voice was heard in my soul,—“Be not afraid; lo, I am with you always, even unto the end of the world.” Immediately, my soul saw (oh, how can I describe the sight?): there stood my Jesus, clothed in white, with the right hand held out, and the fore finger of the left hand pointing to His side; and my soul heard His voice, saying, “Behold thy name in my hands, see my feet; behold the blood that cleanses from all sin.” My soul melted into tears, and I cried, “O Lord, Thou art too good to such a wretch as me: don't leave me any more, Lord.” Just at the time, some one passed, I looked to see who it was, the sight was gone: the devil flew at me with these words, “Your eyes are on the world directly.” I said, “You put them there; but you did not show my soul Jesus; so now leave me.”

I went indoors to my wife. Satan said, “Don't be fool enough to tell her, she will only laugh at you.” I sat down with my head in my hand: my wife said, “Does your head ache?” I said, “No.” I took up Gadsby's Hymn Book: opened it at the 489 hymn; my soul caught fire at the words; I sang aloud the hymn; then I turned to my dear wife, and told her what I had seen and heard. We both, with one accord, fell upon our kness, our souls wept with joy: we could only with broken sentences thank the Lord for His mercy, and His great deliverance from darkness. I took a pen, and put to paper a few of the feelings of my soul which I send you. I know that as poetry they are nothing—neither are they meant as such—but they were the words of my soul in earnest. I ask, my brother, your prayers, that I may be

enabled to witness to the world, the truth as it is in Jesus. I pray the Lord to bless this faithful testimony of his poor worm to some poor soul that may have to pass through great darkness, and His dear name shall have all the honour, praise, and glory, now and for ever. Amen.

No more, my soul, give way to fear,
With such a Saviour nigh;
For He does still with tender care,
Thy life preserve on high.
How great His love, no tongue can tell,
To such poor things as we:
He died to save my soul from hell,
And now he lives for me.
O may I at His feet be found,
And in submission wait;
All things Himself appoints for me,
While here in this time state.
And now, dear Lord, accept the praise
My feeble soul doth bring;

O, may I only live to spread
The praises of my King.
Let devils rage, and roar, and storm,
Against God's only choice;
Still Jesus lives to intercede,
They tremble at His voice.
Now, dearest Lord, do thou defend
Us from all crafty snares:
And grant, dear Lord, that we may come
To Thee, with all our cares.
Let us, O Lord, be still held up,
By Thine all powerful hand;
Grant us Thyself, 'tis all we want,
In this dark Meshech land.

Bridge Place, Lower Brents, Faversham, Kent.
August, 1873.

J. WISE.

PRODUCTIONS OF THE PRESS.

Strong, but Awfully True—"England is at this hour the centre of a criminal conspiracy against God's truth and the rights of man, with a view to their total extinction throughout the world." Thus speaketh *The Monthly Record* of the Protestant Evangelical Mission, for August; published at 14, Tavistock Street, W.C. "God's Truth" will stand for ever. The revelation JEHOVAH hath made of Himself, in the Person of His SON, by the power of the HOLY GHOST, is as Eternal, as Immutible, as Omnipotent, and as Gloriously Triumphant as the Great I AM; against it, the powers of darkness rage in vain. Nevertheless, when the judgments of the Almighty are abroad in the earth, it becometh the people who profess to know their God, to do exploits; to be up, and unitedly standing against the delusions, and deadly corrupt practices of men, who seek their own honour, and not the will, way, and worship of the TRUE CHRIST, the messenger of the Covenant, the Prince of Peace, the King of Israel. We have lately looked through most of the counties of this kingdom. We see the churches who hold fast by New Testament principles, quietly nursing themselves, without any aggressive effort against the enemies all fast encompassing them. From London to Land's End, in Cornwall, we have travelled and talked; but, weakness in

the faith and a lack of spiritual power are withering our churches, dividing our people, and threatening us with a barren desert state, fearful to contemplate. As we review the several cities, towns, villages, and districts in the western and south-western portions of our lovely England, we see here and there a laborious workman for God and His Christ, for the church and the people, but they are few, they are far between. Nevertheless, we rejoice in the uprising of many young Timothy's, meek Titusses, feeble Apollosses, and in the distance faintly sounds the climax-trumpet of Isaiah sixtieth: "the little one shall become a thousand, and the small one a strong nation. I, the Lord, will hasten it in His time." Brethren, again, we would earnestly beseech you to awake, to sound the alarm, call the people to the Holy Mountain, where prayer ascends, where wrestling Jacob shall prevail. Robert Steele, the Secretary to the Protestant Mission, is a man made on purpose for his work. Read his paper in August number, "The Confessional in the Church of England."

Great Difficulty of Going to Heaven. This alarming sentence is the second title to John Bunyan's *Strait Gate*. Five volumes of Blackie and Son's series of Little Books by John Bunyan, are now issued. The four, or any single volume can be had of Robert Banks, 5, Raquet

Court, Fleet Street. Solid and serviceable these unique little volumes will be found. Two of Bunyan's best pieces of holy Divinity are in the fourth volume. *Christ a Complete Saviour* is the title of the first; *The Strait Gate* is the title of the second. We, in the name of many thousands, thank Messrs. Blackie for this well-prepared series; and for placing such a stock of sterling divinity within the reach of the millions. Safe, solemn, and faithful are the writings of the Bedfordshire Prisoner, the Pilgrim and the Puritan. The way to God and Glory is often represented as being very easy, and quite within the reach of any, and of all. Before they lean upon the false and flattering testimony of such misguided men, let our readers examine, and prove their qualifications (by grace) for a more perfect and eternal kingdom.

"Idolatry." E. Grimes will not cause us to believe with *The Rainbow*. We can pity the heathen: but the worship of ones self, we cannot receive pleasantly. Some build chapels to perform in; they worry the people to death for money; they build up houses on sand. The sooner all such causes are swept away the better.

"Three Deaths in One!" No. 9 of *The Interpreter; or Scripture for Family Worship*, by C. H. Spurgeon, is now issued by Passmore and Alabaster. Choice and rare notes are interspersed. Here is one on the death of Absalom:—"One death was not enough for Absalom; he was at once hanged, shot, mangled and stoned. Justly was he lifted up by the oak, for he had lifted himself against his father and sovereign; justly was he pierced with darts, for he had pierced his father's heart with many sorrows; justly was he mangled, for he had dismembered and divided all Israel; and justly was he stoned, for he had not only cursed, but pursued his own parent." Oh, men! old and young, beware how you fight against God's Christ, or Christ's true followers. It is dangerous work." We may say, *The Interpreter* for style of production is exceedingly good.

"No Further Concessions to Rome." *The Monthly Record* for September, contains combustible matter enough to set all England on fire against Rome, if the English Christian people (so called) were not too heavy with delusive sleep. Send some stamps to R. Steele 14, Tavistock Street, Covent Garden, he will send you copies of this stirring periodical.

Zion's Witness for September, (R. Banks, Raquet Court,) contains choice paper on Solomon's Song, by Thomas Bradbury. A new volume of *Zion's Witness* commences with October.

"Cutting-Off." The contention at Hope Chapel, Rochdale, can be read in the pamphlet to be had of R. Banks, Raquet Court, Fleet Street; which ought to be a warning to deacons and pastors throughout the world: but, the revelations of "Cutting-off" members now before us is terrific, wicked, and as much anti-Christian as anything done by the Romish Church. We shall—as far as opportunity offers—warn persons from joining, supporting, or giving countenance to any such so-falsely-called churches, where the Pope-Parson orders the execution of a poor member who has no power of defence. This kind of traffic in pretended Religious communities is awful mockery.

Young Mr. Charrington's Temperance and Revival works are narrated in *The Freeman*, a Baptist two-penny weekly, with a careful zeal and correctness which will excite great interest. While these young Pioneers are going into the highways and hedges, breaking up fallow-ground and beating the bushes, we hope the Omnipotent Spirit will "compel" many "to come in," where Divine Truth shall lead them savingly to know the Lord.

"The Great March of Modern Scepticism and our absolute need of a Modern Pentecost" is wisely discussed in Mr. Elliot Stock's *Baptist*. But, by nearly all classes of Ministers, has not the Person, Work, and Sovereignty of the Holy Ghost, been slighted, indirectly denied, and man's free-will put in the stead thereof? Have we not "Grieved the Spirit?" We painfully fear we have. Without Him we are helpless.

"God our Comforter." This living piece of smooth and soothing Divinity, by Dr. J. Oswald Dykes, is given in *Catholic Sermons*, published by E. F. Longley, 29, Farringdon Street. These *Catholic Sermons* are from the pulpits of most popular ministers. Our readers would not consider some of them quite up to the mark.

High Church; or, Audi Alteram Partem, by H. H. A. S. Third Edition. London: Bemrose, Paternoster Buildings. This small volume contains an exposure of the false, and artificial assumptions of the Romanizing clergy called Ritualists: with an able and authenticated exposition of the Holy Gospel of Christ. It is from the pen of a Christian, a scholar, and of one whose heart yearns under the blessing of God, to shew unto his fellow-men, the more excellent way. We hail with pleasure, the writings, the speakings, and the fellowship of all Godly men, who are the children of the day, and not the blind seducers of the night. An analysis of this volume we hope to give. God's living children will find good food here.

John Foreman and W. Norton. A book is sent us bearing the following title:—*Responsibility; an Answer to Mr. John Foreman's Remarks on Duty Faith*, by W. Norton. It is too late in the day to endeavour to correct Mr. Foreman. He is where controversy respecting Duty Faith is never found. But, for as much, as nearly all our churches, ministers, and people are now under the influence of this Moral Faith, this second-hand religion, we may feel it our duty ere we quit these regions of patch-work profession, once more to "contend" most earnestly "for the faith once (for all) delivered unto the saints."

The Siege of Leicester. In the parish church of Aylestone, (where Mr. G. W. Stratton has for many years preached Christ's Gospel) the port-holes are still to be seen, as the church was one of the fortresses of defence at the siege. Thos. Bradbury and another, looked with singular feelings on this ancient church and its port-holes, when we remembered John Bunyan served in the wars between Charles I. and his country. John was, doubtless, on the king's side when Leicester was besieged. Special references to these are made in the new volume recently issued, called *Grace Abounding to the Chief of Sinners*; in Blackie's Series of Little Books by John Bunyan; any of which can be had of R. Banks, Racquet Court. We cannot sufficiently commend this *Grace Abounding*. To all whom we meet who are at all concerned for their eternal safety in Christ, we should ask, "After reading the pure and sacred Word of God, have you carefully perused John Bunyan's *Grace Abounding*? If not, before you either settle down in uncertainty, or in presumption, take by God's help, a steady examination of three things: the Word of God, Bunyan's *Grace Abounding*, and the real condition of thine own heart. If thy soul's faith and feeling lays square with God's Word and God's Work, as revealed in *Grace Abounding*, we trust you will find Christ in glory.

Thanks to Mr. Axford for *Exposure of Heresies propagated by some Old School Baptists*, by Elder John Clark. To witness the false spirits everywhere now flying through the nominal churches is enough to drive us all to look alone to the Lord. We purpose giving a notice of this book.

Cheering Words for September, contains a paper headed "The Monument of Mercy," which we wish thousands of our friends would read, and help to carry out the suggestion. Six copies post free for four stamps sent to R. Banks.

"Man! What art thou? and, Whither art thou going?" or, "The Holy Word of God Defended against the Growing Errors of the Day." Put this *Letter* into every man's hand, ask him to read it. Christians! the day is come when you must witness for Christ, or be guilty of unfaithfulness.

"Wherever Jesus is, there is Life!" These words sprung out of a perusal of *Home Words*. The August Number has "The Fisherman's Song," with the following sweet notes:—

He saved them then, He can save us still;
For His are the winds and the sea;
And if He is with us, we'll fear no ill,
Whatever the danger may be!

"We Worship the Trinity." Blessed worship that; the only true and proper worship; it is the Adoration of the Father, through the Son, by the life-giving grace and power of the Holy Ghost. This is the worship defined by the vicar of Gatton, in *Day of Days* for August. We fear parsons and pulpits, places, and party spirits are worshipped, but not the Triune God of whom the vicar says:—

Oh, bless the Godhead's equal Three!
Thy Fatherhood, O God! and Thee;
God's Fellow from among mankind;
And God in lowly hearts enshrined!

In "The Pruning of the Vine," (same number) there is a piercing stanza. God says,—

Fruit I come seeking ever more;
Branches weighed down, and clustered o'er
With Eschol grapes, a purple store.
"Fruit is my glory, and I smite
The boughs in which I most delight,
To make them glorious in my sight!"

See that, afflicted child, and may we patient be.

Achor's Gloomy Vale, by late Mr. J. Wells. A new edition is now ready; R. Banks, Racquet Court, Fleet Street.

The Convict Daniel Mann is a marvellous testimony of sovereign mercy. We can only acknowledge it this month.

Personal Reign of Christ. Neither Mr. James Grant, nor the Lectures by the late James Wells, can overthrow this plain testimony based simply on the Word of God; with proofs which we hope to look into more carefully.

Ancient Witchcraft. Mr. John Bunyan M'Cure has issued a large and cheap edition of this lancet-like pamphlet. For one penny it can be had of R. Banks. Ministers and Schoolmasters, Booksellers, and Tract Distributors, will find this useful for universal circulation.

Pastor Hood's Sermon on *Christ Leaving the Praetorium*, is given in No. 9 of "Catholic Sermons" (Longley, Farringdon Street). Gushes of eloquent language, all pointing out the Man, whose blood cleanseth from all sin.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

MR. WILLIAM GARRARD'S JUBILEE.

"DOETH GOD TAKE CARE FOR OXEN?"

In the year 1841, William Garrard, so extensively known in this country, in the United States, and throughout the Colonies, as a truthful penman—as an honourable Christian, and as an original, faithful, and honest Baptist Minister, under the signature and expressive character, "The Watchman on the Walls,"—in, or about 1841,—full thirty-two years ago, this Mr. Garrard left his pastorate at Dunmow, in Essex, and was planted in York street Chapel, Leicester, as the successor of that blessed servant of Christ, Mr. Thomas Hardy. During the whole of those thirty-two years, the Eternal God has beld up his servant in this town as a Watchman who has never failed to tell the true time of night; and while thousands of watchmen have fallen on the right hand and on the left, this veteran still walks erect; and works in earnestness. Some may differ from him in the faith, but none can justly reproach him either as a minister or as a man.

"THE VICTORIES OF THE MESSIAH, AND OF EVERY ONE PERFECTED BY HIM."

While on the station, waiting for train to Leicester (whither my steps appear directed, this Monday, August 25, 1873, to the Jubilee of "The Watchman on the Walls," the Pastor of Newark Street Church, Mr. William Garrard by name),—I have thought upon the last verse in Psalm xci., "With long life will I satisfy him, and shew him My salvation." I think it is twenty-four years since I preached the anniversary sermons for friend Bourne (now, I hope, in glory) at Grittleton, in Wilts. My trials at that time were heavy. After I had got through the public services of the day, I went to Philip Smith's, overwhelmed with grief, and I asked to be allowed to go to my bed-room. There I kneeled down between the bed and the table, and besought the Lord to speak to my troubled heart. On turning my eyes to the little table, I think a Bible lay open. At any rate, the last verses of the ninety-first Psalm came so strongly into my heart, that I have never forgotten them. I can read them off my memory with peculiar sweetness and confidence whenever any new trial arises. Here I write them now:

"Because He hath set his love upon me; therefore will I deliver him.

"I will set him on high, because he hath known my name.

"He shall call upon Me, and I will answer him.

"I will be with him in trouble, and deliver him, and honour him.

"With long life will I satisfy him, and shew him my salvation."

[We are almost flying through the upper Midland District; the afternoon is fine. Oh, that in this journey, I may be permitted to realise that great promise, "My presence shall go with thee, and I will give thee rest."

The ninety-first Psalm has a significant title; in an ancient translation, it reads,—

"The Victories of the Messiah, and of every one perfected by Him." So that the Psalm not only reveals the character, conflicts and conquests of the Messiah; but it also furnisheth evidences of all who are perfected by Him. Of these I cannot write in this rolling car.]

THE NIGHT BEFORE THE JUBILEE.

Leicester, Monday Night, Aug. 25, 1873.
—Praise the Lord, I reached this town quite safe, and found Mr. Garrard's chapel in Newark street. The chapel-keeper told me I might take a seat in front of the pulpit. I asked if there was to be a service? "Yes," said he, "Mr. Banks, from London, will preach." I went and sat me quietly down, and silently looked to the Lord for help. Mr. J. B. McCure came, called me into the vestry, saw Mr. Garrard, and the service began. I read, prayed, and preached for about forty minutes. A pleasant company assembled: all appeared to be anticipating the Jubilee day.

THE JUBILEE MORNING DISCOURSE BY MR. THOMAS BRADBURY

was a lively and clear contention for the truth of the Gospel ministry. The Holy Ghost doth so reveal the glory of God, the Christ of God, the covenant of God, the purposes and promises of God, and the sovereign grace of God in the chosen and ordained minister's soul, that the minister cannot hold back any portion of the message which God has given him to deliver. The metaphor of the oxen as symbolical of the character and work of the Gospel minister was skilfully and experimentally delineated. The poor ox when fallen into the pit, drew forth the keenest sympathy of friend Bradbury, and all our hearts silently responded. Also upon "finding an ox going astray," our preacher was eloquent in declaring it to be our business to lead that stray ox back to his Master. Brother Thomas made us think of the good High Priest who can have compassion on the ignorant, and on them that are out of the way. This discourse on the text, "Doth God take care for oxen?" was appropriate, and by the congregation highly appreciated.

Mr. Edward Forman, of Murch, was announced to preach in the afternoon. Illness prevented him. Mr. Thomas Bradbury then delivered another discourse from the words,

"Doth God take care for oxen?" After which the Temperance Hall was crowded with friends who there partook of tea.

THE MEETING.

THE most attractive and interesting part of these services was the presentation of the Testimonial to the venerable "Watchman on the Walls," which crowning event occurred on the evening of August 26, 1873. The chapel was well filled with a respectable, serious, and anxious congregation.

Mr. Rolleston presided, and offered a fervent prayer to the Lord our God. Mr. J. B. McCure gave the opening address of the evening. This was followed by speeches from C. W. Banks, Thomas Bradbury, the Rector of Aylestone (G. W. Straton), Messrs. Hedges, Thorp Smith, and others.

As we looked through the crowded assembly we noticed several ancient sires; but no one more beautifully illustrated that precious promise, "Even down to hoar hairs I am He," than did our signally honoured friend and brother, William Garrard, who has been upheld as a faithful ambassador for Christ during the long course of fifty years. There he stood (at nearly or quite four-score years of age), erect—upright, in every sense of the word—active, cheerful, energetic, full of love and faith, with his flowing beard, and hair as white as snow,—a modern patriarch, a lover of all good men, and surrounded by gentlemen, clergymen, Nonconformists, and a host of friends who practically declared that they esteemed him very highly, and loved him gratefully for his work's sake.

Before the presentation, with a delightful appropriateness, Mr. Garrard directed Mr. Rolleston's attention to a particular hymn, which reads as follows,—

"There's not a sparrow nor a worm
But's found in God's decrees:
He raises monarchs to their thrones,
And sinks them if He please.
If light attend the course I run,
'Tis He provides those rays:
And 'tis His hand that hides my sun,
If darkness cloud my days."

Then the congregation arose and sung—

"When He reveals the Book of Life,
O may I read my name
Among the chosen of His love,
The followers of the Lamb."

Surely, the dew of the Holy Spirit rested on our souls while we sung so feelingly the verse just quoted.

Mr. Rolleston read part of Philipians iv. beginning at "Finally, brethren, whatsoever things are true," &c.

This part of God's Word was read with an emphasis and expressiveness we cannot describe. It came as clothed with a Divine inspiration to our hearts. Such sentences as the following came forth as if they had proceeded out of the very heart of "The Watchman on the Walls."

"I rejoiced in the Lord greatly, that *now* at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

"Not that I speak in respect of want; for

I have learned in whatsoever state I am therewith to be content," &c.

The following verse was the deep sentiment of Mr. Garrard's soul:

"Not because I desire a *gift*, but I desire **FRUIT** that may *abound* to **YOUR ACCOUNT**," &c.

Now came the touching moment, the climax of the services: never, before, did we witness a presentation more gravely and consistently made.

Turning to Mr. Garrard,

The Chairman addressed himself most particularly to the character of Mr. Garrard's ministry, and the general conduct of his Christian life. He said that Mr. G. had most faithfully sought to exhibit and to vindicate the glory of God in the Gospel of Jesus Christ our Lord. He (the chairman) dwelt at some length upon his own desires and efforts to glorify the Lord, and how frequently he had been left to feel his own wretched and empty state; but he contended that the Word of God—the living water—could never be tainted by its flowing through a rusty pipe. Honourable indeed was the testimony the chairman bore to Mr. Garrard as a friend: "You always see him as he is, without vain show—not *putting on* a long face,—a real honest man of God."

THE TESTIMONIAL,

consisting of £235 Os. 5d. was then laid on the table for Mr. Garrard. The chairman sat down. The intensest silence followed. All eyes were fixed on the hero of the night. His eyes were closed. He was overpowered. Presently he arose; and after a few ejaculatory sentence, he cried out:

"Friends, far and near, *I thank you!* What more can I say? I know not what to say. It must be a mistake, surely, it cannot be so much." Could this scene have been photographed, thousands would have gazed upon it; but no pen of ours can touch the picture.

When speaking, Mr. G. said:

"I have been minister of five churches; to tell the joys and sorrows, the pleasures and pains I have experienced, would take hours. It will be written.

He related some remarkable experiences he had been favoured with of the manifestation of the love of Christ to his soul, and he sat down.

With prayer, and the following hymn, this special season of holy joy came to an end.

"With heavenly power, O Lord defend
Him whom we now to Thee commend:
His person bless, his soul secure,
And make him to the end endure."

The whole of these services were sacred, truthful, and in beautiful harmony—echoing in a long-to-be-remembered chorus—"Even so then at this present time also, there is a remnant according to the election of grace!"

BRIEF REVIEW.

Waiting for trains is not so pleasant when wind and water beat upon you; and this morning, (August 28, 1873,) having come from Aylestone Rectory, the Rector himself

driving friend Bradbury and me through a pouring rain, I feel this Leicester station rather bleak; the train being behind, myself not quite well; being expected this evening to preach in Speldhurst Road Chapel, and at least 105 miles to run over, I am not free from some anxiety.

But, lying sleepless last night, in Mr. Straton's Rectory, that verse rolled over my soul like gentle dew,—

“He that hath made his refuge God,
Shall find a most secure abode:
Shall walk all day beneath His shade,
And there at night shall rest his head.”

My heart has this morning been much softened under the manifestation of God's goodness and mercy towards me; and now on leaving Leicester, under heavy rains and on reviewing the Jubilee Services of Mr. William Garrard, I feel I have seen such a practical exposition of that much-needed Scripture as I cannot soon forget; I mean this, “Behold! how good and how pleasant it is for brethren to dwell together in unity.”

The Spirit of God so points the eye of my soul to the meeting referred to, by that strong word, “Behold,” that I must pay particular attention to it. The president of the meeting was a thoroughly earnest clergyman—Mr. Rolleston; thousands of our London friends have heard and received him as a brother beloved in the Lord; a lamb in the love of the Spirit, but a lion in defence of the Gospel of Jesus our Redeemer and King.

On Mr. Rolleston's right hand sat the venerable, the upright, the classical, the devout, the faithful

“Watchman on the Walls,”
The Hero of the meeting,

A genuine-hearted, but stern Baptist withal.

On the left of the chairman, was the Australian ambassador, Mr. J. B. McCure, who read the hymns with peculiar pointedness and expressive clearness; another “Particular,” but not of the exclusive class.

In front of the chairman, was the patient, meek, tender-hearted, Mr. G. W. Straton, who has for very many years been the unflinching testifier of God's covenant love and mercy to His church in the glorious Person of His Son, JESUS CHRIST,—as the honourable and charitable Rector of Aylesstone. By his side, sat the representative of the late William Huntington, in the saintly and happy-looking pastor of the late Mr. Chamberlain's church, Thorpe Smith. As a singular trio to finish with, there sat Thomas Bradbury, *The Earthen Vessel* Editor, and the minister of Peter's lane Baptist Church, Mr. Hedges. Such an evangelical alliance, such a company of clergymen, evangelists, Baptist pastors, and Huntingtonian ministers, all so sweetly in tune, you might not see again for many years. C. W. B.

GREAT YARMOUTH.—Our anniversary at Salem, Albion road, was held on Sunday, August 17, when Mr. J. Brand, of Bungay, preached two excellent sermons to good congregations. Both morning and

evening, the text was from Job (xxxiii. 26.) “He shall pray unto God, and He will be favourable unto him, and he shall see his face with joy, for he will render unto man his righteousness.” In addressing us the speaker enjoyed much liberty. It is a day long to be remembered. On Monday, Aug. 18, a goodly number sat down to tea. At seven o'clock, we held a public meeting. William Beach, Esq., of Chelmsford, occupied the chair. Mr. Trotman (now supplying at Norwich) offered prayer. Addresses were given by Mr. S. K. Bland, Mr. Trotman, Mr. Brand, and Mr. Debnam. There was a large meeting; the speakers had a motto given them by the chairman, “Jehovah-Jireh” (the Lord is seen—the Lord will provide). The chairman was pleased to tell them that the chapel talked of last year was now a partly accomplished fact, for they had that day paid for the ground, and it had been put in trust for the church now worshipping in Salem chapel; there were twelve trustees. He (the chairman) had about £250 in hand: he would give £20 it four others would do the same, in order to make up another £100. Our generous-hearted friend, Mr. Morter, who is acting with Mr. Beach, gave his name for £20. Cards were taken by several friends, guaranteeing between £5 and £6; some £1, others a guinea, &c. By the help of the Almighty, we hope to get the other £100 shortly. The contract for the new chapel is taken, and we hope to commence next week. Altogether, we had a good meeting; the presence of the Lord was felt to be there; it was felt to be the house of God and the gate of heaven to many souls. Any kind friends wishing to contribute towards our new chapel (partly for the accommodation of the many visitors who come to our famous watering place, and who are lovers of a free grace Gospel), may send to the worthy treasurer, William Beach, Esq., Chelmsford; Mr. J. Morter, Forest lane, Stratford; Mr. Pittock, Exmouth road, Great Yarmouth. Any kind friend wishing for a collecting card to assist us in raising the necessary funds for our new chapel, will be supplied by sending to Mr. E. Pittock, Exmouth road, Great Yarmouth.

READING—PROVIDENCE CHAPEL, OXFORD ROAD. Many friends were cheered and refreshed by the presence and ministrations of C. W. Banks, on Sunday, August 17, and believe the fervent prayers offered for the Lord's blessing to be realized on our fourteenth anniversary of the opening of the chapel were answered. Several friends met together at 7 a.m. for prayer; the Lord gave them the earnest of the day to come. On Monday, the 18th, brother Hetherington preached a good sermon in the afternoon. About 150 sat down to tea. Public meeting in the evening; brother Hetherington presided; addresses were delivered by Messrs. C. W. Banks, Bardens, Langford, Stevens, and Wortley. C. W. Banks very touchingly reminded us of the portion of God's Word spoken from by that eminent servant of Christ—the late Mr. James Wells—on the morning of the opening of the chapel, “Be-

cause of the house of the Lord our God, I will seek thy good." He spoke of many years of travels in this wilderness, and of his acquaintance with Reading: touched upon the changes and trials the church had waded through; but rejoiced there was a people here who stand for truth; and the Lord had honoured His truth in their midst; had heard prayer; opened the hearts of many to help on His cause. Reading had especially laid near his heart, and gladly did he join with them in once more commemorating the goodness of the Lord, inasmuch as He had made known His love, power, and faithfulness unto them; and hoped the day was not far distant when He would increase the number of His people here. Mr. Bardens, fired with the foregoing remarks, in a warm-hearted and cheerful manner, spoke upon that beautiful promise given to Jacob—"As thy days thy strength shall be"—and felt himself delighted to be present, believing we had realized the fulfilment of the promise. Mr. Langford, musing on the truths spoken, felt his mind impressed with words by Nehemiah—"Stand up and bless the Lord our God"—a very suitable portion, applicable to our position, because the Lord had stood by us, and helped us; he was well received: Mr. Stevens spoke upon the persons brought into the house of the Lord. Mr. Wortley spoke upon the Great Architect, Founder, and Builder of the house, &c. Mr. Sykes made suitable remarks upon the state of the church; there was great cause for thankfulness for the peace and union enjoyed by us; that so many ministerial brethren had come to wish us God speed; and believed it to be the best anniversary spent in the chapel. We could say, "Hitherto the Lord hath helped us." Mr. Martin made reference to the power of prayer, and to the many seasons enjoyed by us in that holy and sacred devotion; he was much encouraged by the presence of so many friends, as well as ministers, on that occasion; friends from Chobham, Buclebury, Hayes, Henley, Thornhill, Kingsclose, London, Swallowfield, Wokingham, and Wooburn Green. The meeting was brought to a close by singing, "Once more before we part," &c. Friends returned home blessing and praising God. The Lord in mercy direct an under-shepherd to this part of His flock, who shall be made a blessing.

A FRIEND.

POPLAR—August 20, 1873. The Bethel Church, under the care of their diligent and faithful pastor, Thomas Davies, has erected a new, commodious, and healthy school room. This evening it has been opened by a tea and public meeting. The pastor presided; and showed the necessity for erecting the new schoolroom; by the aid of brethren in the church it had all been done for less than £140. For this sum appeals were made by C. W. Banks, J. Bennett, Mayhew, and others. As I sat listening to the opening address of the pastor, I thought, how many times I had heard it said, "The cause at Bethel must go down!" and yet—during the present pastorate of brother Davies—they had rebuilt their chapel, vestry, baptistry, and now they had

added this new school room—"out of weakness,"—said I, "God has made them strong." The church here, like many a tried Christian, may say,—

"Our passage lies across the brink
Of many a threatening wave;
The world expects to see us sink,
But JESUS lives to save.

Mr. Bennett (late of Carmel, Pimlico) spoke wisely on Philip's question—"Understandest thou what thou readest?" My little address is given in CHEERING WORDS. I ask Sunday School teachers to read it. I shall gladly help to pay for this new school room.

C. W. B.

STEPNEY—Many will learn with regret that the proprietor of the chapel in which our brother Thomas Stringer, and his congregation, have long worshipped—intends to sell it: neither Mr. Stringer nor his friends can purchase it; at least, they see no prospect. But will our wealthy lovers of Gospel truth suffer Bethel Chapel, Stepney, to be lost to our churches? Will the churches allow our brother Stringer to be turned out of his Gospel home? We cannot yet believe they will. We have a large number of sterling Christian gentlemen who might each take a number of shares, and by a combined effort, purchase and secure the place for Gospel truth. Will not some friend come forward and take the lead in this enterprise? We write this on our own responsibility, out of pure attachment to a ministering brother, who has for nearly forty years, been a useful, honourable, and valiant defender of Divine Truth. In a private note Mr. S. says to us:—"I do feel extremely sorry that our pretty chapel is to be sold away from us, after labouring there over nine years, and being the means of its enlargement and prosperity. Truly "this is not our rest"—"no continuing city."

PADDINGTON—A friend says, "The church at Mount Zion, Hill street, Dorset square, is in a healthy, united, and happy state, which is to be attributed to the blessing following the ministry of the late Mr. John Foreman, for so many years; to the harmony of the excellent deacons; and to the continued prayers of the people. Our pulpit is well supplied; our congregations are excellent; our hope of soon seeing a pastor settled over us is not without some foundation." [Thousands would rejoice to know that the Lord had given to this people "a pastor after his own heart."]

NEWBURY—A Friend says, Mr. Cracknell is greatly missed; there was no free-will in his ministry; but now it is in Newbury a wilderness indeed. Those who turned away from J. E. B. have turned out the Gospel, and what have we now? A few meet for prayer; but the Gospel of the Glorious Trinity is the blessing we pine after. It is being driven out of our churches. There is as much deadly popery in Noncon. as in Rome. Men, brethren, and fathers, ye have much need for the spirit of holy, wrestling prayer.

THE RIGHT NAME FOR TRUE
BAPTISTS.

To the Editor of *The Earthen Vessel*.

DEAR BROTHER IN THE LORD,—Love, mercy, and peace be ever with you, from the Lord Jesus Christ.

Though some of my communications fail to appear in our *VESSEL*, yet I still have some weighty matters to lay before your readers. The subject which now presses heavily upon my mind is, the gross impropriety of our churches designating themselves by the term "*Strict Baptists*," instead of "*Particular Baptists*." They lose a very great historical, theological, and legal power by this; and justify the *midway* Baptists in retaining a name to legalize fraud, to which, by reason of their apostacy, they have no right. From this cause we have been robbed of so many chapels during the last few years. I have been led into the study of this subject here, lately, by our having registered ourselves in the Registrar General's Office as *Particular Baptists*, in order to enjoy registration privileges in marriages, &c., without having to be in any way dependent upon the General Baptist Union. As soon as we were thus gazetted, this Union proceeded to resist us in the office of the Registrar General, by protesting against our having this right. Letters, deeds, articles of faith, hand-books, cyclopædias, and histories were brought into the contest. This Baptist Union urged that I had no right to register as a *Particular Baptist*, for many, yea, most of them, were *Particular Baptists*, and that I was a *Strict* and *Particular Baptist*, and that we formed but a small portion of the Baptist Denomination. All kinds of seeming and pretended evidence was brought to prove this. We produced, to defend our position:—

I. Our articles of faith, upon which our churches in Victoria were founded, in which we were called *only Particular Baptists*; also, that we were so named in our trust deeds then, and that such was the name of our association then.

II. That the above articles of faith were copied from the London *Particular Baptist Association*, of long historical existence.

III. That the articles of faith upon which the church in Sydney was founded, with the trust deed, only named us "*Particular Baptists*."

IV. That these articles were from Mr. John Foreman's church, in London, and from Dr. Gill originally, being the articles of Park Street Church, for 180 years, lately departed from by Mr. Spurgeon.

V. I produced histories to prove, that for centuries our high doctrine, close communion churches, have been simply called *Particular Baptists* in their trust deeds, and articles of faith, and associations.

VI. We produced proof that many of the churches who were high in doctrine and close in communion had now apostatized from both, and though their deeds retained the terms *Particular Baptist Church*, the minister

and members abhorred all that was originally intended by these words, as their preaching, writing, and conduct clearly proved; therefore they only used these terms in law, in order fraudulently to retain possession of property to which they had no just right.

VII. We produced proof that sixty-eight churches had thus apostatized in two associations in England, in 1838. In their annual letters they denounced their former faith, yet retained their chapels with the old terms in their trust deeds. This we mentioned was a robbery of the property, and a most dishonest and deceitful retention of the term *Particular Baptists*.

VIII. We proved that the Carmelites called themselves *Strict Baptists*, and we abhorred their Baptism and whole creed, as the greatest possible blasphemy against God.

IX. We proved by your *VESSEL*, the *Gospel Standard*, the funerals of Messrs. Wells, Philpot, and Foreman, that we were not the few and very insignificant body we were represented to be.

All this swamped the modern hand-books, and cyclopædias, and proved to the authorities that we were *Particular Baptists*, not *Strict and Particular Baptists*, and they decided our registration must remain as I had placed it.

What an horrible fuss, and a detestable robbery it is for our lawyers and judges, led on by most wicked ministers and deacons, to decide that the word *Particular* belongs to Redemption, and not to close communion. This is such a violation of history, theology, and common sense, that I wonder the whole nation does not rise up, *en masse*, against such a legalized fraud. Some Wesleyans believe in *Particular Redemption*. Do they call themselves "*Particular Wesleyans*?" Also, there are some in other denominations who, in like manner, believe in *Particular Redemption*. Is it said, they are *Particular Roman Catholics*, *Particular Independents*, *Particular Episcopalians*, *Particular Presbyterians*? &c. This ought to be if the word *Particular* is simply applied to Redemption.

The whole page of history proves that the words *Particular Baptist* for centuries defined a society of persons holding Calvinistic doctrine, and close communion. These words alike included Election, Calling, Original Sin, Justification, Final Perseverance, and Close Communion, as much as *Particular Redemption*. Therefore, to unloose the term from six of its co-relations, and fasten it to only the seventh, is a gross violation of historical and theological power and right, used in violence to justify frauds and injustice. Why should we be forced into the use of new terms by the unjustifiable, and illegal assumptions of modern apostates? Why should we give up the holy ground of our fathers, laid out in the sweet pages of history, and set forth in their heaven-stamped standards of faith, prefaced with the long-honoured words—*Particular Baptist*!

By our retaining the old historic terms, we hold a three-fold power, and cut off much feasibility from the yea and nay *General Baptists*.

1. We retain the powerful historical position of our fathers.

2. We retain the powerful theology of these ancient holders of our faith.

3. We take into ourt this double power to bind the meaning of the words *Particular Baptists*, namely, High Doctrine and Close Communion.

Then, again, we cut them off from their pretended connection with our long honoured denomination.

1. They have no right to relationship with those whose doctrine and holy order they despise.

2. They have no right to retain those terms which were used to define that order and doctrine.

3. They have no right to possess that property, purchased for the maintenance of that faith and order.

Let not our brethren be confounded in name with any seeming connection, with the American Carmalites when strictly demanding Baptism (immersion) before the supper, and, therefore, sometimes calling themselves "Strict Baptists." One of these modern blasphemers lately split up one of our churches in Tasmania by this horrible deceit, and the people of God very nearly lost their house by this trick of Satan. You may think I am keeping you too long upon this subject, but, my dear brethren, I am persuaded much—very much—importance is connected with it. The lawful possession of many houses of God—by the saints of God—stands upon this very question. The retention or relinquishment of holy history and ancient faith is involved in this tremendous question. By our brethren in England, and other places, calling themselves "Strict Baptists" instead of "Particular Baptists," they leave all the power we before named, and they, unwittingly justify the modern apostates in retaining the terms of our ancient fathers, when they despise the truth and order they held. And, not only so, they justify modern handbooks, and guides, and cyclopædias, in giving these people a name to which—in its original meaning—they have no right.

And, again, they endanger themselves of being identified with the most God-insulting sect upon earth, which we ought to avoid. Therefore, permit me to exhort our churches and brethren to call themselves "Particular Baptists," with the old definition of those words, and let them prove that the modern midway Baptists are not "Particular Baptists." Let those who take new theological positions take new names—not drive us to do so. Let Fullerites, and Hallites, and Spurgeonites find new names for their new communion, and not claim the appellation of our long honoured fathers, whose order and doctrine they have left. The whole land is before them, let them build tabernacles, churches, and chapels, if they will, and can; but let them not rob us of those houses of God which were built for high doctrine and close communion principles—for the very opposite purpose; and this robbery committed, too, by giving an unhistorical, untheological, and

false meaning to the words "Particular Baptists."

In conclusion, my dear brother, I have only to say, I have written this paper, in much solemnity of mind, from what I have seen in these colonies during my twenty-four years sojourn here; and from what I have often read of the most horrible, vile, and unjust proceedings in England of late. I believe your own mind has also been much exercised on this question; you lament that your brethren will not hear your loud alarms; well, leave it with God and still sound them, and thus be clear of their blood in your own soul. Wishing you all the aboundings of grace, wisdom, love and power, I remain, Your affectionate brother in the love and labour of the Lord Jesus,

DANIEL ALLEN.

Chapel House, Castlereagh street,
Sydney, June 10, 1873.

AYLESBURY.—Monday morning, Sep-15, 1873. I was permitted to speak three times yesterday in Walton Street Baptist Chapel, Aylesbury, which place of worship has been devoted to the ministry of the Gospel for many years. I believe the Lord opened the way; with some freedom of soul I spoke to the aged and the young; the chapel was well filled, and I trust the day of all days will declare there was a necessity for me to go. Mr. Marshall, the well-known bookseller of Aylesbury, for very many years, and the father and president of this cause, is still living. He is eighty-five years of age, appears hale, happy, and useful. I saw him at chapel three times yesterday; in the afternoon, he was teaching in his class until the public service; and he stopped and heard my address to the children. He may live to be 100, or over it, but, I expect some day there will be a summons sent for him to leave Aylesbury for Heaven; and as his course has been honourable, and comparatively easy; as his whole life has answered that singular description given by the Psalmist, no doubt, his end will confirm the truth of the definite conclusion: "MARK THE PERFECT MAN, BEHOLD THE UPRIGHT, for the END of that man is PEACE." If the venerable, intelligent, and devoted deacon Marshall of Aylesbury, has kept a consecutive diary, it will furnish material for a large chapter in the history of our Buckinghamshire Baptist Churches, if it is permitted to see day-light, and we hope it will; for his recorded judgment of the many ministers he has known, and of the phases of church-history through which he has passed, will prove valuable to future generations. It is pleasing to find other good men rising up to fill the places of declining elders; so that neither the Church nor the Sunday School are neglected. A new Baptist cause has been commenced in Aylesbury, with open-communion, and the other fashionable attractions; this singular movement would furnish a little leaf of curious facts, if we think it needful some day to transcribe our notes. C. W. B.

"THE VELVET LAWN" is one of the finest pieces of Natural Architecture in the Home Western circuit. It lays within five minutes walk of "Little Kimble" Station, on the Wycombe Branch of the Great Western. It is opened on Tuesdays and Thursdays, and is well adapted for a day's retirement and meditation. I must not say "Jacob's well" is here; but almost as you enter into the Lawn Proper, under the shady bower of several ancient trees, you will find a building wherein is the apparatus for fetching water out of the deeply hidden springs of the rock; and in that building, you will behold farmer Towerton's niece and her help-mate, and like Naomi and Ruth, seem determined not to be separated, but to work together—not as Moses did, "smiting the rock"—but by muscular and marrow-bone force, fetching up Heaven's own "clear spring," as visitors may desire. On July 22, 1873, was Chalkshire anniversary, and I was honourably appointed to preach the sermons. On reaching Little Kimble, Farmer Towerton advised me to walk through the Lawn with him to his delightful homestead, which to my mind, is a perfectly rural beauty. The good farmer keeps a first-class floricultural and industrious gardener; to whom I said much honour belongeth, for the pure genius and lovely variety abounding on every hand. The good farmer and his well-matched partner in life, often take in whole families, who desire to rusticate in the Lawn, to climb the heights of "Modern Pisgah," and there behold the far-reaching and ever-rising hills, which, like landscapes of every size and shade, lay out before you in such boundless freedom as almost to make you burst out,

"All o'er those wide extended plains,
Shines one eternal day;
There God the Son for ever reigns,
And scatters night away."

We climbed and we scrambled
On our hands and our knees;
The more we ascended
The sweeter the breeze.

Going up is all very well, but there is, in this world, a descent afterwards. Abraham went up into the Mount Moriah upheld by the arms of faith, leading his long-looked-for Isaac up to the top, as he said, to worship;

There his boy he was to bind;
But, a ram was caught behind,
In a thicket by his horn;
"Isaac arise, as one new-born!"
Their coming-down from off that hill
Was joyous! Oh! my soul be still,—
Wait on thy Lord, His voice to hear,
Walk then in faith, and Godly fear.
For peace and mercy always pray;
He says, He will not say thee "NAY."

In our descent, farmer Towerton led me off legitimate ground. In this case I was an innocent transgressor. So we "comes up" to a sturdy, sulky looking fence. Now, says the farmer, "We have trespassed;" and I found that unless we could climb up some other way, we must mount over this black-looking, and most unconquerable fence. The farmer scrambled over without killing himself; how he did it, I could not make out.

The fact was patent enough. He was on the right side, I was on the wrong. The dinner was on his side, but there was nothing on my side, but the Velvet Lawn, and the gigantic trees, and I could not make a dinner off them. Besides, the chapel was on the other side of the old, long, strong fence—this law-like barricade—"You have no business to be here!" muttered the unclimbable barrier. The farmer was quite fearful now; I don't know how, but I made one effort to get over, and failed. There we stood, Towerton on one side, Banks on the other. I made another attempt, and tumbled into the dear arms of my faithful friend. All now went on well. We dined, we walked under the hot rays of a July sun, one mile to the chapel. Mr. Read, of Asckett, struck the key-note,—

"Awake my soul in joyful lays,
And sing my great Redeemer's praise."

The Chalkshire choir is a very sensible one. No screaming, no groaning, no one aspiring to be heard above another. Mediocrity in sublime harmony.—

Both heart and voice in God rejoice.

A sacred season thus begun,
We travell'd through till all was done,
And then we said "Farewell."

Parson Buchanan read and offered prayer in afternoon; Dr. Stockwell did the same in the evening. Truth was told: Jesus, our God-Man was honoured; and some rejoiced. My elder brother, William Franklin, who like a sparrow alone, silently witnesseth for God in Wendover, where

"The frail form, and false Creed,"
universally prevail. "For GOD'S sake,"
oncesaid a young proud hireling, "don't come
preaching your old Calvinistic doctrines
here!" Poor fellow! He thought at that
time, he should soon have a large cathedral.
But,

"Small by degrees, and miserably less,"
His preaching's caught the hectic cough,
And some now hope he'll soon be off;
But where to go he cannot tell;
Like Wendover, there's few so well
Do feed upon the husks.

SOMERSHAM, SUFFOLK.—The jubilee of the Baptist Chapel in this place was held on Wednesday, Sep. 10. In the morning, Mr. Cooper, of Wattisam, preached a good, sound, experimental, practical sermon. In the afternoon, Mr. T. Pooke, of Ipswich, discoursed in an able manner upon the blowing of the jubilee trumpet. Tea was provided in the chapel. A public meeting in the evening presided over by Mr. Whorlow, of Ipswich. (The church is now without a pastor.) Mr. T. Field invoked the divine blessing. A brief account of the church's history during the past fifty years was read, that shewed within that period they had had four pastors, and 123 members had been added to the church. The brethren Thornley, Pooke, Houghton, Morling, and Last addressed the meeting. God's tender mercies, goodness, and faithfulness were acknowledged, warm and ardent desires expressed, and spiritual counsel given. The services were enjoyed, being both pleasant and edifying.

MR. THOMAS STRINGER'S NOTE ON
ZION'S LOSS OF THREE GREAT J.'s :
JOSEPH IRONS, JOHN FOREMAN,
AND JAMES WELLS.

THAT great man of God, JOSEPH IRONS, of Grove Chapel, Camberwell, left the cross on earth for the crown in heaven, twenty-three years ago last April. From that time to the present, Grove Chapel has sustained an irreparable loss. Many good men have preached there since, and one now preaches there. But none to equal, or even come near to Joseph for manner, matter, and mastery of his work; especially as a bold defender of Protestant principles, and an outspoken expositor of Popish delusions. A second Joseph Irons is not to be found in the British Empire. What changes, divisions and declensions have occurred at the Grove since his departure. Dear man of God, his thinking brain, working mind, fluent tongue, and physical energies—all once employed in the proclamation of the everlasting Gospel,—are now silent in the grave. What a loss for poor bewildered, beclouded, bighted Zion in these perilous times. Grove Chapel, that during his attractive ministry, was crowded with attentive listeners, is not now half filled. What a sorrowful scene!

JOHN FOREMAN, the original Suffolk ploughman, exchanged earth for heaven one year ago last February. A wonderful man, and a man of wonders was John Foreman. His deep thinking mind, his argumentative powers, his Scriptural defence of eternal truth, and his unspairing attacks on all error, is known and heard no more at Mount Zion Chapel. What a vacuum! What a miss! What a loss to God's people! Not another John Foreman to be found anywhere. Since his glorification the deacons and the church have had good men to preach good tidings to the people,—all, and men, too, of their own faith and order—which is much to their credit. No departure from their own society! Still, all are leagues behind John Foreman. Lord, let Mount Zion rejoice in thee, in thy greatness, grace, and goodness!

JAMES WELLS, the long and laborious minister of the Surrey Tabernacle, entered triumphantly into glory one year ago last March. What an irreparable loss is his removal to that large church and congregation. How hard he worked! How earnestly he prayed to get that noble Tabernacle erected, for the good of souls and the glory of God, by the proclamation of the pure, the precious, the everlasting Gospel of the grace of God. Thousands of hearts have leaped for joy while listening to the gracious words that proceeded out of his mouth. The soul-comforting effects of his Biblical studies, his working brain, his clear discernment, his decisive tone, his mental exercises, and his physical energies in the pulpit, have all terminated with his mortal existence. All is over for ever and ever. "Your fathers, where are they? and the prophets do they live for ever?" Ministers of various sorts and sizes (men of truth) have occupied the pulpit at the Surrey Tabernacle since his translation to glory; but

alas! alas! not one to equal the great James Wells. The whole of us are mere shadows of that extraordinary man of God. His work is done, and his reward—eternal life—enjoyed for ever. Where shall we turn? Which way shall we go? Where shall we look now a-days, when the churches are nearly swamped with duty-faith and Arminianism, for such bold, unflinching, uncompromising, magnanimous-minded, masterly workmen as those three great J.'s?

Zion is truly under a dark cloud; and the nation nearly deluged with Puseyism, Ritualism, and soul-destroying Popery. May the Surrey Tabernacle still be filled with the glory of the Lord, that the voice of rejoicing and salvation may sound and resound within its walls.

Bless the Lord, we have one great J left, even "JESUS!" and He, though once dead, is alive again, and that for evermore, and has the keys of hell and of death. Bless His precious name—He is so infinitely and eternally great, that He swallows up all other greatness. We can do better without all the ministers in the world than we can without Him. He is all and in all. May He still be "Jehovah-Jireh" for the Grove, Camberwell, for Mount Zion, Dorset square, for the Surrey Tabernacle, and for all other places of eternal truth from which faithful ministers have been gathered home to glory, and thus fulfil the promise in Jer. iii. 15. So prays a tried minister, and one of the least of all saints,
T. STRINGER.

A LETTER TO MR. W. McALLEN,
NORWICH.

DEAR SIR,—Passing by the Market-place on Sunday night last, when you were preaching, I heard you give utterance to a very unwarrantable attack upon the Strict Communion Baptists. You made a statement to the effect that the Strict Communion Baptists, as well as the Ritualists in the Church of England, believe water baptism essential to admit into the kingdom of God. This is at once saying that the Baptists believe water baptism to be essential to salvation. This also classifies them with Ritualists, and charging them with holding a grave and fundamental error. Without becoming the apologist of all that some of the Strict Baptists profess to believe, I do not hesitate to say that your charge against that body is unfounded, and shows that you are ignorant of their principles, or else bitterly prejudiced against them. The Strict Communion Baptists believe that in the order of Scripture, baptism follows faith: "He that believeth and is baptised," is the language of Holy Writ. They believe faith to be a fruit of regenerating life, the product of the Holy Spirit of God, freely and graciously given. Now, a person with such a faith as this they believe to be the subject of the kingdom of grace. How, then, can they teach baptism to be essential to salvation? The Strict Communion Baptists speak of water baptism only in its relation to church fellowship. They believe baptism to be enjoined upon believing disciples by our Lord Jesus

Christ, the Head of His Church, who was Himself baptised in the river of Jordan, and thus became the Great Exemplar of His people. The Baptists believe that the apostles preached and practiced the baptism of adults only. They believe that all the churches of the New Testament were composed of baptised converts. No people can stand out in greater contrast with the Ritualists than the Strict Communion Baptists. They touch not, taste not, nor handle of the things of Popery. And, Sir, why do you taunt the Ritualists with sprinkling infants and calling it baptism, when you yourself do the very same things? The Baptists deny the scripturalness of infant sprinkling altogether; they believe it to be a relic of Popery. I would most kindly recommend you, Sir, in preaching in the Market Place, or anywhere else, to keep to the truth as it is in Jesus, and not unrighteously attack other Christians. If the discourse delivered by you on Sunday night last be a sample of your Gospel, it is, in my humble opinion, anything but sweet, clear, and true. I pray that God may give you purer light, and a greater spirit of Christian charity; you will not then seek to smite an already despised and persecuted people. I am yours, &c.,

Chapelfield road, HENRY KIDDLE.

Norwich, Aug. 20, 1873.

[This letter was contemptuously returned.]

TUNBRIDGE WELLS. — More than twenty years have rolled away since a great stir was made in this romantic, healthful, and delightful locality, by the Baptists to build a commodious chapel for the church and congregation worshipping under the then pastorate of Thomas Edwards. Rehoboth Chapel was erected; the friends were appealed to for funds, and believing the principles of the New Testament were therein to be maintained, many did their utmost. But the chapel was opened with a debt upon it. Mr. Edwards left it, and built another. Many ministers have tried to hold this place up; all have failed. It has sunk lower and lower, until it is to be sold. If it is sold, and is devoted to any other purpose than that of a Baptist Chapel, will you let me refer to this subject again? For, altogether, there is a miserable, painful, and perplexing history connected herewith. W. B.

TUNBRIDGE WELLS. — "Seeing Different" must know we cannot rejoice in the spread of Open-Communion Churches. With Moses, we "esteem the reproach (for) Christ greater riches than all the treasures" gained by a half-and-half Baptist system, which we cannot rejoice in. Of course, we know the popular stream is against us: we know it is carrying everything before it; we know the minister referred to is not equal to the work now required: nevertheless, while we can rejoice in the efforts of all good men for the ingathering of the redeemed, we dare not countenance a system which violates the order of things in the church, which Christ and the Holy Ghost established.

THOUGHTS ON THE LINE. OUR SUFFOLK CHURCHES.

"How good and how pleasant (when) brethren dwell together in unity."
Tossing on a sleepless bed
Early one morn I lay;
Sometimes in contemplation;
Again, I'd try to pray.
'Twas down in Suffolk's county,
They call it "*Glensford's Place*."
The Master's "*Mr Bounty*,"
A man of truth and grace.
"*The Invasion and the Victory*,"
These words sprung in my mind,—
To write their full description,
My spirit felt inclined.
But the train will soon be going,
And I'm for London bound.
So I must leave at present
A subject so profound.

Long Melford, Sep. 2, 1873.

Reached Glensford late on Saturday night. Walked about two miles to Mr. Bigg's pretty mansion; there *Christian Kindness and Domestic Comfort* met me. There I thought upon His Name. Three times in the late Robert Barnes' pulpit, I was enabled to preach on the Sunday, and once on the Monday; and now I am waiting at Sudbury, until the steam gets up enough to carry me once more to London. I have had a brief glance at the state of truth-defending churches in that locality near Colne Valley. The Old Baptist Chapel at Glensford looked well on Sunday. "Over 500 people were present," they said; and under Mr. Margerum's ministry the church looks hopefully for a harvest of ingathering, which from the depth of my heart I do pray they may permanently realize and enjoy. The records of the Glensford church will shew that since dear Barnes' departure they have had over 100 different preachers, but they have never had a settled pastor for any length of time. I look at this fact from two stand-points. I see what a multitude of good men there must be willing to preach.

[While waiting at the junction,
I saw two ploughmen ploughing;
They cut the furrows deep;
Then came the seedsman sowing;
With hope some day to reap.
But where there's no deep ploughing,
No living seed thrown in,
The church cannot be growing,
For she no souls can win.]

Thomas, in the North, said to me the other day, "In your Baptist Chapels there are a great many *pulpit praters*—they are not preachers at all." I hope many of our men will take this hint,—leave off *prating*, and either commence the grand old work of GOSPEL PREACHING, or sit down quietly in the pew.

A God-made man,
With a fruitful mind,
A sphere of work
Can always find.

Over ninety different preachers in good old Glensford pulpit in about two years, and

not one could settle down as a permanently useful pastor. What work for the deacons! What perplexity for the Church! In good old Glemsford church there are fathers and mothers in Israel; and richly in spiritual mysteries have they been taught. Jonathan Mose distressed, disturbed and divided them. How far the off-shoot has helped to enlarge the Redeemer's kingdom, I cannot tell. God only knoweth. I was sorry to find pastor Kemp so out of health. I fear his work has been too heavy. Returning to Glemsford old Baptist Chapel, I may say, the building requires entire restoration. A Restoration Fund should be at once inaugurated by special services in their own chapel. Then Mr. Wilson, and the church at Clare, should give them a day for special services; Mr. Page, of Cavendish, would, doubtless, do the same; the Keddington church, now so happily settled under Mr. Bowtell, and other sister churches would gladly lend pulpits for one day's special services. None of them would be hurdened by such a course; the bond of Christian union would be strengthened; the church as Glemsford would be helped; God's blessing would rest on such charitable services, and many souls would rejoice.

The Particular Baptist Church at Bury St. Edmonds requires a Christ-loving and zealously-gifted minister. Now the good bishop is gone to the Upper House, there is plenty of room for a working Gospel man. We shall be thankful to see that long-heaving church rise up into a useful and prosperous condition. We could say more. Brockley has not had a good harvest for some time. With such a conclave of ancient and wonderful bishops as Suffolk can boast of, we wonder to find so many of their churches sinking in weakness. Luke xiv. 20, and preceding verses, describe some circumstances hurtful to Zion's increase; but as we have more work in the Eastern parts, we must look more closely into these things, if our days are continued.

WALTHAM ABBEY—E B E N E Z E R. The forty-ninth anniversary of the formation of this cause of God and truth was commemorated on the last Thursday in August. Mr. W. Benford preached in the afternoon from 1 Peter ii. 9; and Mr. T. Jones in the evening, from Acts xiii. 38. Most of those friends who were privileged to listen to these two fathers in Israel testified that they were workmen who needed not to be ashamed of the Gospel of Christ. Notwithstanding the unfavourable state of the weather, the attendance was very good. The meeting, on the whole, proved to be a very pleasant and profitable one. The Lord's name be praised.

ORPINGTON.—Special services in Bethesda, Sep. 8. C. W. Banks preached in afternoon; a respectable company were supplied with tea in the good old Orpington style. Mr. W. Salcs presided in the evening. Mr. Frith prayed, and gave an address. C. W. Banks delivered a lecture on the dangers surrounding the visible church.

STEPNEY.—Cave Adullam. On Lord's-day evening, September 14, a sermon was preached by Mr. J. H. Dearsley, from "Receiving the end of your faith; even the salvation of your souls;" setting forth the nature of this faith as evidencing this salvation, with its ultimate triumph. And on the following Tuesday, a sermon was preached by Mr. Anderson, from "I will place salvation on Zion, for Israel my glory;" shewing where salvation is found (in Christ) resulting in God's glory, as well as the believers' blessedness. After tea was served, a public meeting was held, pastor, Mr. Reynolds, presiding. Brethren Stringer, Lawrence, Anderson, and Dearsley gave truly godly addresses. Collections were made on behalf of the cause which lately has not been financially prosperous. We beg to inform our friends that the seat rents are for meeting all incidental expenses, and that if more seats be taken which are very low in price, we shall not be so necessitated in future to make these special appeals. The voluntary offering is for the remuneration of our pastor, this has been for some considerable time very much below what we should wish to see it. We hope it will speedily increase. We have a flourishing Sunday School. The congregation is increasing, and as a church we are at peace and unity among ourselves, and trust that by the good hand of our God upon us, we shall eventually have a new chapel with the school-rooms, where the truth as it is in Christ, will still be proclaimed and taught to God's glory in the salvation of sinners.

THOMAS CUYLER, Hon. Sec.

BUCKS.—At Prestwood Common, Mr. Buchanan has preached with God's blessing. A highly favoured spot in the desert, is the truthful church at Prestwood Common. Sinners, by God's grace, have there been powerfully and savingly called, and the saints walk on in the fear of the Lord, without selling one grain of Bible-truth. We praise God for still leaving us, even at this time, a remnant according to the election of grace. A friend says that Mr. Buchanan is expected to settle at Asket. We believe he will be the separating mouth of the Lord, taking forth the precious from the vile, let him be settled where he may. Asket Baptist Church has long wanted one who would not shun to declare all the counsel of God, and one whose walk should be worthy of his high vocation. We shall rejoice to know this suffering church is thus blessed.

BEXLEY HEATH.—Our original Baptist Chapel, built fifty years since has been thoroughly renovated, and rendered fit for the honourable and respectable families who compose the church and congregation. Here the truth is maintained. Excellent ministers come and preach the Gospel. Messrs. Le Riche, John Plaw, David Ashby, and other good men come in succession. We want a devoted and able pastor. Changes around do not move us.

BERKHAMSTEAD.—The Baptist church meeting for worship in the hall, celebrated their anniversary Sep. 9, 1873. The place was well filled with friends, and a large company took tea. The esteemed Mr. Wise, of Watford, read (with exposition), and conducted the devotional services. Charles Waters Banks preached two sermons; and a son of the late dear H. Hutchinson, once of Bedmond, read the hymns in the evening, of whom it is hoped that, like his father, he will be a faithful witness for Christ. Brethren J. Shipton and Wm. Wood, unitedly, under God, constantly minister the Gospel of Christ in the Working Men's Hall. Berkhamstead "strong castle" has passed away; but the noble school, endowed by John Incent, once Dean of St. Paul's, is thriving; it is a grand seminary for training the youth of England, who come here from all parts.

EASTERN COUNTIES.—Mr. EDITOR, As a church, we think our pastor should resign, his ministry is not useful. Decline has set in; the longer he stops the lower we must sink. We have a neat, modern, good chapel; we dwell in a busy and growing population; if we had a better minister we believe we should do well. Our pastor had a little fortune left him; he is not dependant upon the poor pittance we can give him; and he is so fond of us and of his pulpit, that he will not leave the people, although the people are leaving their pews. What would you advise us to do? [When a donkey once makes up his mind not to move, he is a most difficult creature to deal with.]

TRING, HERTS.—The Lord is very gracious unto us. We were favoured to baptise a brother in the Lord on first Sabbath of the month. A very powerful work of God's grace. He is the husband and father of mother and daughter that were baptized on the first Sabbath of June last. All glory to our God.

CANADA.—In a note date August 14, Mr. Sam. Fenner says: I am requested by Mr. John Lade to forward you enclosed note for THE EARTHEN VESSEL, and to thank you for continuing to forward it. I need hardly say that we look with deep interest to the advent of your monthly, and thereby we are kept somewhat informed of the progress of events and doings of many churches, ministers and friends with whom we were formerly personally acquainted:

BEXLEY, KENT.—Our Old "Baptist Chapel" bears date 1846. Here are a few good people. Our pulpit contains nothing but the finest of the wheat. Brother Joiner often preaches to us the Gospel.

READING.—During the past month we have had Mr. Edgerton in Providence, preaching several times to us, with universal approval and profit. We rejoice in the midst of our sorrows to find that the Lord is still giving His churches happy and useful pastors.

CROYDON.—Reading in the VESSEL, that Old Pump Pail Chapel has passed away, I beg leave to say the building remains. It was purchased by a gentleman out of his own private purse; a Mr. John Nelson, his object being to preach the Gospel to poor sinners. He preached up to the last Sabbath he was on earth, for he was called home very suddenly; he was taken ill on Monday evening at six o'clock, and dead by eleven o'clock, shouting "Victory" until the last. The Lord has sent us another minister to preach to the poor, without money, and we hope to do much good in a dark and poor neighbourhood. JOHN E. ROWE.

OLD BUCKENHAM, NORFOLK.—The Harvest Thanksgiving services were held here Sep. 11. The Particular Baptists invited C. W. Banks to preach in the afternoon. He delivered a sermon from Eph. iv. 13, which was listened to with marked attention: it was a thoughtful, experimental, comforting sermon. The speaker spoke of the unity of the faith, and of the one church of Christ. The people appeared to receive the word into their hearts by the Spirit's aid. After the sermon, tea was given on trays by the friends. About 100 sat down. At public meeting, Mr. Reynolds presided. After prayer, Mr. Robert Harvey addressed the meeting in a spirit of earnestness and truth. Mr. Harvey is in his 81st year; he has preached the Gospel for over 59 years. C. W. Banks gave an address with great zeal. After Mr. Ewing had spoken, a vote of thanks was presented to the ladies for their kindness in serving the tea. After the benediction, by C. W. Banks, the deacons asked all friends interested in the cause to stay. It was then resolved that Mr. Reynolds should be asked to accept the pastorate of that people. Mr. Reynolds said he never felt so much drawn to a people before; he would accept the invitation, believing the Lord had a people there. May the Lord bless this persecuted people, and add to them such as he will own in that day when he comes to make up his jewels. Thus ended one of the happiest meetings this people have enjoyed of late. That they may have very many more such is the prayer of G. P.

SUFFOLK.—Charles Suggate has been ordained pastor over the church at Halesworth. The venerable Samuel Collins, of Grundisburgh, has entered the matrimonial circle once more. Ripening fast for glory, may he and his, experience those promised mercies in Psalm xcii. 12-14, "the righteous shall flourish like the palm-tree," &c.

GUILDFORD.—We expect Mr. Kern's ordination shortly. Certainly, we must hope the Lord has raised him up for some special work in our churches. He is frequently baptising, the church is growing, the Gospel is preached, and many a heart is made glad. Mr. Kern is in no sense "A LITTLE ONE."

NOTTING HILL.—The circular was quite correct. The quotation was from the deacon's note, word for word, which was corroborated by the letter of a member present, who reported verbatim. After such a course as was pursued, which was most dishonourable,—now to attempt a justification by falsehood, is beneath all contempt!

GLOUCESTER.—Since our new chapel has been opened, our pastor, John Bloomfield, has been preaching, baptizing, and working on, much encouraged. Since the departure of dear brother Collins great changes have occurred. ON. ST.

Notes of the Month.

FREE—"MASON," or **"STONE-MASON."**—We learn with grief, the fact that the coal-heaver's old chapel is so deserted; but when men can dare to enter the pulpit, acknowledging that they have neither time, nor mind to study; when men can dare time after time, to stand before God and a few people without either mental, physical, spiritual, or acquired ability for the work, it cannot be expected that people will attend, or that the cause can prosper. Nothing in the whole universe is so tampered and played with, as is the pulpit, the Gospel, and the Bible. It is high time the churches awoke.

THE CASE OF MR. MESSER.—To the Editor. My dear brother Banks,—I was much pained by reading in the *VESSEL* this month, your account of our friend and afflicted brother Messer; and was also much pleased with your usual sympathy, in cases of affliction and necessity. I hope the appeal you have made on behalf of our afflicted friend may meet with response. He is well known as a faithful steward of the manifold grace of God, and of no ordinary talents. I hope he may be spared and soon raised up to his wonted health, and may the words of Paul have their due effect upon the hearts of the Lord's people: "Distributing to the necessity of saints, given to hospitality," is the sincere desire of Yours in our faithful and unchangeable friend, **RICHARD MINTON.** [We shall give on the wrapper a list of what we have received up to the time of printing.]

THE "GOLDEN WEDDING" of Mr. G. Rogers, as reported in *The Freeman*, shows him to be such a one, as surely could hardly be equalled in this world. Good, holy, and happy; devoted, useful, and beloved all the days of his life. He must be nearly eighty, yet, he is hale, vigorous, and earnest in work still. His good wife with himself have travelled on together for fifty long years; his happy family presented him with a Golden-Wedding present; his students did the same. We do not wonder the good man's cup ran over. We often hear that line:—

"The path He's marked for us to tread,"

How totally different Mr. Rogers's path to some we know. Surely if any man can exclaim, "Goodness and mercy have followed me all the days of my life," Mr. Rogers can. To all the growing up lads of this world, Mr. Rogers is a pattern.

PARAY-LE-MONIAL.—Dr. Manning ascribes the recent Pilgrimage to the inspiration of the Holy Ghost; and expresses himself as confident that the vision of the Sacred Heart was as real as was the revelation of Jesus to Saul of Tarsus; before this shrine, therefore, devotion is to be rendered and intercession offered. Surely idolatry of every kind is the delusion of the day! What a contrast between this Romish Pilgrimage, and the fact which John writes in Rev. xix. When he fell at the angel's feet to worship him, the angel thundered out his denial of such service, "*See thou do it not, I am thy fellow-servant, and of thy brethren that have the testimony of Jesus;*" and then, with imperative emphasis, the angel added, "**WORSHIP GOD!**" Every faithful minister of Christ in all parts of Christendom should give his people a discourse upon these two words, "**WORSHIP GOD!**" and therein warn men against mixing up with idolatry of any kind or form.

OUR NATIONAL HOME.—What England was before the Reformation; what the Reformation made her; and what she will be if the Romanizers overturn the Reformation, is a study worthy of every Christian man. Who will help us? The Grey Friars were the city missionaries of their own times; if any minister would examine the self-denying character and work of the best of these men, he will see what light and laziness, what pride and self-importance stand now in glaring contrast to those half-blind hard workers. Could our churches find such men now, with God's mercy, our churches would rise and multiply. Where shall we find them? Our half-empty chapels echo "*Where?*" Wake up, brethren! Not to war one with another; but to honest, earnest, working for Christ, out of love to him. Young men who wish to work, help us to form a band of "Grey Friars of the Nineteenth Century."

LIVING WORDS.—God bless you, dear brother, with the unction of His blessed Spirit, to publish abroad salvation to poor lost sinners. O blessed employment that! But how few seem to understand the work! There is no power; no life in them. We have not so learned Christ. Dear brother,—when He spoke to our souls, he spake with power and with life, and set our little hearts singing with joy; he says, "Let the inhabitants of the rock sing." Men seem to talk about him as though he was but a waxwork image. Hold him up high, dear brother.

Deaths.

GONE HOME.—Fell asleep in Jesus, August 29, 1873, Sarah Ann Eliza, only daughter of John Waters and Sarah Banks, and eldest grand-daughter of Editor of E. V. [Several times during her long illness, did we witness her patient and quiet reliance on Jesus alone. A great sufferer; but underneath wereth everlasting arms. The loss to her beloved parents is heart-rending.]

DIED at Rockford I'll, North America, of whooping cough, James Warren Wells, the beloved infant of Ezra and Eliza Wells, aged nine weeks. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Voices Outside

ASKING, "IS IT NOT TIME TO AWAKE OUT OF SLEEP?"

PAUL writing to the Corinthians says, "there are many kinds of voices in the world, and none of them is without signification."

At this time, in the outer circles of Christendom, there are many exciting voices, which must, to some extent, be alarming.

A long time we have seen, felt, and declared our fear that not only has the Lord been taking out of Zion His most powerful witnesses, but, HE has been withholding from Ministers and Churches—and even from the great body of Christian people, the convicting, the converting, the revealing, and the truth-applying power of the HOLY GHOST. We have been considered wild and wicked by some for this expression of our fear. But let any man (who has lived in those days when the Gospel went forth in mighty power) travel round our churches and look and listen, and if his heart does not faint within him, we are deceived.

We admit, there are many sensational servants, and exciting services, which gather people in some places; but, where the FAITH OF CHRIST is earnestly contended for, it is rarely apparently successful.

The visible Gospel Church is being rent in many places. We now only notice one fact, that in the outer circles, there are voices of alarm.

In Ipswich, at the Congregational Union, Mr. Essery read out this question, "Are Conversions rare at present; and, if so, why?" He contended that the results of ministerial labour in these days were not at all equal to what might be expected, and he showed that this applied to other Christian denominations as well as his own. This serious question was followed up by a strong voice in Nottingham, where one minister, G. Short, asked, notwithstanding all their talk and all their writing, had they really a full sense of their need of God's Holy Spirit? That the Holy Spirit was *the great want* of the Church was becoming *the cry of all evangelic sections*. It was not culture they wanted; it was *not* intellect, or robust forms of Christian organization, or even multiplied agencies, which constituted the great need. It was *the Holy Spirit*. This was the intrinsically excellent, the universally needed, the superlatively desirable gift, without which all others would be null and void.

We believe Mr. Short is pastor of the ancient Baptist Church in Salisbury; and his truthful utterances prove to us, he is a living, and faithful servant of Christ, and realizes, in measure, the lukewarm condition—the awfully deceptive state—we are sinking into.

For a long time, our popular men, and theoretical creeds men have been laughing at the fears of some respecting the rapid rolling in of Popery. Now, listen to Mr. C. H. Spurgeon, who, before a multitude of people gathered to hear him at Bradford, the other day, while speaking of

Christ's compassion, said: "How He would compassionate our land if He were here? They had seen in this country what they had never dreamt to see—Popery again growing up like a Upas tree. He had seen a catechism in which boys are urged to confess their inmost actions to the priests or clergymen, and they are told to speak out bravely; and our girls were to get rid of their modesty, so that they could talk in the ears of man of the immodest deeds they had done! He prayed that God might save our country from this. His heart was moved to compassion to think that there should be in this land such a tendency to go back to the yoke which our fathers could not bear. He charged all ministers of Christ to speak right straight out about this, for if they did not the blood of future ages would be on their skirts." We cry in our souls unto God that he would set the souls of the people all on fire against the black and beastly works of the old scarlet vile one, now creeping into every crevice which the sleeping state, and false spirits in our churches, have opened for her.

"The Signs of the Times," and the angry reviews of the penny weekly, we notice in book column. We ask again, "Is it not time to awake out of sleep?"

HAPPY MEMORIAL OF THE LATE MRS. SARAH SYMONDS.

DEAR BROTHER C. W. BANKS,—I have with this enclosed a short account of the end of our departed sister Symonds. I don't know whether you can call her to mind; your ministry was made very useful to her a few years ago. When burdened with a soul full of sorrow, she used to walk from Bethnal Green, over London Bridge, Tooley-street, and on to Crosby-row. Her soul was so wholly taken up with the Lord that the distance was comparatively nothing. It would be received kindly by the family if you would insert the enclosed in the "Vessel"—that the valued name may be preserved. Wishing you every new covenant blessing, I remain, yours sincerely
JAMES GRIFFITH.

54, Lyall-road, Roman-road, North Bow, Oct. 14, 1873.

AFTER an illness of a few weeks, our venerable beloved sister fell asleep in Jesus, on Wednesday, September 3, 1873, aged 76. For many years had she known the Lord, and realised much of His precious presence. Many years have passed since the Lord opened her eyes to see her state as a sinner. The sight filled her with great trouble of soul, but by the instrumentality of C. W. Banks, at Crosby-row, Borough, she was brought into the enjoyment of the Gospel, and was enabled to look by faith to Jesus Christ, and say with Thomas, "My Lord and my God." She walked for a length of time from Bethnal Green to Crosby-row, seeking the comforts which Christ in the Gospel can yield. She would often refer to the time the Lord spoke peace, and say with emphasis, "The Lord did speak to me, bless His name." She looked to this period in her last hours.

She was baptised by our venerable brother Moyle, at Artillery-lane, Shoreditch, and upon a church being formed under the pastorate of the departed Mr. Parker, now meeting at Hope Chapel, Bethnal

Green, she became one of its members, and remained till she was taken to be with Christ.

She was a peaceful, spiritual, and helpful member of the church, taking a deep interest in the welfare of the cause, and giving some kind and encouraging words to the pastor, but always in relation to the things of God. She would often say, "Oh, what a mercy to know Jesus Christ; salvation is an everlasting blessing; God is a faithful God, how he helps us, and never leaves us."

She was blessed with a tolerable share of health through life, but the time came when heart and flesh did fail, but God was the strength of her heart, &c. She was at Hope Chapel on the Lord's day, and on the Monday evening in her usual health, and expressed much as to the enjoyment she had experienced, and said "It is not always so." On the Tuesday she was taken ill; aid was called in, and hope was entertained of her recovering; she did survive a little, but a relapse followed three weeks before her departure, then she said to her daughter, "I shall not get up again," and she resigned to her all domestic matters, and made arrangements for her funeral. "I should like Mr. Griffith to bury me, and on the following Sabbath to speak a few words to the friends, but tell him it is all of grace, that I, a poor sinner, am saved." She was always pleased to see any of the dear friends from Hope Chapel, and it was a pleasure for them to hear her speak of the rock upon which she was resting. She would say, "The Lord will not leave me, He is faithful; He has always been faithful to me. What a mercy to have a good hope to rest upon; to have a home to go to; to have every thing right. We shall meet again at the river and part no more." Sometimes slight clouds would cross her mind, and she would say—

"Oh my distrustful heart,
How small thy faith appears!
But, greater Lord Thou art,
Than all my doubts and fears.
Did Jesus once upon me shine?
Then Jesus is for ever mine."

Her daughter said, "He has done that!" "Oh, yes, He has many times," she replied. "He knew you were one of His fearing ones, so He gave you that sweet promise, 'Fear not little flock, it is your Father's good pleasure to give you the kingdom.'" "Yes," she said, "He did." "In my Father's house are many mansions, I go to prepare a place for you;" "All the Father giveth Me shall come to Me, and I will in no wise cast out." Upon these verses being repeated she would say, "Now, is not that precious?" She once asked her daughter if she thought she could fulfil the law? "No, mother, I cannot," was the answer, "But my Saviour's obedience hides all my transgressions from view." "That's it! That's it," she replied; "Justice will not demand payment twice, first at my bleeding Surety's hand, and then again at mine." She would often repeat the 23rd Psalm, and especially "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff, they comfort me;" "I will trust and not be afraid;" "In the Lord Jehovah is everlasting strength."

"How can I sink with such a prop
Which holds the earth's huge pillars up?"

“His honour is engaged to keep,
The meanest of his sheep.”

She was much pleased with the hymns, “Jesus, lover of my soul” and “Rock of Ages,” &c. The 207 hymn (Denham), was often read to her; the sixth and seventh verses she enjoyed much.

“As they draw near their journey’s end,
How precious is their Heavenly Friend;
And when in death they bow their head,
He’s precious on a dying bed.

“With them may I in heaven be found,
And with Thy precious glory crown’d,
Join the sweet song, and there adore
A precious Christ for evermore.”

Yes! Yes, we want Him then. Yes, my heart and flesh is failing, but God is the strength of my heart and my portion for ever; the righteous shall hold on his way.”

“They may on the main of temptation be tossed,
Their sorrows may swell as the sea;
But none of the Ransomed shall ever be lost,
The righteous shall hold on his way.”

The 319 hymn, Bayley’s selection, was very dear to her.

“A refuge for sinners the Gospel makes known,” &c.

When read to her she would say, “That’s nice! Very nice. There’s no peradventure of sinking to hell.”

She was often longing to be gone; she would say, “His chariot wheels are a long time coming; I want to be home. All the days of my appointed time will I wait, till my change come.”

Her sufferings were very great—“But what are these,” she would say, “to those my dear Lord endured?” On being asked a day before she died if Jesus was precious to her, she said, “Oh, yes.” On being reminded of his faithfulness, she said, “He will never leave me, nor will he forsake me.” After this she gradually fell asleep in Jesus, without a struggle or a groan.

Her remains were interred in Nunhead Cemetery, on Thursday, September 11, and on the following Sunday evening a funeral sermon was preached at Hope Chapel, by the pastor. May the Lord bless the seed sown by our departed sister, answering her many petitions laid at His throne on their behalf.

J. G.

Hope Chapel, Bethnal Green.

“THE POOR LITTLE ORPHAN.”

SIR,—I do not pretend to be very wonderfully knowing, but, during a pilgrimage of more than forty years in the wilderness, I have learnt a few things which the readers of *Earthen Vessel* might be the wiser for knowing. I ask, therefore, for a little space to record the autobiography of one whom both providence and grace have laid under infinite obligations. I was born at Donington, in Lincolnshire, about forty-six years ago. That place is only ten miles from Spalding, and the same distance from Boston; both of which places, therefore, I am well acquainted with. So that when you talk of being at Love

Lane Baptist Chapel, &c., it reminds me of many persons, places, and things which are immensely interesting. From a poor destitute orphan I have become (I say it only to the praise of our great Father of mercies) a tolerably well-to-do Christian minister in London.

My father was a humble toll-gate keeper near Donington, but he died before I was ten years of age; and I regret to say he died as he had lived for near forty years, at enmity to that gracious God to whom his three surviving children owe so much. My very dear widowed mother was a member of the Strict Baptist Chapel, which is still filled with the sound of the same glorious doctrines of God's grace. She worked as hard as she prayed to bring us up respectably. And was very successful, though our fare was very humble. O how well I remember her teaching me to get and to sing those admirable lines,—

“ There is a fountain filled with blood,
Drawn from Immanuel's veins.”

The admirable Blue-Coat School, called Cowley's Charity School, gave me a good education, and, at a premium of £14, apprenticed me for seven years to a Mr. Storr, at Gosberton, four miles away. Alas! I was a stranger to God the whole of this time; although my dear mother's training had greatly inclined me to attend both church and chapel; and thus kept me under the sound of that truth which was ultimately made the power of God to my salvation.

At Gosberton, I formed an acquaintance with my present wife, who, having removed to Spalding, attracted me also to that place when my seven year's apprenticeship was ended. Here we attended the ministry of Mr. Jones who still ministers there. Being employed by a deacon of the chapel, I was greatly influenced for good by the friends both in and out of the chapel; and to these I was greatly attached. But I was proud, ignorant, and impenitent still, though somehow I felt sure that only religious people were both happy and safe.

My bosom friend was, I think, in about as hopeful and hopeless a state. At the age of twenty-two we got married at Spalding Church, by Dr. Moore; and, my wife having money, we went to my native place and commenced business on our own account. Here I stayed, and was much respected for three years; but, not succeeding to my satisfaction, we removed to Boston. I had still attended both church and chapel without saving effect.

At Boston, I went to hear the late T. W. Mathews, and his tender-hearted utterances of the truth greatly touched my heart, which was ultimately compelled by grace divine to yield itself up to our great Redeemer. I was converted while in their Sunday School reading desk in a somewhat remarkable manner. O how precious was Jesus revealed to me then! I can never forget it. The friends there were as dear to me as my life. And though now I should differ very materially from the doctrines taught there then, I venerate the very place most intensely.

However, in the year of London's first Great Exhibition, I was torn from it. Trade failed to sustain me properly, and I came to London, where I was a perfect stranger. Hence my first love was greatly forgotten. I could not sin grossly, nor any how cheaply; but, having no fixed and deeply rooted principles of the Word, and, indeed, being almost entirely ignorant of the Bible, I became cold and indifferent,

until about a year elapsed I was induced to go and hear the once famous actor, Sheridan Knowles. He preached in Cross Street Chapel, Islington. The Gospel utterances of this eloquent logician were powerfully blessed to me by the Spirit of all grace. And now the love of Jesus being re-kindled, I, next Sunday, went to hear a converted Jew, L. Herschell, who was announced to preach for the first time in the Independent Chapel, New North Road, Hoxton. Here I was greatly blessed. The doctrines of grace were so earnestly, tenderly, and fully set forth that often I was tempted to shout out glory! glory!!

I entered the Sunday School, attended the prayer meetings, went out with the open-air preachers, got up at six o'clock on a Sunday morning and went to Hugh Allen's breakfast meetings at Whitechapel, and by God's great blessing, grew quite an enthusiast.

“ O what happy hours I've enjoyed,
How sweet their memory still.”

Though I was now employed as foreman in a house of business in Commercial Road, East, at a salary of £100 a year—to this I had risen almost from nothing in a few years,—I had such a desire to be still more devoted to the work of an evangelist, that I applied to the London City Mission for an appointment. I was received, and settled on a district in Marylebone, at a salary of £75 per year. Here, through mercy, I worked with considerable acceptance and success for five years, under the superintendence of that excellent gentleman, George Hanbury, Esq.

Being now near to the ministry of the late John Foreman, and feeling that my great thirst for Scriptural knowledge was abundantly satisfied by his ministry, I joined his church; but, at length, having preached for my pastor in his absence, and this being kindly reported by some Arminian friend, an excuse was soon found for discharging me. My poor little flock and I wept over each other; and when they had presented me with a handsome marble timepiece and a parchment scroll I took my departure and came to Vauxhall, where by rich mercy I still remain.

My brother employed me as his foreman, and I preached the gospel wherever it pleased God in His providence to send me.

But growing tired of this, seeing little good result; and seeing this neighbourhood almost destitute of a full gospel of Christ, my brother took a builder's workshop. I preached regularly and freely. The place filled; a Baptist church was formed; a Sunday School was started; and God so encouraged us that we ventured to take our present commodious chapel. Here I have laboured with considerable acceptance for the last ten years.

Thus, you see how the poor little orphan, and the obscure little villager, became not only a decent tradesman, but a disciple of Jesus and a Christian minister.

What should we learn from it all? Ah! indeed, what? Much. Very much. Those who discard the word “Chance,” and confidently believe in our ill desert in God's all pervading providence and sovereign grace, will be at no loss for an answer. I only say, “Bless the Lord, O, my soul.”

I have not related the dark side of my experience. It is scarcely

worth revealing. But, Sir, I well know what Cowper means, when, in his "Task," he says,

" I was a stricken deer, that left the herd
 Long since : with many an arrow deep infix'd ;
 My panting side was charged, when I withdrew
 To seek a tranquil death in different shades.
 There was I found by one who had Himself
 Been hurt by the archers. In His side He bore,
 And in His hands and feet the cruel scars.
 With gentle force soliciting the darts,
 He drew them forth, and healed, and bade me live.
 Therefore may I ever be—
 In doctrine uncorrupt ; in language plain,
 And plain in manner ; decent, solemn, chaste,
 And natural in gesture ; much impressed
 Myself, as conscious of my awful charge,
 And anxious mainly that the flock I feed
 May feel it too ; affectionate in look,
 And tender in address as well becomes
 A messenger of grace to guilty men."

Vauxhall.

GEORGE HEARSON.

OCCASIONAL

PAPERS ON THE HUNTINGTONIAN SCHOOL ;
 PAST AND PRESENT STATE OF OUR BAPTIST CHURCHES.
 [SECOND PAPER.]

" Look to yourselves ; that we lose not those things which we have wrought ; but that we receive a full reward."—2 JOHN 8.

" Love and grief my heart dividing,
 Gazing here I'd spend my breath ;
 Constant still in faith abiding,
 Life deriving from His death :
 Lord ! in ceaseless contemplation,
 Fix my heart and eyes on Thine,
 Till I taste Thy whole salvation,
 Where unveiled glories shine !"

" ELOHIM ZEBAOOTH ! Return, we beseech Thee ! Look down from heaven, and behold, and visit this vine : and the vineyard which Thy right hand hath planted."

" THE CAUSES OF OUR DECLINE " was the point at which we stopped last month. There were three questions. First—" Have not some too much idolized the ordinance of Baptism by Immersion ? "

My readers must remember I was not brought up under the teaching and influence of any Baptist Minister, or parental Baptist training : from seven years of age, until after twenty, I was constantly attending the services of the Church of England. While under the terrors of the law, and being led to believe what was tantamount to Baptismal Regeneration, I earnestly implored my guardians—my grandfather and grandmother—to allow me to be sprinkled by the clergyman : when about twelve years of age, this was done ; then the Archbishop of Canterbury confirmed me : but neither the christening, the confirming, nor the

fourteen years' prayer-saying, and sermon-hearing, ever gave me the least idea of the way of salvation: dark as the most distant heathen; blind as Saul of Tarsus: subject to, and led captive by, Satan—I remained dead in trespasses and in sins. No Sunday school then; no Christian instruction; no knowledge of the Gospel; no faith in Jesus; no peace; no hope. Oh, how different from the thousands who, in schools, in Christian families, and under Gospel ministers, naturally drink in the theory, if nothing more, of the first great principles! When I left the church-yard where I had been brought up, in Kent, providence carried me to lodge in the church-yard at Rye, in Sussex, where I was first employed to print what was called a newspaper, in 1826; there I went again to the old Church of England; but it appeared to be so awfully black and terrible to me, that I fled from it; and ran to the Wesleyan Meeting-house. There a large man thundered so alarmingly in my conscience the terrors of hell, that I fled from him: hopeless, helpless, and full of misery, I lay until Jesus came Himself, and said, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!" And He did. Oh! sacred morning that! Durable, heavenly, and heart-melting light. From that moment, I commenced to search the Scriptures. The Gospel of Christ! The way of salvation! The mercy of God in Christ: the love of God, the substitution of the Son of God, and the doctrines of grace,—all became clear, sweet, precious, and indescribably glorious to my soul. But I could not hear THE Gospel preached. As to ordinances, I saw nothing, knew nothing of them. I ran listening, hearing, and seeking; but in man's ministry—except on one occasion—I could find nothing. The baptism of believers by immersion I had never seen, nor thought of. I read the Bible, and some of William Huntington's works: and they were meat and drink to my soul. No wonder I revere the name, the ministry, and the writings of William Huntington! His books, and God's Holy Word, were instrumentally the means of my being led into the truth, led to know the Lord, led to understand the great mystery of godliness, led by faith and prayer to the throne of grace, and led to the communion with FATHER, SON, and HOLY GHOST!

"*An Huntingtonian*" indeed, I claim to be: and when I hear some of those doctrinal men speak lightly of the "*Sinner Saved*," I feel my spirit is grieved, because I know that William Huntington was a God-taught, a God-made, a God-sent, a God-honoured Minister of Jesus Christ. He was as God's mouth to my soul: and, with the exception of John Bunyan, I know no man whose ministry contained in it so much of real, vital godliness, so much of the mind and spirit of Christ—so much of the work of grace in the souls of the redeemed—as I have found in that now too much forgotten and too much despised man of God—"the Doctor," as dear Isaac Beeman so often called him. Yet, at this distant part of my life—for it is going on for fifty years since I first began to read the Holy Bible and some of William Huntington's works—at this, the fag-end part of my life—I do rejoice that, not from William Huntington, but from the Word of God alone, did I receive, through the silent and unctious teaching of the Holy Ghost, the knowledge of the way of life and salvation. I knew nothing then of Paul, or Apollos, or Cephas: nothing of Fullerism, Armenianism, Open Communion, "Strict Baptists," nor any sect or party. Nay; I had no

companions, no fellowship with creatures: the printing office was the constant scene of my toils from year's end to year's end again; and oftentimes almost night and day: but as I walked the streets of Canterbury to and fro to my home and office the deep things of the pure Word of God were opened up in my soul. Honestly and gladly, gratefully and sincerely, with my sympathising brother Jeremiah, can I say, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of Hosts! I sat not in the assembly of the mockers (where I fear many of the present-day professors do sit); I sat alone, because of Thy hand." (Jeremiah xv. 16.) In those days, such words as John's—"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," would fill my soul with amazement and delight. With them I might say—"I sat down under His shadow; and His fruit was sweet unto my taste."

But, one morning, some time after Jesus called me, I was standing leaning on the sideboard in my little front room, in the cottage where my son Robert was born, and silently was reading in the New Testament, when, in a moment, a powerful light shone upon those words in Matthew iii. 15, "Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness." O, that word, "*thus* it becometh us to fulfil all righteousness!" That word opened up in my soul the sacred and wonderful ordinance of the burial and resurrection of Jesus in the river Jordan; and it showed me that our lovely and loving Lord included all His followers, all His disciples, all His regenerated, and all His believing children in that word "us:" and that it "*becometh us*" thus to be baptized in the name of Father, Son, and Holy Ghost, as Jesus was baptized in Jordan's deep and rolling river. Yes, and from that deep conviction I never could be moved. But how I feared to be baptized myself! I do not think I had then ever seen any one baptized in water. I was led to see it from the Word of God alone. My precious Lord *intended* me to be a *Baptist*—a Baptist minister—a New Testament Baptist minister: therefore, by His own act, by His own Word, by His own Spirit, by His own power, He revealed this sublime, this mysterious—this separating, this sanctifying, this deeply instructing rite and act of obedience, to my soul. And, brethren, sooner might I cease to believe one word in the New Testament of our Lord and Saviour Jesus Christ, than I could cease to believe that every really saved and justified child of God is bound to follow the Lord in this Divine and unalterable commandment.

I wanted no minister, no book, no argument, no further evidence, to convince me that the baptism in water of every true believer was the will of God: and that it is designed to preach to men most practically the whole Gospel, which says, "Christ died for our sins, and rose again for our justification!" Yes, Sirs, Christ has set up these ordinances in His Church upon earth, as strong tests of the genuine character and nature of our religion: therefore, He proclaims, yea, He challenges us—*If—IF—IF—ye love me KEEP my commandments.*"

You will ask me, "Do you not think that William Huntington did love Jesus Christ? I am sure he did. "But," you say, "William was never baptized!" I told you last month that was a grief to me, and for that lack of conscientious and honest *walking* in CHRIST'S com-

maud, William had his heavy crosses: he was left to manifest such weaknesses as enable some writers and talkers, to point the finger of scorn at him. This is a grief to my soul; but, while I revere the name and work of the blessed "Coalheaver," I could never justify his omitting—neglecting—his non-observance—of this great witnessing for Jesus. And I cannot but look sorrowfully at the fact, that when poor William died, his flock soon became scattered, and his beautiful chapel in Gray's Inn Lane went away: and *What is it now?* Mr. Firminger, and his friends at Rye Lane, have secured Mr. Huntington's pulpit; and if they could also obtain that unique and commodious baptistry which I had in Unicorn Yard Chapel—(now, alas! gone to the Catholics, and who will have to answer for this sacrilege?—if that clean and comfortable baptistry could be removed to Rye Lane new chapel)—and if they would sink it in front of William's pulpit, it would be no departure from the truth as it is in our Lord Jesus Christ.

How I was still further led into the ordinance of believer's baptism, and my consecutive view of the Huntingtonian School, will be continued, if the Lord will spare the life of His own servant

C. W. BANKS.

[We subjoin from a Surrey Tabernacle Hearer the following corrective and instructive paper.]

DR. DOUDNEY, MR. MEAD, AND THE SURREY TABERNACLE PULPIT.

DEAR SIR,—What has become of your correspondent "R?"² For years, through your pages, we were kept "well-posted" in all movements at the great Tabernacle. I think such intelligence was welcome not only to the members and friends of our country churches, but Londoners were glad to learn how their neighbours were moving along in the Gospel chariot. It is sometime since you gave us any tidings of the Tabernacle and its preachers; and if no one better qualified will report us, kindly allow me a little space now and then.

At the outset, allow me to remove a wrong impression: it is *not* true that Dr. Doudney is to be the pastor. In conversation with a Suffolk pastor a few days since, I learned it was widely reported and taken as almost an accomplished fact, that, "Dr. Doudney, Vicar of St. Luke's, Bedminster," and Editor of *The Gospel Magazine*, "had seceded from the Church of England, was about to embrace the ordinance of believers' baptism, and to accept the unanimous invitation of the Church at the Surrey Tabernacle, to become its pastor." There is no truth in this statement. Dr. Doudney has never yet occupied the Tabernacle pulpit. I have not heard of his "seceding;" and do not think his movements indicate such a course of action, however much distressed he must be with the daily increasing abominations of Popery in that community, especially as the Doctor is such an unflinching Protestant. Still, as ministers of the Church of England have occupied our "*comprehensive*"* pulpit, we may see "the Vicar of Bedminster" there yet. It may be relied on—should he come—that nothing but the "pure wine of the kingdom" will be given to the "thirsty soul." Dr. Doudney is a

* "*Comprehension* in English Church History, denotes a scheme for relieving the terms of conformity in behalf of Protestant Dissenters."—*Barclay's Dic.* p. 206.—[They liberally reverse this at the S. T.]

fearless, faithful, and decided yet loving expounder of the Gospel in all its fulness and freeness. The Lord bless him whether in "the church" or out of it.

I should like to refer to another report which,—unlike the preceding one,—has some foundation in fact, although not to the extent many of your readers might suppose. The *Vessel* has, more than once, intimated that "our future pastor some thought was rising up out of our midst." This must have reference to Mr. John Mead, who holds the double position of deacon and precentor at the Tabernacle. Mr. Mead has on several occasions read, expounded, and prayed in the chapel. He has preached, but not at the Tabernacle. He invariably presides at the Monday evening prayer meeting held in the large vestry; and here an opportunity has offered for the development of his ability as a speaker. Also, since the decease of Mr. Butt, occasionally an address at the ordinance of the Lord's Supper has presented a further occasion when Mr. Mead's brethren have listened to him; and not a few have expressed themselves both instructed and spiritually profited while hearkening to these utterances. Mr. Mead has an even and easy flow of language, well chosen, and delivered without any apparent effort; there is also arrangement and order in dealing with a subject, giving proof that he does not speak without some previous study. A close observation will also detect certain phraseology, and a method of dealing with a subject, peculiar to and characteristic of the late James Wells. This is readily accounted for when it is remembered that for many years Mr. Mead was a constant and very devoted listener to the late Tabernacle pastor. But in the *manner* of speaking, Mr. Mead is the opposite of Mr. Wells: he commences and continues his remarks in one tone, seldom raising or falling his voice; this, with an entire absence of any energy or activity of body—renders his delivery somewhat monotonous. But there is thought and mind, with evident searching of the word, connected with a vein of Christian experience calculated, under the Lord's blessing, to prove useful to the believer. And although your correspondent may not be correct about "our pastor's successor rising up in our midst," still I feel persuaded Mr. Mead is destined for a work in the Lord's service, and I strongly recommend some of our churches without pastors to hear him, if he is obtainable.

Next month I hope to write you again respecting our supplies, and some other matters. I am, dear Sir, Yours faithfully,

GIDEON.

DEATH OF MR. GEORGE WRIGHT,

Baptist Minister, of Beccles.

WE can only this month give the following note in reference to the Death of Mr. Wright. In December we hope to furnish full particulars:—Mr. Blake, (Mr. Wright's successor) says:—

Beccles, Suffolk, October 25th, 1873.

"MY DEAR SIR,—My venerable predecessor, Mr. George Wright, is dead. He expired suddenly about half-past one in the morning of the 7th of the present month, October. He had retired to bed, as

well as usual over night. On his wife arousing him, he just said, "Oh dear!" and was gone, without a struggle or a sigh, in a moment. He was very ill in August, but for the last few weeks had been better. He was buried in the burying ground belonging to the chapel, on Monday, the 13th. Mr. Collins officiated at the funeral; and preached his funeral sermon the same evening, according to the request of Mr. Wright years ago. The text of the funeral sermon was, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Mr. Wright was eighty-four years of age. Yours truly,

J. BLAKE.

ANOTHER FAITHFUL PASTOR GONE HOME.

DEAR BROTHER C. W. BANKS,—We are sorry to inform you of the death our dear Pastor, Mr. THOMAS SUTTLE, Baptist Minister, which took place at his residence, Hayfield-terrace, Midway, Levenshulme, Manchester, on Thursday, September 18, 1873, after a period of over six years' illness. He was first seized with a paralytic stroke in the pulpit, on July 28, 1867, whilst reading out those blessed words for a text, "For I will forgive their iniquity; and I will remember their sins no more." (Jeremiah). This was his darling subject, ministerially. He invariably maintained that God the Father visited the sins of his bride upon JESUS once and for ever, and by this stupendous act eternally presenting her to "Himself without spot or wrinkle, or any such thing." He also maintained that backsliding, chastisement for sin, and God hiding His face from His people, all belonged to a conditional covenant.

He was carefully conducted from the pulpit into the vestry, and from thence to Mr. Roger Riley's (a kind friend), and quietly put to bed to await the doctor's arrival. After examination, the doctor pronounced it a paralytic stroke. In a cab we took him to the train. Mr. Riley went home with him to Manchester. The family doctor was called in; every attention was paid to him which he required. It was a sore trial to us as a Church, as well as to his beloved family. His being taken from us will be felt for a great time to come. After a few months, he partially recovered, and came amongst us once a month, with his dear wife: sometimes oftener. In fact, Bethesda Baptist Chapel, Royton, was to him the only green spot in the wilderness. At the close of 1867, the members, congregation, and friends, presented him with a very handsome family bible, and a purse of gold, as a token of esteem for his valuable services. This he suitably acknowledged and duly appreciated. The last time he visited Royton was the first Lord's day in November, 1872. He told his loving wife it would be his last time; it proved to be so; the nature of his affliction was such that the least excitement caused him pain. The doctor strictly prohibited any one seeing him but his own family.

His funeral took place in the Middleton Cemetery. A telegram was sent to W. Crowther, Esq., J.P., of Gomersal, asking him to inter the deceased, but being in London he could not. Mr. Thomas Butterworth, our present minister, ably officiated. The members and friends met the funeral at the junction from Manchester to Middleton,

on September 23, at four o'clock p.m., forming a procession in front of the hearse, and proceeding slowly to the Congregational Chapel (kindly lent us), where the ceremony was performed. The service commenced with that noble hymn—

“ Not all the blood of beasts,” &c.

A favourite of the deceased. Part of 15th of 1st Corinthians was read. Prayer was offered, then we proceeded to the cemetery. At the grave a few minutes elapsed in letting down the corpse into mother earth. Mr. Butterworth read Job. xiv., then the body was laid in the ground.

Mr. Butterworth had known the deceased fifteen years ; and he was happy to say not a more exemplary man had come within the circle of his knowledge. As a Christian he was of that order whose principles were ruled by the Word of God ; in reference to doctrine, experience, and practice ; adorning the doctrine of God our Saviour ; as a minister of the Gospel of the grace of God, he was a bold, unflinching advocate of God's electing mercy and predestinating grace to the household of faith. The blood, love, and grace of our Emmanuel, was with him the alone ground of hope to the regenerated sinner ; his delight was to proclaim the eternal emancipation of all the redeemed of Christ, who are brought to spiritual life by the quickening power of the Holy Ghost : to these characters, it was his delight to trace out, ministerially, the freedom and acceptability wherewith Jehovah had consecrated the church unto Himself in and by Christ Jesus. In His ministry he excelled in clearness, by separating the two covenants, and assigning to Jesus as the true God and eternal life, the removal of the curse fully and eternally, and presenting the Church without spot and blameless to His Father. He also held in his ministry the blessed position of the believers in Jesus : the chastenings brought to bear upon them, speaking of them as special covenant blessings given—although grievous to the flesh—nevertheless, yielding the peaceable fruits of righteousness to those who are exercised thereby ; maintaining all through the pathway of the believer the love-tokens of Jehovah ; in all that befell them, since, by imputation the Church and Christ were made one. He held the indissoluble bond of union unbreakable by the afflictions of this time state, always declaring that neither sin, death, nor hell, could in anywise spoil that purity given the Church in her royal Husband, Christ ; affirming to those he preached unto, no anger could arise in the bosom of their God and Father in Christ, since all that had been poured out on the holy soul of Jesus when He was made an offering for sin ; and in His resurrection relatively making the believer in Him more than a conqueror through the glorious covenant imputation of Jehovah : proclaiming that the lusts of the flesh, and the curses of God's law met and centered in Jesus, to the exemption of the Church for ever, according to those sweet lines of Toplady's :

“ Payment God cannot twice demand,
First at our bleeding Surety's hands,
And then again at ours.

For thirty years he lived, loved, and preached the Gospel of the grace of God ; he could neither be driven nor drawn from his post ; always there at the appointed time ; but now he is gone to

dwell for ever and ever with that Jesus whom he so ably set forth in his ministry as being all his salvation and all his desire. To us as a church our loss of him will be severely felt, he being ever ready when needed, to council us in all that pertain to life and godliness, and to any of the saints where real necessity showed itself, he was ready with his presence and purse; he was a true exemplification of those words of the apostle, "By the grace of God I am what I am."

Shortly the coffin and shroud will be ours. May it be our lot to follow him so far as he followed Jesus, and at last have an abundant entrance administered unto us, into His presence, where there is fulness of joy, and at His right hand pleasures for ever more. For the Redeemer's sake, Amen and Amen.

Yours in Gospel bonds,

R. GRINDROD, S. STOTT, }
J. WILD, J. JINKINSON, } *Deacons.*

THE UNSPEAKABLE GIFT.

Written after hearing a remarkable sermon from Mr. Alexander M Laren, B.A., on August 17, 1873.

BY WILLIAM STOKES, MANCHESTER.

O THOU! The Infinite unknown!
Eternity surrounds thy Throne:
And worlds on worlds proclaim thy praise,
Thou Ancient of Eternal Days!

But who among the sons of light,
Can sound the depth, or reach the height,
Of that illimitable grace,
That stooped to save a ruined race?

Who from the shining ranks above,
E'er traced the ocean of thy love,
Or spread the daring wing,—to see,
The limits of Eternity?

No angel foot e'er trod the ground,
To measure out that vast profound;
Nor dared the awful deep,—to scan,
The boundless love of God to man.

Created minds can never know,
How far Eternal love may flow,
And angels try the task no more,
But gaze,—and wonder,—and adore!

Then how shall man this heaven find,
This fulness of the Eternal mind?
The heavenly hosts aloud declare,
"GO SEEK THE CROSS; AND FIND IT THERE!"

PRODUCTIONS OF THE PRESS.

"SHALL OUR NATIONAL DOOM BE SEALED?"

We have received "Signs of the Times," by C. H. Spurgeon, which has stirred a penny weekly into a fit of hot zeal; but there are burning words of terrible truth here, which we dare not smother. Referring to the Confessional, the preacher says,—

"This black cloud which hovers over my country forbodes evil to her. As surely as Spain and France have been humbled, and as nation after nation has crumbled down to anarchy, or been altogether destroyed, so surely will this land sink from her greatness and lose her rank among the nations if this deadly evil be not by some means stamped out. May God in His infinite mercy take up the gage of battle and go forth and fight His foe on this soil, which is wet with the

blood of martyrs, and still glows with the fires of Smithfield. Oh, children of God, I pray you discern the times before the threatening shower descends upon our country, and learn to play your parts as men of God ordained to defend the truth. What is your duty at the present crisis? It is clearly your business to walk constantly in separation from everything which savours of the abominations of Rome. I do not see this among my fellow Christians, and therefore I am ashamed and grieved at heart."

Ah! we are glad of that! If Englishmen can but be led to see, to be ashamed of, and to be full of grief in their hearts, because of all the mockery, mummery, idolatry, and awful delusions, now passing in England for Christian worship—if our people could—but see through all this soul-deceiving hypocrisy, and come out

from it, there would be hope for England; instead of this, alas! her sons and daughters, by hundreds of thousands, are tripping it pleasantly down the different pathways which lead to the Babylonish volcano, which, if God prevent not, will sink Old England into floods of misery. Oh! that our glorious Redeemer would rally every true-hearted Protestant, form them into one living, faithful army, and lead them forth in bold and unbroken defiance against Popes, Governments, Priests, Jesuits, ecclesiastical or nonconforming clergy, candidates for the House of Commons, and every agent and agency, which in any degree favours "the form of godliness," and denies the power. We are terribly sick at heart with all the sleek and slimy professors of the day; whether they be in pulpits or pews. The time is come when every man shall "strip-and-at-it," doing his utmost to blow up all the false systems:—or, our National Doom is sealed.

Dr. James Hamilton's comment on the fall of king Solomon, is one of the most telling quotations with which C. H. Spurgeon illustrates the text of Part X. of *The Interpreter*, which is printed and published in first-class style, by Messrs. Passmore and Alabaster, 4, Paternoster Buildings. On God's Reservation unto Himself of seven thousand who had not bowed the knee to Baal, Mr. Spurgeon writes the following excellent sentences:—

"The Lord knows His own. They may be driven to hide themselves through cruel persecution, but they are not hidden from Him. In these evil days when Ritualism has set up her false god, and turned the heart of our nation away from the gospel, be it ours to remain faithful unto the Lord, and in no sense or manner to aid or abet the wretched idolatries, now so much in vogue. May we be among the thousands which have not bowed the knee to Baal!" God keep us in the truth of Christ's own gospel. Amen.

Gilead. A witness, edited by Frederick Harper, published by R. Banks. Another friend sets the food on the table, but it proves there is "Balm in Gilead, and a Great Physician there." The Church of England has many of Christ's own ministers in her pulpit yet. *The Church Advocate* for Grayville, Illinois, brings some good fruit—real heart-felt, spirit-wrought experience. All over the United States, Canada, and the Lake Borders, God has a devout, honest, and holy people. Wood-Green has the enemy come in! Alas! What a day for poor Zion!

Many who have heard our brother, Mr. Samuel J. Banks, during his recent tour to England, will be glad to know he is

safe home to Banbridge, near Belfast, in Ireland. We wish it was God's holy will to settle him over a useful church in England. He is every way worthy; and we fear Ireland will prostrate him again. The Presentation Paper we will notice.

A Voice from Oxford; Some Words for Christ and Truth, spoken by Frederick Harper, is a sixpenny volume of religious fact, faith, and feeling, fully proving the author to be one whose heart is right in the sight of God; and whose soul yearns to be useful to the souls of others. One verse in one of these papers clearly expresses Mr. Harper's mind and motive. He says,—

"I would not work my soul to save
That work my Lord has done;
Yet I would work like any slave,
For love to God's dear SON!"

The Nottingham Sermon we must decline. It borders on speculative sand-banks; such men make us think of the solemn lines which sprung up in our soul the other Sunday morning:—

At early dawn, my thoughts did run
On solemn things; but there was one
'Bove all the rest—so deep, so true,
My hearer! WHAT IS THIS to YOU?

At present time, the tares and wheat,
In God's own house together meet;
The day will come! How soon? Can't tell?
The wheat in heaven, the tares in hell.

Homerton Green Leaves, a monthly issue. No. 1 tells us a handsome marble tablet has been erected over the pulpit in Homerton Row Chapel, in memory of the late William Palmer. Some of the best men in the churches are now supplying the vacant pulpit. We suppose there never was such a time for pastors and itinerants running about as now. The deacons of our churches have their hands full in searching up acceptable men.

The Baptist writes fully upon the baptism of Mr. James Marryatt, who has left the Church of England, because she is now striving to unprotestantize our nation. Most pathetically does Mr. Marryatt appeal to all earnest Christians to come out from the Establishment. Mr. Marryatt's arguments in favour of the immersion, of repenting, and confessing believers, are conclusive; but professors will not believe.

Spiritual Blessing: Book Society, 28, Paternoster Row. The line of Biblical and Puritanical course of walking with God, is, in this book, distinctly marked out, and where the true believer honestly seeketh after communion with God through Christ, by the Spirit, he will realize a holy peace which mere pretenders never can know. We believe in the advantageous results of a violent wrestling with the Lord for His blessing. All who sympathize with us will esteem this

"Little Help to Believers," by R. Brown, Esq.

The Preaching of the Gospel. London: Morgan and Chase. This octavo pamphlet, from the pen of R. Brown, Esq., of Barton-on-Humber, is a paper on the things which hinder the success of the gospel, &c. It is a strong witness for God's holy truth, while it consistently exposes the mistakes and errors of multitudes who are in the ministry. Ah! alas! until the Spirit be poured upon us from on high, thorns and briars will come up, the palaces will be forsaken, and ministers—like Samson when shorn of his locks—have neither unction, nor power to sinner or to saint. Every honest and enlightened Christian will read Mr. Brown's pamphlet with a firm conviction of its truthful and wholesome character.

Hymns for the Church of God. London: Houlston and Sons. This volume of over 700 choice, precious, and truthful hymns, was compiled by the Rector of Aylestone, Mr. G. W. Straton, and is, we believe, one of the very best books of praise in existence. It has reached the seventh edition; some of its purely originals, we hope to give as specimens.

The Jerusalem Sinner Saved, and Justification by Imputed Righteousness. How wonderfully John Bunyan did plunge into the bowels of the gospel and open up with unction and vigour the saving mercies of our God and Saviour. Not a man on earth like Bunyan now! This volume by Blackie and Son can be had of R. Banks, at his Steam Printing Works, 5, Racquet Court, Fleet Street. Just so far as any man feels he requires any safe guide in soul-matters, beyond or as accompanying the Bible, he must go back to Bunyan and Huntington. Present theology is lean and unsafe, with few exceptions.

"The Popes Painted by Themselves," forms a series of dark pictures in *The Protestant Standard*, a journal of political and religious freedom. We have received several copies of this paper from Sydney; its office is Pitt street, in the city of Sydney, Australia! and its grand object is the defence of Biblical Protestantism. It is most lamentable that in this enlightened nineteenth century there should be any necessity to defend the Holy Bible—the true Gospel, and the living Church of Christ. More than ever does the necessity devolve upon us. Pastor Daniel Allen, and all Protestant workers in Australia, we honestly and heartily bid you God speed. We want your like over here.

The Star in the West. A friend from Yorkshire, staying some time in the west

end of the metropolis, went in search of some true Gospel food in the Baptist Chapels at the aristocratic end of London. At the first there was some good words spoken; but the urgent appeal for £15 to pay the gas bill quite grieved and astonished our correspondent. At the second chapel, the poor minister told the people the organist had resigned, there were several pounds owing for the hire of the organ, and the instrument was dumb because they could not pay. About forty children, and a very few people in a large chapel, listening to a read discourse of about twenty or thirty minutes. Poverty and a powerless ministry, again made "Yorkshire" wonder if such a thing as religion lived in London. (To be continued.)

Achor's Gloomny Vale. We are looking through the "second and revised edition" of the late Mr. James Wells's Dying Letters, and his real conversion to God; and our thought is, that every one who feareth the Lord should endeavour to get ministers, young people, yea, every one they can persuade, to read this book. It shows the commencement and the consummation of saving grace in an extraordinary manner. The book can be had of R. Banks, Racquet court, Fleet street.

The Prophet of Judah, Canon Liddon's five sermons, delivered in St. Paul's in August last have all been published by Frederick Davis (late J. Paul), of Chapter House Court. *The Prophet of Judah* we have read with solemn feeling. Dr. Liddon is certainly a thorough investigator, and learned expositor of some of the deep things in the Word of God. The fate of half-way men is unfolded here. We wish the host of ministers who are now departing from the revealed will of God, could read this "Prophet of Judah" as we have done. It might (d. v.) save them from a dreadful end.

Literary Notes.—Philip Henry's Home is fully described in *The Day of Days*; for September, which number gives a picture of Brahmin ladies; and a description of the black country, which our Southerners ought to read, and thank the Lord their lot is not so near the bottomless pit. Oh! for a clean home, a pure heart, a peaceful conscience, a holy faith, a spiritual experience, and God's sealed promise of a mansion in "the Home of my Father!" These mercies are beyond all comprehension: thousands in the black country know nothing of them. James Nisbet, and Co. publish *Day of Days, Home Words, and Our Own Fireside.* These monthlies are edited by Rev. Charles Bullock, and carry forth a genial, comprehensive, and pious spirit, which must produce happy results.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

RECOGNITION SERVICES OF MR. WILLIAM KERN.

AT OLD BAPTIST CHAPEL, GUILDFORD.

Until the last chosen outcast has been brought to a saving acquaintance with the Lord, the "great trumpet" shall be blown in Zion that they may come that are ready to perish; and gracious and gifted men will be raised up to declare the testimony of God. Hence we are encouraged to pray that labourers may be sent into the harvest, and to receive any that come with good credentials with great thankfulness in the Saviour's name. Such, we have confidence in believing, is Mr. William Kern, who was publicly recognised as Pastor of the Old Baptist Church at Guildford, on the 7th of October, 1873.

Born on August 12th, 1836, he was so sickly a babe that it was feared he would die in infancy. Parental care, however, with God's blessing availed. He outgrew his early weakness and became an ordinarily healthy child, but, alas, a sore trial to a mother, now with the Lord, whose untiring kindness knew no fail.

Her solicitude for his spiritual welfare was great, and the otherwise thoughtless boy could but regard her religion with respect. Her anger he cared little for, but her sorrow at his downward course invariably caused him inward compunction. Till he trembled before God, he trembled at nothing but his mother's tears. He had, however, serious convictions from his youth, which an accident which happened to him at Horsham tended to deepen. He made many vows, but all were in their turn broken. In the spring of 1853, Mr. Osborne preached at Godalming, and his mother endeavoured to give him some idea of the sermon, but the thought of his last condition overpowered her, and all that she could say, was: "If you die as you live, where will you go?" Shortly after, her life terminated; but her words on this occasion often recurred to his mind. The operations of the Spirit of God in his soul can now be more definitely traced. Deep convictions filled his heart. At times, he wished there were no God and no hereafter, and longed to exchange destinies with irrational creatures, who had not like him, an unending existence before them. He prayed much, and at times some gleams of hope broke in upon his soul. Mr. Freeman and Mr. Hanks were made instrumentally useful to him; and under a sermon by Mr. Wells at Bartlett's Passage, he was favoured to feel that he had been loved with an everlasting

love. In 1859 he was baptized and joined the Surrey Tabernacle. He feared at first to face Mr. Wells, not knowing the wondrous tenderness of his character; but the first sentence which fell from his lips made the timid candidate feel at home. Many conflicts of soul characterised this period, which continued until August, 1859, when he was laid aside by an illness, during which, sweet revelations of divine grace were made to his soul.

Shortly after this, his avocation—that of a Railway Signal Man—necessitated his residence at Dalston, and he joined the Church at Homerton Row, under the pastorate of Mr. Palmer, who manifested great interest in him and encouraged him to engage in public prayer. He was then removed to Surrey, where he was gradually led to devote his alternate Sundays to preaching in hamlets adjacent to the locality of his present sphere of labour. Chelmev Green was the scene of his earliest efforts to serve his Saviour, the room where the services were held soon becoming filled with an attentive congregation. Here, however, troubles beset him. He ventured on the assertion that a sheep, however weary, and bruised and injured, was still a sheep; so the trials and sorrows and shortcomings of a child of God does not affect his divinely constituted relationship to his Heavenly Father. This gave great offence to not a few; and such were the difficulties connected with maintaining the services in the face of so much opposition that he was induced to discontinue his stated ministrations at a place where his testimony did not seem to be received, and he therefore preached occasionally in other places wherever he was invited. Mr. Day, of Farnham, was at length induced to ask him to supply his pulpit in his absence, and little by little our brother grew into the esteem and affection of Christians in the locality. A minister being required to supply the temporary absence of the late Mr. Rowland (Mr. Kern's predecessor), he was requested and consented to do so. A union of heart between the church and the young minister was soon established; he preached during Mr. Rowland's illness, and on his death received a unanimous call to the Pastorate, and he enters upon his labours under auspices which seem to indicate the smile of heaven, and the hearty good wishes of the denomination. To recognise and

ratify the choice of the church, Mr. Hazleton, of Clerkenwell, and Mr. Styles, of Islington, attended to conduct the customary services. In the morning at the appointed hour the chapel was filled, and Mr. Hetherington, of Chobham, having read and prayed,

Mr. Hazleton stated the nature of a gospel church, which he defined as a congregation of christian men and women, united on gospel principles to maintain and disseminate the truth of God. Its nature is spiritual. None that are not holy persons have any right to its privileges; and its power is not legislative but executive. After entering with great fullness into this important theme, Mr. Hazleton requested some brother to give an account of the leadings of Providence which had induced the church to give Mr. Kern the call to the pastorate.

Mr. Hyde, the deacon, rose, and his remarks amply justified the course which he and his fellow members had been led to adopt.

Mr. Kern was then called upon to give a *resumé* of his christian experience; and so manly and straightforward, yet humble and touching, were his utterances, that, while all listened with interest, not a few of the congregation were melted to tears. An aged pastor, whose name did not transpire, and Mr. Styles, having given the

pastor-elect the right hand of fellowship in the name of their brother ministers, the proceedings terminated.

In the afternoon, after prayer by Mr. Tulson, of Hill Street, Dorset Square, addresses were delivered to the pastor and the church, by Mr. Hazleton, and Mr. Styles, respectively; and a tea meeting at the Town Hall, at which upwards of two hundred persons were present, followed by an excellent discourse by Mr. Hazleton, brought these holy happy, and harmonious services to an appropriate conclusion.

The following ministerial brethren were present: Messrs. Ivy, of Horsell; Day, of Farnham; Harding, of Hazlemere; Holden, of Cranleigh; and C. W. Banks, of Hackney; besides those who took a public part in the proceedings. And friends attended from Providence Chapel, Islington, Homerton Row, Hill Street, Chiddingfold, Godalming, Hambledon, Knaphill, Leatherhead, Horsell, Kingston, Farnham, Chobham, Cranleigh, Mayford, Woking, Alton, Ripley, Gornshill, Albury, Cobham, Alford, and Shalford. *Denominationally*, therefore, the services of the day were by no means unimportant. May the church and its newly chosen pastor be favoured with the smile of Zion's faithful and unchanging God.

MR. JOHN JULL :

HIS CALL BY GRACE; HIS CALL TO THE MINISTRY;
HIS ORDINATION AT CARLTON; MR. HAZELTON'S SERMON;
MR. ATKINSON'S CHARGE; MR. BOX, &c., &c.

Tuesday, Sep. 16th, ordination services were held at the Baptist meeting, Carlton, Beds., to recognize Mr. John Jull as the newly-elected pastor of the church.

At 2 p.m., the chapel being well filled, Mr. Webb commenced by announcing the hymn,

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

Then Mr. Bull, of Wellingborough, implored the divine blessing upon the services of the day.

Mr. Hazleton announced his text, whose business was to state the nature of a gospel church, which he did in a most clear and definite manner from 1 Cor. i. 2—"Unto the church of God which is at Corinth." The following is an outline:—

God resolved in eternity to have a church. This resolve was sovereign, gracious, and unchangeable. This church is the whole election of grace, the mystical body of Christ. All God's operations, in time, relate directly or indirectly to the existence and glorification of this church.

Having loved a people, and resolved to fill them with himself, he originated time, created the world, and commenced operations in providence. The fall of man having taken

place, and God's purpose of love remaining fixed, a gracious revelation was made:—promises, types, and predictions were given, God's saving operations commenced, and eventually, the incarnation, mediation, and triumph of the church's Saviour followed.

Christ acquired a right by his perfect work to dispense and distribute all the grace, make such appointments as were necessary to fulfil God's great design. It is his will that regenerated persons, in different localities, should unite together in organised bodies for mutual edification, and his own glory. In these bodies Christ is Lord and King.

It is his will that we should travel to heaven in companies; that the sheep be folded, the flowers be planted, that the children live in God's house; he has given rules and laws concerning these folds, gardens, and households.

The term "church," denotes a body of religious persons distinguished by its doctrines, discipline, ceremonies, and worship; hence, there is the Church of Rome, of England, the Greek Church, various Non-conformist Churches. We believe, most certainly, that a Strict Communion Baptist Church, holding the faith once delivered to

the saints, is a gospel church; and no other organisation, however godly individuals in it may be, is scripturally entitled to be called a Church of God. We stand where the apostolic church stood, while others have departed that ground.

1. Such church has its existence by the will of Christ, saints located in the same neighbourhood have Christ's authority to be formed into a church, to meet together for worship and business, and observe the ordinances of the gospel; such a church has the promise of Christ's blessing and presence, and will stand as a holy centre, round which regenerated persons will gather, while it fulfils the holy object of its existence, the world has no right to interfere with its being or work.

2. Such a church is spiritual in its nature, its members are living spirituals, holy persons—all others are out of their place.

Can a dead plant be useful in a garden? Does a dead body benefit the living ones in a house?

The means of gathering and increasing the church are spiritual; not by fines, the sword, &c., but by the preaching of the gospel and the ministry of the Spirit of God. The object of their existence is spiritual, not designed to glorify talents, to overthrow earthly governments, nor answer political purposes, but to sanctify saved sinners, and to glorify God.

3. The order of fellowship with the church is fixed. (1) There must be life; (2) the living person must be baptized in a profession of their faith; (3) it must be mutually and affectionately agreed between himself and the church that he be received. He cannot enter without the voice of the church, and the church cannot force into its fellowship.

4. The form of a gospel church is congregational; it cannot be universal, national, provincial, nor parochial, for if so, it would include all.

5. The powers of a Christian church are defined. They are not legislative, but executive.

A church cannot modify, transpose, ignore or dispense with anything that comes from Christ. A church can admit or withdraw from members, choose its own officers, manage its own business, and observe the ordinances of Christ.

6. The ordinances are two: Baptism and the Lord's Supper—both are of divine authority. Baptism is the ritual way into the church; the Lord's Supper is a church privilege, and must be confined exclusively to the church; and such transient communicants who are members of Strict Communion Principles. Christ's authority in relation to both, is before charity, conscience, infirmity, and policy, or ones in ability, to see their importance, and it is binding to the end of time.

7. The church has two offices—pastors and deacons. The pastor presides, preaches, and rules, and is supported by the church that calls him to lead it; not as a matter of charity but of justice, for he has a right to the proceeds of his ministry. The deacons to serve

tables: the table of the Lord, of the pastor of the poor, furnished with means to do so from the church.

8. The design of all this, is to hold forth the word of life, mutual benefit, to do good, and to glorify God.

Mr. Hazelton called upon the senior deacon to give a statement of the church's calling Mr. Jull to the pastorate.

Mr. Smith then gave a history of the church which was nearly 200 years old. The present chapel was built in 1760; they had several pastors, some gone home to rest from their labours, others moved to different spheres of labour. Mr. Jull was invited to supply; special prayer meetings were held to ask for the Lord to send a pastor, and for him to give them counsel in the choosing of one. Mr. Jull's ministry being acceptable, the friends hearing him with much profit, a church meeting was called, all voted, and each voted *Yes* for his becoming the pastor. We feel it is the providence of God directed him, for we seem to be so one spirit.

Mr. Hazelton then asked Mr. Jull to give a statement of his call by grace, which was as follows:—

CALL BY GRACE.

I was born at Wrotham Water, Kent—brought up very morally—left boarding school at the age of fourteen years—came home to assist my mother in the farm, who was left a widow with seven children, when I was between twelve and thirteen years of age. Leaving school and having my liberty, the seeds of evil and wickedness began to show themselves in using of oaths, hating the Bible, in loving the ways of the ungodly. Just at this time, when beginning to seek to gratify the propensities of my own wicked heart and fallen nature, one day, when out in one of the fields, in the month of September, when between the age of fourteen and fifteen years, these words were sent home with power to my soul, "Cursed is every one that continueth not in all things written in the book of the law to do them" Gal. iii. 10, and then followed, "Cursed is every one that hangeth on a tree" (verse 13.)

I felt from the former words, I was under the curse as a guilty sinner before a holy and righteous God; I now saw and felt sin in such light as I never felt it before; it became to me a great burden, my soul was distressed, I did not know there was any remedy for such a guilty sinner as I felt myself to be; this now led me to pray to God, which I never had done before—though I used the form of prayer taught me by my parents—but now this form did not express my feelings as a guilty lost sinner before a holy and righteous God.

I now began to read the Bible, to go to chapel with very different feelings and motives I ever went before; the chief feeling was to hear, can there be mercy, pardon, hope, salvation for such a lost sinner as I am? O how I longed and prayed that I might find Jesus, but I was kept in great suspense and anxiety of soul, till the following spring, when coming home from chapel (sitting in the chaise) thinking of the ser-

mon, the text was, "O thou of little faith, wherefore didst thou doubt?" Matt. xiv. 31, a ray of light seemed to come into my soul, I felt the power of Jesu's blood to take away my sins; joy came into my heart, my burden was gone, and I felt happy in the Lord. Here I could see Jesus had died for me; there was no ecstasy of joy, but a sweet peace and persuasion that my soul was saved, the comfort and peace lasted a little while with me.

After a time, this peace subsided. I began to fear if my religion was right. I questioned if it was real, I could not feel that enjoyment I could wish. Oh, how I longed to know if all the past was of the Lord, or whether it was a deception of the enemy; my soul became greatly troubled. I was much distressed; I tried to give up my religion and go back into the world; this was impossible, yet I felt so unhappy, I did not know what to do. At length the time drew near for my deliverance. Going to Boro' Green anniversary, the minister quoted these words, "He hath brought me up also, out of an horrible pit, and out of the miry clay, and set my feet upon a rock, and established my goings; and hath put a new song into my mouth," &c., &c., Psalm xl. 2, 3. My soul was liberated, my fetters and chains were gone, my spirit sang all the way home through the corn-fields, and rejoicing in the deliverance many days.

After this, the enemy tried and distressed me, that the work may be begun, but would never be completed; that I should one day fall away, and be lost at last; he pointed out to me several who had made a profession, and gone back into the world, and suggested that I should be the same, which greatly distressed me. O how I cried to the Lord to save me from such a course; at length the Lord delivered me by speaking home to my heart these words, "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" (Phil. i. 6); and "for I know whom I have believed," &c. These words by the Holy Ghost brought great joy and deliverance to me.

At this time, I was sitting under a yea and nay ministry; no pathway of the Christian explained, nor was the plan of salvation set before me; and at this time, I knew nothing of the distinguishing doctrines of grace. For three years my soul was barren and dry; I cannot point to any period during that time, I felt or enjoyed the comfort of the Holy Ghost, or the smiles of God in my soul, although I attended the means, but it was all dry to me and unprofitable; but I never gave up, morning and evening, private reading the word and prayer, which I am truly thankful I never did, though it was only in form, yet I have felt since it was a preventative to me from backsliding. At length I left; I went to another chapel at Ryarsh; there I began to hear the doctrines of grace explained and Jesus exalted, my pathway explained; often did I sigh and cry when going home, O that my experience was like theirs, and I interested in the truths I heard preached.

After a time, Mr. Inward became the pastor of the church, and by his ministry, my soul was much blessed and established in the doctrines of grace. Satan then took advantage of the liberty of soul I enjoyed, by suggesting the truths I heard, were all false and the Bible untrue; and on going home from chapel one night, he seemed to be in the road, and I can only compare the conflict with him that night and all the next day, to where Bunyan represents Christian with Apollyon in the valley; nearly all my past experience he seemed to tread under his feet and count it as nothing. However, there was one scripture he could not wrest from me, viz., "One thing I know, that, whereas I was blind, now I see" John ix. 25. This he could not wrest from me, and this was the only weapon with which I could fight against him.

Then in the evening the Lord spoke these words home to me (which put the enemy to flight; peace came into my soul, and the effects of the words were such I felt that should there be none to stand for the doctrines of grace, I would, as a proof of his power to save,) "And ye are complete in him" Col. ii. 10; "And be found in him, not having mine own righteousness, which is of the law" Phil. iii. 9; "For Christ is the end of the law for righteousness, to every one that believeth" Rom. x. 4.

After this, my mind was considerably exercised about baptism. I felt a desire to join the church, but felt my unfitness and unworthiness. At length, I was proposed, and the church having heard my testimony, received me, but there being no baptism at Ryarsh, I was baptized at Boro' Green, May, 1858.

Mr. Hazelton then said, we have heard how you became a Christian, will you tell us how you became a Christian minister.

[The very interesting statement Mr. Jull gave of his call to preach the gospel we must reserve till our December number, for want of space.]

Mr. Jull having given a statement of the doctrines he intended to preach, Mr. Hazelton asked for the members to confirm the choice they had made by the show of hands which was accordingly done, being unanimous. Mr. Jull's reply to their invitation, was: Having watched the hand of the Lord some time past, and having prayed to the Lord to guide and influence his mind, he felt constrained to become their pastor, to labour in their midst for the ingathering of souls, and the edification of the church.

Then Mr. Bull and Mr. Atkinson took the newly-elected pastor by the hand, and with much warmth and kindness received him as a Christian brother and fellow-labourer in the Lord. The senior deacon and Mr. Jull having joined hands, Mr. Atkinson in the name of the Lord very cordially pronounced the union, wishing peace and prosperity to attend them.

About 300 persons partook of tea. In the evening, the chapel being full in every part, Mr. Inward opened the service by prayer,

seeking a blessing upon the union formed that day.

Then Mr. Atkinson, of Brighton, delivered the charge from the words in 1 Tim. iv. 16, "Take heed unto thyself and unto the doctrine."

[Our report of the charge is too meagre. We hope to give it perfectly ere long.]

Mr. Box, of St. Neot's addressed the church from the words, "And to esteem them very highly in love for their work's sake, and be at peace among yourselves." This address was given with much interest.

Thus ended one of the most spiritual and profitable sermons we ever experienced in Zion.

ANNIVERSARY SERVICES.

CARMEL CHAPEL, ANGLESEA ROAD,
WOOLWICH.

September 14, 1873.

MR. HAZELTON preached the first sermon this day,

To a fair congregation, who unitedly say,
A workman approved unto God he must be,
For he divided so well, there was a portion for me,
And not me alone, for there was many that day
Felt their hearts burn within, "for he spoke by the way."

His text I'll now tell, a most sweet one and true,

"When I see the blood I will pass over you."
He spoke of the "I," God's vengeance was meant;

When He sees, and we know that He's omniscient.

That blood was shed freely, reached the seat of God's throne,
And when level with Justice, did most fully atone.

This blood, weak believer, He has always in view,

For 'tis that interposes betwixt Him and you.
Though your eye may be weak, His blood lost to your view,

'Tis "when I see the blood I will pass over you."

Our seeing don't alter our safety. Oh, no.
But when priv'leged to see it, 'tis heaven below.

May ours be the pleasure while sojourning here,

To oft see the blood; may it oft our hearts cheer.

Thus much, and much more, by our brother was said;

The service was bless'd, for our souls were well fed.

And now I must leave him, lest I take up too much time,

For our dear brother LAWRENCE deserves well a line,

The afternoon was his turn, and he preached to us well.

Of his Master, as Priest, he had tidings to tell.

His text was in Numbers, the twenty-fifth of that book,

And verse the thirteenth, if at it you'll look,

You'll find an atonement is mentioned, 'tis clear,

That a greater than Phineas is discernable here.

He spoke of the priest, his office, his dress;
His person 'twas perfect, no more and no less.

And shewed our great Priest was perfect as they,

And liveth for ever (but they're passed away.)
Without spot or deformity, in feet or in hands;
For He can run swiftly, when occasion demands.

Oh, have we not felt we should oft come to grief,

If He did not fly swiftly, and bring us relief?
His voice also perfect, melodious, and clear.

Say, you who have heard it, did it ere fail to cheer?

Though whispered, how soothing, so kind and so soft.

Once heard, known again, Oh! to hear it more oft.

He spoke of His dress, the golden, sweet-sounding bell;

The pomegranate of sweet flavour, who its sweetness can tell?

And all through his dear Master he held up to view.

And now, brother Lawrence, I must bid you adieu.

In the evening, of good things there was not any lack.

The third on the list was dear brother FLACK.
He spoke of poor Israel, their trials and groans.

His text was these words, "What mean ye by these stones?"

Twelve stones out of Jordan, where the priest's feet had stood,

While the people pass'd through, and came out dry shod.

A memorial of goodness, of faithfulness, love;
For all their foes and their fears, their God was above.

And Jacob, when fleeing from his own mother's son;

When worn out with running, and darkness came on,

Took stones for his pillow—he could no further go.

In a vision, God's ladder descended so low
As to reach to poor Jacob, in that certain spot—

And that season by him could ne'er be forgot.

Have we had some such season, when exhausted all means.

And fast closed against us each and every door seems,

We've sunk down at last in some certain place,

When straight down from heav'n flow'd a rich stream of grace:

Our hearts were made glad, found some promise our own;

And, like Jacob, there we've raised a memorial stone.

The service, said he, you are holding this day,

Is a stone that's erected by you by the way,
Engraved "Ebenezer," for by His help alone

You've lived to erect in this nice house a stone.

Your God has watched o'er you, has kept you from harm,
 In His own time brought you back, and spoke a sweet calm.
 May His blessing rest on you while here you sojourn—
 Many stones be erected, to mark your return.
 Farewell ! my dear brother, all you've told us is true :
 And still may you sing, I've been helped hitherto.
 Our Sabbath service is over, it has been a good day ;
 And for these servants of God, we will fervently pray :
 And though each of their Master have said a good word,—
 The theme's not exhausted, there's much to be heard.
 There's much to be said, and much more to be sung ;
 The harps of the blessed are for eternity strung,—
 To sing in praise of that blood, in a song ever new,
 Which caused wrath everlasting to pass me and you.
 Our High Priest we shall see in His glory adorned,
 For His bride must be with Him, for Him she was formed ;
 And when safe in heaven with Him on His throne,
 No need there to ask what means this or that stone.
 Now of Tuesday I feel I must just say a word.
 Brethren BENNETT and CORNWELL with much profit were heard.
 In the afternoon, brother Cornwell spread out some good cheer ;
 Brother Bennett, in the evening, nobly brought up the rear ;
 Both champions of truth in deed, as in name.
 Long may they be spared to sound out His fame :
 Many seals to their labours, many souls for their hire,
 May their kind Master give them, make their words like a fire.
 May they oft, while dispensing words of truth, life, and grace,
 See a smile of approval upon His dear face ;
 And when to the end of their labours they've come,
 May they both hear him say, Faithful servants,
 Well done !

E. D. BULLOCK.

OPENING OF ZION CHAPEL, PECKHAM RYE.

WHATEVER is meant by the "Huntingtonian School" is a puzzle to a great many Christian people who are not well posted in theological subtleties. Multitudes of people never heard of William Huntington ; and the writer is glad that *The Earthen Vessel* is giving some information respecting that great man, and his followers. There are numbers of godly people who have thoroughly read Huntington ; such will feel no hesitation in saying, there is not one genuine Huntingtonian now in existence ; or, if there is, his light

is under a bushel. No one will dare contradict the greatness of Huntington's mind, although they may not know his religion. In these days we get the objectionable parts of Huntington ; but the mind that was in him is not to be found.

The new chapel in the Heaton road, Peckham Rye—which was Dedicated on Monday, Sep. 22, 1873—is a clean, plain, building, erected at a cost of £1,300. There is one feature of the interior that called forth much comment on the opening day. Mr. Firminiger, by some means has got the veritable pulpit that Huntington occupied at the chapel at Gray's Inn lane. Mr. Baxter, at the conclusion of the evening's discourse, announced this fact to the congregation. He referred to the matter in such a way as led us to suppose the place was rather too good for such a one as himself to stand in. Mr. Davis (of Woodbridge Chapel) was interrogated by one of his friends, "Did you know that you were standing in Huntington's pulpit this afternoon?" "Yes," he replied, "but I did not dare trust myself to speak of it ; besides it would have been egotistical."

Arriving at the chapel at ten minutes to eleven, we found a good congregation had already assembled.

The Ven. George Moyle was on the platform. The hymn-book to be used here is Mr. Irons' Selection. Mr. Moyle read the hymns in the morning.

Mr. Vinal preached the opening sermon from Exodus xx. 24, "In all places where I record my name, I will come unto thee, and bless thee." The preacher, in a rather lengthy exordium, said the text was often wrongly quoted. It had been quoted, "where his name is recorded." That was incorrect. There was the great I, and they could not exalt the great I too highly. His name was recorded in the church. His name was recorded amongst the Congregationalists, and amongst the general people. He had nothing to say against these people, yet this was making the subject too common. The words were "Where I record my name." Here was sovereignty. God had certain places where He dwelt. There were some persons so ignorant, that if they saw a building with a spire and certain things in the windows ; and in connection with this they saw the word church in the Bible, then say they, "We are the church." Our Lord Himself seldom preached in the Temple, although it was dedicated to God. It was by the mountain side, and in the open air, where the Gospel was generally preached. He did not make these remarks because he liked dirty chapels ; he did not. Cleanliness was very near to godliness, and when the walls were black and the seats dirty, he thought that vital godliness was at a very low ebb. Now, there were no limits to their mission ; it was "in all places where I record my name." Not the limits of a parish, but EVERYWHERE. Neither did the number of persons to whom the message was delivered alter the designs of God. He would record an instance to show what he meant. He had arranged to preach at a certain place one

afternoon; his dear father, thinking he would not be able to go, announced on a previous day, that his son would not preach, and that there would be no service. He was, however, enabled to go; but when he got to the place—in consequence of the announcement—there was but one there. He told the woman he could not preach to her. She said he was unlike the Master, for he preached a sermon to a woman at a well. Then he said he would do his best. He went through the service, during which three others came in. It was made a blessing to the woman, and to her husband, the latter having strongly opposed his wife going to hear. "Where two or three are gathered together in my name, there am I, and that to bless." "In all places where I record my name, I will come unto thee, and will bless thee." Mr. Vinall delivered what may be termed a homely discourse. His voice is a deep base; his action is sparse, and diction fair.

In the afternoon, Mr. Thomas Whittle read the first hymn; Mr. Davis read a portion of Holy Scripture and offered prayer. Mr. G. Webb read the second hymn.

Mr. George Davis preached an evidently well-studied discourse from Deut. xxxii. 2, "My doctrine shall drop as the rain, my speech shall distil as the dew—as the small rain upon the tender herb, and as the showers upon the grass." The context, the preacher showed, bore testimony to the ingratitude of the people of God. It would not be an unprofitable question for each one to ask themselves that afternoon, "What have I done in thanking God for His mercies toward me?" What a small return have we made to Him for His great mercies to us! Samuel experienced the same kind of things as Moses;

and other servants of God have had the same experience since. When the judgments of God came upon the people, they returned to Moses, and said, "Pray for us." Samuel had judged the people from his youth to old age; but they rebelled, and wanted a king. When the lightning and thunder came, they said, "Pray for us." What did good old Samuel say? "God forbid I should cease to pray for you, only think of what God has done for you." These matters should be borne in mind. Yet in all these cases, God remembers His covenant, especially the covenant made with His dear Son. Turning to the text itself, they might well say, "A greater than Moses is here." *His doctrine.* Not the doctrines of devils. The doctrines of free-grace were hated and despised, but they were the doctrines of God. There was never a scripture that dropped into a heart, but that heart had been prepared to receive it. Mr. Davis, in a thorough creditable way, delivered an excellent sermon. He is an original.

In the evening the chapel was crowded. Mr. Baxter delivered a discourse in a highly dictatorial manner from Zech. iv. 6, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The preacher ran through the passages of Holy Scripture where the Almighty has shewn us that He will work how and as He will. We cannot give even an outline of this discourse.

Among the ministers present we noticed Messrs. Moyle, Webb, Gawler, Whittle, Pepper, Silvester, Page, Holden, Mulvey, and Jenner.

Mr. Thomas Bradbury preached on the following Thursday evening to a crowded audience.

MR. BATTERSBY AT THE SURREY TABERNACLE.

SUNDAY MORNING, October 19th, was a dull, leaden-clouded, dreary time—we have had several similar Sundays lately; the rain was falling, the wind was sharp and blustrous; and altogether it was not inviting weather to take a long walk to reach the Tabernacle; but remembering Joseph Irons' lines against Sunday indulgence, and feeling ashamed of the thoughts we had been harbouring, and the excuses we had been nursing, as a plea for neglecting to "assemble ourselves together," we buttoned up, and set out for the house of prayer. A large company had already gathered, and by the time the clerk invited us to join in the opening song, the spacious edifice was well filled. Mr. Beach, with his usual kindly manner, showed the preacher to the pulpit, who on entering kneeled for silent prayer—a custom seldom witnessed in our body. The preacher was Mr. Battersby, Vicar of St. Simon's, Sheffield. After the hymn, the preacher read carefully, and with much distinctness, the 67th Psalm; having first read the Psalm through—a plan we think commendable—an exposition of the same was given. The first verse opens with a prayer, in which three things are prominent—(1) *Mercy*, the foundation of our hope; (2) *Blessing*, God blessing all His people in Christ Jesus; (3) *Favour*, causing His face to shine. O, what favour to have a smile from our gracious Father! "That Thy way may be known," (verse 2); God has His way in the sea, and in the worldwind, and in the storm, but "the way" here spoken of is the way of grace; the way Isaiah refers to, "the Lord will bring the blind

by a way they know not:" they never sought it, and never would, had not the Holy Spirit revealed "the way" to them. The expression, "Thy saving health" is not a common expression in Scripture, this brings before us Jesus as the Physician of our souls. In the third verse the reflex of the two preceding ones comes out: they, and they only who know "the way" from darkness to light—the way from earth to heaven, these are "the people that praise Thee, O God." So, in the following verse (4) vehemence is given to this desire—"Let the nations—(the redeemed nations)—be glad, and sing for joy!" Somewhat in this strain, a running spiritual and experimental comment on the Psalm was given.

The text was from the words in the centre of the 18th verse of Exodus iii., "The Lord God of the Hebrews hath met with us." The chapter opens with the occupation of Moses as shepherd; then follows the revelation of the Lord Himself to His servant. It is a grand thing for the Lord to reveal himself to us; so grand, so terrible was the sight, that "Moses was afraid." The Lord having "seen the affliction" of His people, tells Moses what he is about to do; not what Moses was to do, but what the Lord purposed doing by him as His servant, so that Moses was not to glory in being the saviour of Israel, but that the power and grace of God might be magnified. Having traced the history of the Lord appearing to Moses in the bush, and the subsequent instructions given to His servant, the text was considered under two departments: first, *the Persons*, "the Lord God of the Hebrews," and "us;" secondly, *their meeting*, "The Lord God of the Hebrews hath met us." It would be quite impossible, in a limited space, even to give an outline of the sermon; it was biblical, historical, doctrinal, spiritual, and experimental. The "Lord" in Hebrew would correspond with our English word "Jehovah:" the self-existent Being; that which was, which is, that which is to come. This title belongs to the Three Persons in the Trinity, one in being, one in mind, one in unchangeableness, one in love. The title "God" signifies power; it is applied to Jehovah in the exercise of His mighty power—"God created the heaven and earth;" here He displays His creative power. By this title He appeared to Moses. He was about to make a grand display of His power in the deliverance of Israel! Under the second idea of the first head, the "us," the preacher remarked we often lose much of the beauty and importance of Scripture by not paying due attention to the little words. Here was a little word of much importance, "us,"—"The Lord God of the Hebrews hath met us." What about these people; where they a very good people? Was there anything in them that the Lord God should take so much notice of them? No; it was not so. They were helpless, bankrupt, and "nothing at all." Was it because of their great number? No; they were "the fewest of all people." Was it because they chose the Lord, and entered into a covenant with Him? No; "Ye have not chosen Me; but I have chosen you." The reason was given by Ezekiel—"When I passed by thee, and looked upon thee, it was the time of love." It was *love*. Love first, and all that follows is the result and consequence of such love.

II. The second division was THE MEETING: "The Lord God of the Hebrews hath met with us." It reads, "hath met," not he will or he may. In dealing with this part of the subject, the preacher drew several illustrations from the Lord "meeting" with his people: Jacob at Bethel lies down on the stoney pillow, with the open heavens for his canopy—and here was the first spiritual meeting Jacob had with the Lord; and it was an effectual meeting. The meeting of Moses, of Saul of Tarsus, of the woman of Samaria at the well, of Lazarus at the grave, were all taken to illustrate this part of the subject in its various bearings, but showing that nothing could keep the Lord from *meeting* with his people when the "set time" to favour them had arrived. We fear that the reader will get but a very poor idea of the drift of the sermon from this meagre sketch; but it will suffice.

In the evening the subject was on Ezekiel's vision of the holy waters: *the vision and the virtue*; but of this I must say nothing, for want of space.

Mr. Battersby is a Church of England minister; he is, we presume, over forty years of age; of slender build, and of a somewhat delicate appearance: although in the pulpit he displays considerable life and activity. He is evidently a Bible student and thinker, and in expounding the word of God, appears to be most remarkably blessed. He is also an experimental preacher to a certain extent, discouraging, we are glad to observe, more upon the *remedy* than the *disease* of sin. We think we are correct in saying, the Tabernacle people "heard the word gladly" as delivered by this Sheffield Clergyman, as many expressed desire to hear him again.

Mr. Bradbury has been again, and well received; also, our poetical and cheerful friend Hetherington; but among all our good supplies, we have not yet seen, we think, James Wells's successor.

THE HIGHER TEMPLE STREET
BAPTIST CHUCH.

A REPLY TO "THE WATCHMAN."

A friend having shown me a copy of the *Earthen Vessel* for this month, containing "A Watchman's" remarks on "Manchester Baptists," and as I happen to be one, perhaps you will kindly allow me to try to put a little light into the "Watchman's" lantern. It is not in any vain-glorious spirit of contradiction, nor with the remotest desire for self-commendation, that I demur to his remarks. It seems to me that he has left his own "beat"—if he has one—to sound an alarm for other watchmen, who, he appears to suppose, are asleep on their watchtowers in this, shall I say religious or irreligious (?), necropolis. Referring to the opening of a so-called "Baptist" cause at Pendleton, and as a preliminary to a critique on the preacher and his preaching on the occasion, "A Watchman" finds an opportunity to comment not only on the "Manchester Baptists" in general, but also on the "Strict Baptists" in particular. The latter, like poor Cush (2 Sam. xviii. 23), are not sufficiently swift-a-foot, in "A Watchman's" eyes, as the Ahimaz's of the "open" army, who are out-running such slow Cushis as the "Strict," who show no vitality or activity, nor energy, but, as he thinks, are content to take their ease, folded up like a dormouse taking his winter's nap. Had not "A Watchman" adverted by name to the only two "Strict" Baptist causes in Manchester, and poured the vials of his disapprobation on them jointly, for this imaginary supineness, you would not have received this rejoinder from me. In my humble opinion, he has rather overshot his mark, and thereby wounded himself.

It may be assumed, from the tone of his remarks, that he professes to be "Strict" himself, and therefore qualified to apply the rod of correction to his erring brethren. Does "A Watchman" wish the Strict Baptists to join hands? or say, "a confederacy" with those of the "open" camp? (see Amos iii. 3) or, does he wish them to take the lead in opening "fresh fields and pastures new?" Wherein would he have them to amend their ways? Though he refers to the two Strict causes jointly I can only speak as to the *one*, of which I am a member.

Perhaps "A Watchman" may be surprised to learn that so far as the Strict Baptist Church at HIGHER TEMPLE STREET is concerned, he must have had little or no light in his lantern when there (if he ever was), for most surely he would not find himself either among sluggards or "icebergs"—nor any other like indications of the "northern pole." True, we do not mix with the "mixed communionists," we stand aloof because we cannot unite with such as we consider are walking contrary to the express command of our ever blessed Lawgiver, Head, and Saviour. Perhaps "A Watchman" is zealous for the reputation of the "Strict" body, and for Baptism as an ordinance essential to "Strict" obedience, and therefore he rebukes his brethren for "not moving beyond the narrow limits of their

own places," and frowns on them because "they will," *he says*, "still indulge in their sloth, and continue from year to year to hum the old ditty:

'A little more sleep, and a little more slumber.'
"If the *Strict* Baptists have no more life and zeal, can the *open* party be blamed for being the first to step down at the moving of the waters?" Who does blame them? And what "waters" does "A Watchman" refer to as being "moved?"—are they the "waters" of the *dry* Baptists? The "open party" are not generally very anxious to display their zeal in keeping the ordinance as it was once delivered by "moving the waters" themselves, or stepping down when "moved" by others. They can do with or without them, according to their system. Yet "A Watchman" sees something worthy of approval in their "activity;" although, I should think, it is something like seven years since the "waters" were last "moved" in the way of initiating a *new* "mixed" cause. He esteems even their "defective system preferable to one of a better type," which unhappily happens to be "cold as an iceberg" and "as freezing as the northern pole." Whether it is the "system" that is "cold as an iceberg," &c., or the professors of it, does not clearly appear. However, it seems "A Watchman" can compliment the "open party" notwithstanding their "defective system," and admire their "activity" in having opened *one* new cause in about seven years; but he leaves the unworthy laggards of the "strict" system out in the cold among the icebergs. If the mongrel Baptists were to open a hundred causes, what would be the gain to what "A Watchman" calls the "Baptist churches *proper*?"—for he is careful to separate the chaff from the wheat, *i.e.*, to divide the "open" from the "strict" churches, to show the relative proportions of the pure and piebald element among the "Manchester Baptists." May not the Strict Baptists be as usefully employed in cultivating one vineyard as many, if they believe it to be the one wherein Jesus has called them to labour—while sincere Gospel "labourers" are so few, and worthless "hirelings" so many? The motive for starting *new* causes, if analyzed, would, I fear, not always prove to be of the purest kind. The glory of the Saviour's name, the spread of His truth, the increase of His kingdom, and the good of immortal souls, are not always the sole motives, but, some times, to get "a living." My own impression is, that the originating secret of some causes has been to find employment for some college manufactured "Rev" who has had "no call" elsewhere.

But I am forgetting my original proposal, to illuminate "A Watchman's" lantern on the subject of a portion, at least, of the "Manchester Baptists." As to Higher Temple Street it may be satisfactory to him to learn that so far from being sluggards, or icebergs, or freezing, we have great cause for thankfulness to the gracious Giver of all good things, that, judging by the signs within our ken, we have some, apparently, warm-hearted, lively, and truth-loving people. Our attend-

ance is as good as ever, or better; as a church we are favoured, through the rich blessing of the King Eternal, to dwell together in unity of spirit, and in the bond of peace; endeavouring to encourage and strengthen each others hands in the path of life; desiring to live as "strangers and pilgrims" who are "seeking a better country;" though we may not succeed so fully as we desire in sustaining the true pilgrim character while dwelling in the "Meshech" of this world. If "A Watchman" would like to know what we are "doing," he may be pleased to learn, that, though we believe in a salvation which needs no doing of ours—as "it is done," "finished" by Zion's ever-blessed Sovereign, when He "died the just for the unjust," amid the solemnities of Calvary—nevertheless, like the woman spoken of in the Gospel, (Mark xiv. 8), we try to *do what we can*. Our mid-week *prayer meeting*, as we think, is generally well attended, as "A Watchman" might see if he favoured us with a visit some Wednesday evening, to deliver a watchword to us. Our *Sunday School* is in efficient operation, having the collateral advantages of a carefully collected and considerable library of useful books, a *Penny Savings Bank* on Saturday evenings: and, for his special information, I may add, we have an actively conducted *Band of Hope*, as a safe guard, through the blessing of God, to our young friends, against the dreadful perils of intoxicating drink! trying to save them from the miseries, degradation, wretchedness, and ruin, ever attendant on the path of a *drunkard*. If "A Watchman" should ignore this style of "doing" let him not be offended if we challenge him with the prophet's watchwords: "Watchman, What of the night?" Where does "A Watchman" watch? Where is the tower, field, fold, or flock, wherein, and to whom, he exercises his vocation? People who live in glass houses are often warned to be careful, lest &c. As "A Watchman" has ascended the seat of judgment and condemned us for our inactivity, may we ask, Why has he not led the way as the pioneer of Strict Baptist progress? Does he hold himself free from blame, if there be any? How does he escape his own censures? Jesus says, "With the same measure ye mete unto others it shall be measured to you again;" and, "First take the beam out of thine own eye, then shalt thou see clearly to take the mote out of thy brother's eye."

Hoping "A Watchman" may be found faithful to himself, as well as to others, and that when he next appears as the accuser of the brethren he may exercise a little more charity; and save himself the trouble of going so "far north," to gather such metaphors as "icebergs," to throw at his "Strict" Baptist brethren. May he, and not only he, but all the "Manchester Baptists," if it be the holy will of God, be found in the last great day on the "right hand," and for ever inherit the blessing of a glorious immortality, through our Lord Jesus Christ. So prays,

Strict Baptist Church, A MEMBER.

Higher Temple Street, Manchester.

September 11, 1873.

BOROUGH GREEN.—Wednesday, Oct. 8, was a day to be remembered in the Particular Baptist Church, in this lovely neighbourhood. We opened new school rooms and vestry, which have been built since April, 1873, at a cost of over £200. An effort has been made among ourselves by cards, which exceeded the utmost expectations of the most sanguine. Our pastor, R. A. Huxham, stated in his report (as secretary of the building fund), the treasurer had received per cards the sum of £100, previous to the collections of the day; the proceeds whereof amounted to £23 5s. We feel ourselves under bonds of grateful obligations in acknowledging God's sovereign goodness; at the same time we express our heartfelt thanks to all our kind friends for their kind, Christian, and liberal assistance. In the afternoon a suitable sermon was preached by brother Wood, of Ryarsh. Near 200 took tea, supplied by the ladies of the church and congregation, to whom great praise is due for giving the trays. In the evening, we had a stirring meeting; addresses suitable and appropriate by brethren Horton, Dexter, Constable, and Mummery. The chair was occupied by W. Rogers, Esq., until eight o'clock, when he vacated it. Our Pastor occupied it the remainder of the evening. The addresses were interspersed with pieces by the choir; the harmonium being presided at by the Misses Wallis and Ellis alternately, highly appreciated, to whom the thanks of the meeting are due. A vote of thanks to the ladies for their liberality, and hearty welcome, was proposed by our Pastor, seconded by brother Dexter, and endorsed unanimously, brought this happy meeting to a close,—not without a hope that we shall have another shortly, and before the end of another year, to pay off the balance. Our Pastor baptized three on Sunday, Oct. 5, and received them into the church, making a total of ten baptized and eleven received into fellowship during the last twelve months, being the fruits of our pastor's labours. "Praise him for his mighty acts, praise him according to his excellent greatness. Hallelujah." ABIJAH.

BLAKENHAM, SUFFOLK.

ON Wednesday, October 8, the new Baptist Chapel in this place was opened for Divine worship. The chapel is a neat substantial structure of red brick with white facings. It is fitted with neat benches and will accommodate about 200 persons. The roof is open, the principals being varnished, as also are the benches and platform. The platform is quite an ornament to the place. At the back of the chapel is a good vestry, which can be used for a school room, and is fitted up with apparatus for boiling water for tea meetings, &c. The weather was propitious throughout the day which much enhanced the comfort of all those who took an interest in the proceedings. It was highly gratifying to see such large numbers present. The services were commenced at half-past nine, with a prayer meeting in the vestry, which was well filled. Several brethren implored very earnestly for

the divine blessing to rest upon the services of the day, and that the Holy Ghost would consecrate the place.

Service commenced in the chapel at close of prayer meeting. The Ven. Thomas Pook read and offered prayer. Mr. Collins preached from Psalm cxxxii. 13, 14. In the afternoon Mr. Charles Hill preached from John iii. 13, to a crowded congregation.

After tea, a public meeting was convened. Mr. Houghton presided. This gentleman has taken a practical interest in the affair, and was the first to set it on foot. The foundation was laid with many prayers and anxieties, but with rejoicing the topstone has been brought forth. The entire cost of the land, building, &c., amounted to £350. Brethren Morling, Pook, Woodgate, Hill, Field, and others took part in the proceedings.

It is many days since a Baptist Chapel was opened in Suffolk. Perhaps no place in the whole county more needed one than this, for near by the detestable, filthy, wretched "Man of Sin" rears his head. Oh, that from this place the righteousness of Zion may go forth as brightness, and the salvation thereof as a lamp that burneth,—that the clouds and darkness of error, ignorance, superstition, and vice may be dispersed, and the God of Israel be glorified.

ASHBURTON—September 17, 1873.

DEAR BROTHER BANKS,—You will doubtless remember that a few months since I sent you an account of our meeting, when two young people were baptized, and that we then hoped further good would be soon made manifest. I have now the pleasure in saying that Brother Satterford baptized a worthy young man who has been most indefatigable in the Sunday School since providence brought him amongst us; and we truly hope that many more will soon come forward to "testify before the world whose they are and whom they serve." Our additions are small, but it delights our souls to see especially the young being brought in the fold to fill the vacancies of those who are being called home one by one. Brother Barnes, of Buckland, although not a member, but used frequently to meet with, and enjoyed the truth, as preached to us—passed away on Monday, September 7, leaving a bright testimony of his interest in that "precious blood." We are in hopes to see our old friend, brother Bardens, at our Harvest Meeting, also brethren Varder and Lee,—which will be holden shortly. J. D.

BATH—Services to commemorate fourteenth year of Mr. John Huntley's pastorate were held in September. The morning sermon was by the father of the pastor: the new baptistry was then first used: the ordinance was administered to six candidates by Mr. John Huntley. In the evening, the three newly immersed, with three others, were admitted into the church. Monday evening, a tea meeting was held, and over 300 attended. A public meeting, under the presidency of Mr. Huntley, was held in the evening. Collections amounted to £65.

A WORD OF WARNING TO ALL.

"Be sure your sins will find you out."

THESE words will apply both to the church and the world. In the case of Pharaoh, his sins found him out in the Red Sea; in the case of Absalom, his sins brought him to a dreadful end; in the case of Ahithophel, his designs were overthrown, and he hanged himself; in the case of Judas, how dreadful was his end! The record of these events are made useful to the family of God, to teach them to leave enemies in the Lord's hands; for the day of account will surely come, when the vengeance of the Lord will come upon them. If we meddle with our enemies we commit sin by so doing, for God hath said, "Vengeance is mine, I will repay." If we retaliate upon them, we commit sin, and that will be sure to find us out.

II. To the Church, these words apply. The prophet who prophesied against the altar, disobeyed the command of the Lord, and his sin found him out, for a lion slew him: it did not alter his standing in Christ, but it stained his Christian character. David, we doubt not, is in heaven, yet his sins found him out on earth, for it drove him from his throne in sorrow, and brought three days' pestilence upon Israel, and it made him complain of the hiding of God's face from him. See Ps. li. Solomon is in glory, but his sin found him out in this world; see how he stamps vanity upon all here in the Book of Ecclesiastes. It also wrenched ten tribes from his family. Nineteen kings reigned over those ten tribes, and every one of them bad kings. Peter denied his Lord; his sin found him out in this world; he went out and wept bitterly.

May these things lead us to more watchfulness and prayer! for as their sins found them out, so will our sins find us out; and as their sins stained their Christian character, so will our sins stain our Christian character. May the God of all grace keep us near to Himself. Amen,

Earl's Barton.

W. TOOKE.

SPALDING—"The Lord hath done great things for us, whereof we are glad," was the foundation of two excellent discourses delivered by J. C. Johnson, Esq., of Gravesend, at Love Lane Chapel, Lord's-day, October 5, it being the anniversary of the pastorate of Mr. J. Vincent. On the following Monday, a tea meeting was held amidst floral decorations; the windows having round them wreaths of ivy enlived with bloom, of various colours. The tables, with excellent provision, were adorned with choice ferns, palms, and plants, in bloom, from the nurseries of Mr. J. S. H. Wilkinson. How delightful it must have been to our London friends had they been present to see for themselves, and take a friendly cup of tea, made in the good old country style, namely, in teapots, instead of a great tin vessel, in appearance something like a cistern for oil, as is used by some. It was the united and successful endeavour of the friends to show that they appreciate the services of brother Vincent, our devoted pastor, one could not help but notice the joy that was manifested by all, as each one was

as cheerful as the summer's morn, when nature's verity combineth to praise Him from whose creative hand it came. At the meeting in the evening, the chairman, pastor Vincent, after describing the movements of Divine providence, relative to his coming to Spalding, in which brother Banks was chiefly instrumental, related the progress of the church and congregation during the past year, which account was very encouraging to the lovers of the cause of truth. Brother G. Coles come forward on behalf of the church to thank the pastor for freely giving his labour of love; after which excellent speeches were delivered by Messrs. Johnson, Wilson, and Hawkins; and after a few words by the *Vessel* correspondent, who is by some, humoursly called, the curate of Love Lane Chapel, and a vote of thanks to the ladies, this happy meeting closed as it began, namely with singing and prayer.

J. WORTLEY.

ZION CHAPEL SUNDAY SCHOOL, DEPTFORD.

Services in celebration of the 24th anniversary, were held on Lord's-day, September 21, when two sermons were preached by the Pastor J. S. Anderson, and an address to the parents and scholars in the afternoon.

On Tuesday, 23rd, about 140 friends sat down to tea, which was served in the school room, the tables being tastefully decorated with some choice plants, and cut flowers, and the walls hung with some beautifully coloured plates, illustrative of Scripture history, presented by W. Topley, Esq., of Woolwich. The public meeting in the chapel was well attended, the pastor presiding.

Mr. W. K. Bloom engaged in prayer, after which, the Secretary, Mr. W. Nash, was called upon to read the report, which was of a very encouraging character. The children on the books number 270; 130 boys, 140 girls. Teachers, 24: 13 male, 11 female. The average attendance in the morning, 114; afternoon, 225: Teachers, in the morning, 13; afternoon, 21. Several scholars had taken prizes in the Competitive Examination held by the S. E. Auxiliary Sunday School Union. Rewards had been presented to the most deserving of the scholars. During the year, they had contributed £4 18s. 4d. to the Strict Baptist Mission, and 19s. 1d. to the S. S. U. Continental Fund. At the annual election of officers, Mr. Thomas Sparks, junr. (formerly, for many years, superintendent) was elected co-superintendent with the present one, Mr. Clayton, whose health required partial relief from his duties. The books in the library circulated freely among the scholars; and the young woman's Bible Class, conducted by Mrs. Freeman, was in a flourishing condition.

J. O. Kennard, Esq., the hon. treasurer, read the financial report, showing a balance in hand of £8 6s.

Mr. Anderson, in a few running comments upon the report, said, they were plain, matter of fact statements, there was no need of either paint or varnish, real progress had been made, and much good done. They could say,

both with regard to the church and the school, that they owed no man anything.

Mr. Meeres, of Bermondsey, followed, in his usual happy style, giving some few interesting instances of good effected by Sunday School teaching which had come under his own observation.

Mr. Brittain, of Dacre Park, delivered a masterly address upon the place Sunday School work should occupy in the Gospel economy. He considered while the parents ought to have the first place in the child's affections, the pastor should come next, and then the teacher.

Mr. Lawrence, of Bermondsey, spoke as to the kind of teaching we wanted in our schools, rightly instructing the children in the letter of the Word, looking to the Holy Spirit to follow that word with power.

Mr. G. Wyard, senr., was to have spoken, but begged to be excused on account of failing health. Good collections were made, and the meeting separated, after singing,

"Abide with me, fast falls the eventide."

T. G. C. A.

BOROUGH—Trinity Chapel. We held Harvest Thanksgiving meeting, Tuesday, October 7. Mr. J. L. Meeres was president, and read the hymn,

"Let us with a gladsome mind,
Praise the Lord for He is kind;
For His mercies aye endure,
Ever faithful, ever sure."

After singing, Mr. Squirrel, the pastor elect, offered earnest prayer. Mr. Gander gave a savoury address on ploughing, sowing, and reaping, was most emphatic on sowing; "no one in the church or world is neutral, all are sowers;" "what a man soweth, that shall he also reap." The noble and earnest pastor of "Hope," Bethnal Green, followed with a warm-hearted speech on "Mercy;" all participated in the mercy of God; all should be thankful, none were so grateful as the saints of the most High; "Surely goodness and mercy hath followed us all the days of our life." Brother Osmond gave comforting words. Pastor George Webb was full as ever with such things as he has "handled, tasted, and felt." Our aged friend Hudson spoke calmly and serenely. Mr. Squirrel, and others, assisted.

A WITNESS FOR TRUTH IN CANADA.

DEAR BROTHER BANKS,—With feelings of grief, knowing your desire for the truth, I am constrained to write this. The account given in March *Vessel* might lead people to believe Canada is highly favoured in regard to Gospel privileges; alas! such is not the case. Let me give my own experience. About three years since, I left England, in the Providence of God, to come to Canada, I was then a member of the late Mr. George Holmes's church, at Camberwell, where I often had the privilege of hearing you, to my soul's profit, speaking in the name of our Triune Covenant keeping Jehovah. I mention this that you may know I can tell the true sound of the Gospel bell, or the truth as it is in Jesus, wherever it is preached.

After arriving at Quebec, I took the train to a place called Greeting, where I tarried sixteen months. Near there was a Baptist church, and I began to thank the Lord for bringing me where I thought I should find a people loving the same truth, and the same God as I did; imagine my surprise when I found them to be Fullerites of the worst kind; and although the minister in that place treated me very kindly, yet all the time I was there, I was in darkness and bondage. Our minister wrote for my letter from Mr. Holme's church; I never got it until I arrived in Toronto, twelve months afterwards, when I was again moved; and where, thanks be to His great name, I found a poor despised people called "Hyper Calvinists" by their so-called Regular Baptist brethren; it was there, brother Banks, I heard, for the first time since I left England, a free-grace sermon; it was preached by brother William Knifton, who was, and is now, the pastor of the only Strict Baptist Church in Toronto, and I can say, in Canada, with two exceptions, that of brother Souby, of Cookville, a place sixteen miles west of Toronto, and the Scotch Covenant Baptists, at St. Mary's, near London, Canada West, where there is a large wealthy church of 500 members.

The brother that Mr. G. speaks of is, or was, pastor of a church of baptized Methodist, free will, and duty faith; they have many who deny the work of the Holy Ghost prior to their immersion. When we saw in the *Vessel* that Mr. G. intended coming to Canada, we thought he would find us out. When he arrived, he went to brother S. If he had desired to find out poor despised Hypers in Canada, brother S. was just the man to give him information; but, no; he went preaching in free will churches to free will people; now he is the pastor of a free-will church. Mr. Editor, it is a painful fact that men who professed to love and preach the truth in England can come out here and preach a yea and nay Gospel. What is the cause? My answer is worldly advancement. I wish all people to know the truth concerning these things. I will send a continuance of my experience with the churches of truth round where I now reside; they are the Old School Baptists. GEORGE F. HOWARD.

[It is the same in all Christendom nearly; in one way or another, young men who go out from the sound, strict, particular Baptist churches turn over to the popular and well-paying communities. The abomination that maketh desolate is set up; it is wearing out the saints, (see Daniel). May our God keep us faithful, make us holy in Jesus, and take us home. Amen. Write again George Howard.—Ed.]

ROTHERHITHE—Mr. Butterfield's chapel has been sold to the Independents. It is painful to see chapels built by Baptists, and partly paid for by Baptists, passing ultimately out of their hands. Mr. Butterfield announces he has lost £1000 in Rotherhithe, during the eighteen years he has laboured there. This is more painful still.

"SPECIAL APPEAL" ON BEHALF OF THE AGED PILGRIMS' ASYLUM BENEVOLENT FUND, HORNSEY RISE.

THE ladies of the Benevolent Committee at the Aged Pilgrims' Asylum, Hornsey Rise, beg to intimate that they have established, in the building, a sale of useful and fancy articles, in aid of the fund for providing medical attendance and comforts for the inmates, in times of sickness and distress. Many of the aged people in the Asylum are poor, and very infirm, so that the need of a large addition to this fund is very urgent, as the winter approaches and prospect of dear provisions.

Contributions of ladies' work, books, toys, illuminations, photographs, or any other saleable articles, also small sums of money for the purchase of material, will be thankfully received by Mrs. A. M. Ball, Sefton lodge, 362, Camden road, N.; Miss Bonfield, 9, Cromartie road, Hornsey Rise, N.; Miss Maynard, Copthorne, Hornsey lane, N.; Miss Wortley, Hornsey house, Highgate, N.

A visit to the Asylum is earnestly requested, which is open daily for inspection (Sundays excepted.) W. JACKSON, Secretary.

HACKNEY ROAD—SHALOM CHAPEL.

We held first Harvest Thanksgiving meeting on Monday, September 22, was a good one. The Master was there; the people rejoiced. Many took tea; when the meeting commenced the chapel was well filled. Mr. Palmer prayed; Mr. Myerson read Psalm lxvii. Brethren Griffith, Anderson, Briscoe, Dearsly, and Lodge delivered Gospel words; and they were appropriate; all had reference to the goodness of our God in providing for man, and each in their turn took a spiritual view of the bounties of providence, and the natural harvest, showing that as God provided for man's natural wants so He provided for His people's spiritual wants. Our people take a lively interest in the singing, they make this part of the worship of God admirable; during the evening they sung that lovely piece, "We plough the fertile meadows," &c. The Lord is still blessing the Word of His grace to the people. Our school is in a flourishing condition; our pastor has lately baptized five who are in the school; beside these three others have been added to the church. Thank the Lord, we live in peace one with another. May the Lord thus bless all His churches. Amen.

[Shalom Chapel, in the Oval, Hackney Road, has been a cheerful spot for many years, under Mr. Myerson's ministry. Hallelujah!]

NORWOOD—On 24th September, we had interesting service in connection with Gipsy Road Strict Baptist Chapel; two brethren and one sister having given in their experience, and offered themselves as candidates for immersion; they gave very satisfactory evidence of their call by precious, free, and sovereign grace of the Holy Ghost; consequently they were accepted. Having no baptism in our present chapel the friends at Black-

heath kindly lent us theirs for the occasion. On the evening of the 24th of September, thirty-three of our friends proceeded by wagonette and three beautiful greys to Blackheath Chapel. Mr. Pung read and prayed, after which Mr. Brittain preached a sermon suitable to the occasion. Mr. Pung then went down into the water; Mr. Whittaker and Mr. Stevens handing the candidates into the Baptistry; Mr. Pung then baptized them upon a profession of their faith, in the name of the Father, and of the Son, and of the Holy Ghost. May God preserve them unto His everlasting kingdom and glory. On our return home, a journey of nine miles, we sang many of our precious hymns, and so was spent a memorable and happy evening, we trust, to the glory of our triune God, and the gathering in of His precious elect people.

COMMUNICATED.

COBHAM, SURREY.—Our new Baptist Chapel we opened 8th of July, 1873. Joyful day we had; friends from London, Ripley, Leatherhead, Claygate, and Escher, came to help. A prayer began the service; Mr. Hewlett preached from "Give strong drink to him that is ready to perish; and wine to those that be of heavy hearts, let him drink and forget his poverty, and remember his misery no more." He showed there is nothing so suitable for a poor sinner as the strong wine of the Gospel. Mr. W. Lodge preached at 3 o'clock, from 1 Kings ix. 3, excellent discourse: 100 took tea; Mr. Mote presided over evening meeting; Mr. Collins prayed; Mr. Woods, Mr. C. Z. Turner, Mr. Joy, Mr. Ockenden, Mr. Holden, the minister of the place, Mr. Hewlett and Mr. Griffiths, all spoke well. Chapel cost about £200; £76 is collected; debt about £125. Subscriptions will be thankfully received by Mr. Holden, 7, Great Bland street, Dover road, and Mr. G. Griffiths, Spa Cottage, near Escher.

TRING. — BAPTIST CHAPEL, LONG MARSTON.—A GREAT SUCCESS.—Our Sunday School anniversary was held in August. Mr. Lester, of Aylesbury, preached good sermons, gave instructive address in the afternoon, and dismissed several senior scholars with a Bible each. A collection was made for school funds. On Tuesday, August 5, we held a bazaar in aid of the chapel debt and our school treat together. The bazaar was held in a spacious marquee erected in Mr. Woodward's grounds. Mr. Crampin gave out a hymn and offered prayer. The rain now fell very heavy; the friends presiding at the stalls put their articles together and covered them up; very few friends were present; we were cast down, thinking it would be a failure; but about twelve o'clock the weather cleared off, and was fine through the day. The teachers and children partook of a good dinner in the chapel as usual; a procession was then formed; we marched through the village to the bazaar meadow; some of our anniversary pieces were sung, teachers and children were then admitted to the bazaar free; a lady from Watford, kindly officiated on the pianoforte and harmonium,

playing and singing some sacred melodies and anthems, which was very pleasing to the visitors, especially to those having a taste for music. Our stalls consisted of clothing, fancy and useful articles, and in the centre on a table, stood the model of our pretty little chapel, vestry, all complete. Outside the tent, we had coals, live stock, pigs, ducks, and other fowls; in another tent was a refreshment stall (given by friends,) with ham, beef, meat pies, &c. A square space was fenced in for the children to have tea. A number of friends now assembled; two ladies came and presented fancy articles for sale, and purchased several things, and gave us two sovereigns towards expenses. The articles not being all sold that day, it was announced that we should open again on the following afternoon, when we formed a nice little company. About seven o'clock all was sold with the exception of a model bedstead and model chapel which are for sale now; the price of one £1, the chapel £2 10s. We are happy to say all was conducted in a very friendly, social, and respectable manner. We had friends from all the surrounding denominations to help us. The debt of our chapel was about £75, and the sum realised from the bazaar was £53 0s. 10d. We have since made it up to £60, leaving a debt of £15. Surely the Lord hath done great things for us whereof we are glad.

SOUTHEND.—We heard a blessed sermon, Sunday evening, October 12, by Mr. Gordelier, on "A Glorious High Throne from the Beginning." Our minor canon, Mr. Benton, read it. We are waiting for the Lord to open up the way to erect a new Baptist chapel here; our Zoar is out of the way. We can have a nice plot. Who will come and help us? Monday, October 13, our friend, C. W. Banks, came and gave us a long discourse on "The Elder Son and his Brother." It made some of us cry; especially when the lines rolled out so gravely.

When all the leaves are falling,

And autumn says, "Good-bye!"

I hear soft voices calling—

"My friend, prepare to die!"

Prepare to die! man never can

But on the Saviour's Gospel plan,

I see the word so rich, so true,

"Sinner! I have prepared for you,

A life, a robe, a home, so free;

Come, sinner, trust alone in Me!"

"By grace," we said, "We will!"

EARL'S BARTON.—The Church of Christ is here in peace, and growth steadily. Wm. Tooke labours faithfully and honourably. We must praise the Lord for all He has done and is doing for us. It is not so well with all the churches, which causeth grief.

SOUTHMINSTER.—We have had our friend Mr. Thomas Pickworth, from London, preaching to us, and helping to clear the debt from our nice chapel. [We rejoice to know the Gospel is preached here; and we hope all who honour Jesus our Lord will rally round the little church planted in this pretty Essex village.]

BATTERSEA—Opening services of Livingstone road Baptist Chapel, Wednesday, October 8. We held prayer meeting at 7 a.m. Mr. Alderson preached morning sermon; good substantial dinner at 1; at 2, Mrs. H. Clark laid the memorial stone; she has been active in collecting for the Building Fund. Mr. Anderson preached in the afternoon; tea was served by the ladies; the evening meeting was presided over by Mr. C. Wilson, who in a neat speech gave the friends to understand he came to help practically; the result of the day being: collecting cards, £14 2s. 3d.; proceeds of that day, added to the cards, amounted to the handsome sum of £80 2s. 6d. The evening meeting was addressed by Messrs. Alderson, Bennett, Cornwall, Kevan, and Mitchell; each one seemed happy in his work; good feeling prevailed from beginning to end; the chapel opened is capable of holding 150 persons, at a cost of £312: leaving room to build a larger chapel in front on some future date to hold 500, when the present one will be for schools, vestry, &c. The persons who have this cause at heart, were pleased to hear the approval of friends at the steps taken; the clean, neat, substantial building erected at so small a cost was commended. We record our thanks to all who have helped us, and to our God who has been favourable to permit us to erect a house for Him in this densely populated place. May it sound with no other notes than Gospel grace! The Lord build up Livingstone road Baptist Chapel with living-stones, and His be the praise. We thank God and take courage, because our God has been with us. Livingstone Road Chapel account is as follows: cost of freehold, £250; cost of building, £312; total, £562. We have collected £162; our debt is £400. As God has enabled us to help in the commencement, we solicit the help of all who pray for the extension of the Gospel of Christ. Friends! send your donations—large or small—to Mr. Henry Clark, Grocer, York road, Battersea, Surrey; most thankfully will he receive and acknowledge the same.

EDEN CHAPEL, CAMBRIDGE.—On Thursday, Sep. 18, we had something quite out of the common order here,—an afternoon and evening devoted to the service of the church, and sweet Christian fellowship. It is many years since such a thing as this transpired at Eden; but our dear pastor, J. B. McCure, anxious that the people over whom the Lord had placed him as overseer should have an opportunity of hearing for themselves the deep things of God as delivered by our dear brethren Crowther and Jones, devised this means of accomplishing his purpose. We had, moreover, the remains of a heavy debt, which had been contracted in extensively repairing and altering the vestry; and it was proposed that a collection should be made after each service, the proceeds to go towards the liquidation of the debt. The matter was liberally responded to, the debt cleared, with a surplus; and now as a people we would desire to thank God and take courage. Our dear brother Jones was

favoured with sweet liberty in the afternoon while preaching from Acts iv. 12, "Neither is there salvation in any other, for there is none other name under heaven among men whereby we must be saved." The preciousness of the church's Beloved, the greatness of His work—salvation, the sweet savor of His dear name, and the "must be" of salvation to all the blood-bought family, made some of the little ones to lift up their heads with sacred joy; and with heart and voice we sung,

"How sweet the name of JESUS sounds

In a believer's ear;

It soothes his sorrows, heals his wounds,

And drives away his fear."

After the service, tea was provided, to which about 160 sat down. In the evening, our dear brother Crowther sweetly, ably, and eloquently discoursed from the last clause of Romans viii., "The love of God which is in Christ Jesus our Lord." The Word was listened to in breathless silence. It was a time of refreshing; the stone was rolled away from the well's mouth, and the pure waters of the sanctuary comforted the souls of many of Zion's weary pilgrims. We have as a church passed through sore troubles, but the Lord have been with us; the mouths of gain-sayers has been stopped, and the counsel of many an Ahitophel turned to foolishness, and the Lord hath turned again the captivity of His people, so that they have said among the heathen, the Lord hath done great things for them; yea, verily the Lord hath done great things for us, whereof we are glad.

JOSEPH SAVELL.

FOLKSTONE—MR. EDITOR,—Your remarks in reference to the state of the professing church in England, and the lukewarmness of the Church of God should call up the attention of all believers to their present appalling position. In Folkestone we swarm with semi-priests of the Church of Rome, with long black coats and round hats, and the crosses are worn by every female; and the ritualists are rampant; which caused a Mr Sampson, Baptist Minister, to lecture on their teaching, and a fearful exposure it is: and yet, with it all, we all appear to be asleep. Some great end is to be answered, and I fear we are on the eve of something very solemn. Oh, for grace to stand. Mr. W. Olney laid the foundation stone of a new Baptist chapel, for Mr. Sampson, at Folkestone, in August.

A TRAVELLER.

CITY ROAD—The monthly Lay Baptist Prayer Meeting in September, at Walter James's, 43, Singleton street, City road, was a representative gathering. Members from the churches under the care of Messrs. Briscoe, Myerson, Griffith, Thomas Jones, Cuff, and four from Jireh, were present, and united in fervent prayer. Our friend C. W. Banks gave us an address; and the presence of the Lord was enjoyed. "The little one" is growing. May our cries for Zion be heard, prays,—A. M. J.

ACROSS THE ATLANTIC.

[The following letter was written to Mr. W. Wright, pastor of the Baptist Church in Needingworth, Hunts, by a friend who is gone to America.]

MY DEAR AND ESTEEMED PASTOR,—I write these few lines to you, hoping they will find you and yours well. Through mercy, I am well. You will like to know how I am getting on in the best things. The minister we hear now is a real straightforward man, he is not afraid to speak the truth "whether men will hear or whether they will forbear." I never heard such in America before. We have heard this morning from the words, "The effectual fervent prayer of a righteous man availeth much." He lengthened out very much on agonizing prayer, and did away with all forms of prayer except that, and that only, that comes from the heart.

My mind is often with you in the old favoured spot at Needingworth, and with my old friends I have left behind, probably never to see them any more in this world, but I anticipate the time when I shall meet them in our Father's house above.

I must tell you a little about my voyage. The first Sunday night we were on the great deep, I really thought that we should all be lost. I can tell my mind in no other words than those of Peter, when on the water he cried out, "Lord, save me." I thought that there was only one step between me and death, with only a plank to save us 1160 souls on board, and not one that feared God that I could find out. What a hell to be shut into! What a mercy that we are made to differ! and to feel that we have an interest in His dying love, and that His precious blood cleanseth us from all sin; to be stripped of all our filthy rags and clothed in His righteousness, and thus fitted to dwell with Him above. O what matchless mercy! amazing love! "In Him we live, and move, and have our being." Bless the Lord, I was brought safe to land, and found my dear daughter and family pretty well, except James H—, his health is not very good. I expect moving further west for the good of his health. I hope you will write me a few lines before I leave. I do sincerely thank you for your kindness to me. May our dear Lord favour you with His presence, is the desire of your affectionate friend,

MARY IRELAND.

America, July 10, 1873.

P. S. A word to the church. My dear sisters and brothers,—I hope that you are enjoying the presence of your dear Redeemer. I am often thinking about you, I hope you will remember me. May you still be favoured with your dear pastor. Pray for him that he may go in and out among you laden with the fruits of the blessed Gospel. May the God of all grace bless you all with a prayerful spirit. I am yours in Christian love,

M. I.

LEWES.—It appears that Providence Chapel is likely to become a Baptist; at least, for a time; agreement having been

made with Mr. Vinal for some parties favoring Mr. Ashdown to take it for a term of seven years. Let us hope that when the necessary papers are signed, steps may soon afterwards be taken to form a church, who would follow the commandments that "are not grievous." At the thanksgiving services, Mr. Godwin preached in the morning, Mr. Page in the afternoon, followed by Mr. Covell in the evening. On Wednesday evening, the 24th, Mr. Warburton preached very encouragingly from "I will lift up my eyes to the hills," &c., alluding to the hill Calvary and the blood; the hill of divine faithfulness, the hill of trouble where Abraham named the place Jehovah-Jireh, for "in the mount of the Lord it shall be seen." Mr. W. also noted that the pilgrim by declaring his help cometh from the Lord rejoices to crown Him Lord of all; and as to how this help cometh—daily—not stock in hand to be wasted away. "He will never suffer thy foot to be moved; He that keepeth Israel will not slumber." We hear that a change is likely to occur with Mr. Spurgeon's friends, Mr. Miller having resigned.

OLD FORD.—We commemorated our tenth anniversary of Bethel Sunday school. Mr. Shadwell preached in the morning. In the afternoon, Mr. Styles addressed the scholars in a very interesting manner. The scholars answered well. It was a great treat for us all. In the evening, Mr. Shadwell preached on Isaiah's disobedience, repentance, and confession of sin, with his declaration of faith. We experienced a good day in the service of truth. Thanks to Him who ruleth over all.

G. RICHARDS.

DEAL.—Our old friend, Mr. Garwood, has retired from public life. Honoured and useful as Christian and Minister; many regret his resignation: but to make room for the multitude of young ones rising up, the old to rest must go.

READING—"Providence" is favoured. A Correspondent says,—"Brother Stevens, of Bradford-on-Avon, fulfilled his promise to you; we found him a good spirited experimental man, with a good share of liberty; he felt pleased with his visit; and no doubt we shall have him again; his order in matter is somewhat after the *Standard* style; but not corruption. Mr. Edgerton was very well received; his ministry was the means of bringing one young man to a decision to be baptized; he has been before the church."

Deaths.

Fell asleep in Jesus, Sep. 3, 1873, Mrs. Sarah Symonds, of 19, St. James's Road, Victoria Park. An indulgent and loving mother; through grace, a true friend to the cause and people of God; our loss is her gain.

Mr. C. Goslett died August 26, aged 76 years. He was more than thirty years a constant hearer of the late Mr. James Wells. He could truly say, "When I walk through the valley of death I will fear no evil, for Thou art with me."

Where are We Now?

"If thou altogether holdest thy peace *at THIS TIME*, then shall there enlargement and deliverance arise from another place."

"Let me speak before I die!" Thus he breathed his inward sigh.

"Let me tell the tale of love!—Then fly to peaceful realms above."

THE end of One Thousand Eight Hundred and Seventy-three is just at hand! It is nearly fifty years since we first commenced to issue publications from the press for the good of the people. Thirty years have rolled away since the title of *THE EARTHEN VESSEL* was first written. We are closing its twenty-ninth volume; and anticipate commencing our thirtieth volume with renewed vigour—if the Lord our God will spare, sanctify, and strengthen us for His own service and for some further usefulness to His Church—His people—and to the world where we dwell.

And, although we have a goodly number of critics, of censorious correctors, and of those who hurl contempt upon our efforts, still, we gratefully acknowledge the goodness of the Lord in continuing to give us, at the least, from ten to fifteen—perhaps nearly twenty—thousand readers every month; and as we now circulate extensively in all parts of England, in the United States, and in all the colonies, as our churches are rising up in all directions, as our people multiply on every hand—as *THE EARTHEN VESSEL* and *CHRISTIAN RECORD* is the only monthly which largely represents the movements of those churches who "earnestly contend for the faith once delivered unto the saints:"—as our volumes are yearly registers of the lives and deaths of our ministers and our members: as our issues are a continuation—not simply of "*the Acts of the Apostles*," but of "*the acts of all true Christians*" in these the last days—as we gratuitously herald forth the enterprising efforts of all the different branches of that "sect everywhere spoken against:" as we have borne the heat and burden of the day for nearly thirty years in this one department of our mission: and, as the Lord has mercifully sustained and used us:—upon a brief review of all these circumstances we know of no reason why our readers should not be, at the least, one hundred thousand every month! If our ministering brethren would only render to us the following three-fold service, more than one hundred thousand persons might be found reading *THE EARTHEN VESSEL* all next year. And, first of all, we ask our ministers to give us one fair, earnest, and honest commendation from their pulpits during this closing month of December. We ask this of our brethren because every movement in the world now is fully alive to the truth, that the *PRESS* is a mighty engine of power for getting hold of the people. *The Jews* some little time back had not one weekly paper in existence, now they have several, and everywhere you see large boards announcing *The Jewish Chronicle*, *The Jewish Herald*, *The Jewish World*, and several other publications, which are ably conducted to maintain in this Protestant and Gospel land the Old Covenant system, the Mosaic economy,

in fact, to exalt the lawgiver instead of the lawfuller. The most learned and eloquent of the Jewish Rabbis now in London has recently published a volume of his sermons, and our literary journals are highly extolling its Hebrew scholarship, and intrinsic Jewish piety and beautiful composition; *but*, what does this learned, this popular, this highly classical Rabbi say of OUR LORD AND SAVIOUR JESUS CHRIST? *Not one word*. What does the Rabbi do with that MESSIAH which the LORD GOD ALMIGHTY sent into the world nearly nineteen centuries back? What does he think or tell his brethren of that ETERNAL SON OF GOD who came and fulfilled His Father's will, obeyed His Father's law, redeemed His Father's chosen, and, returning to His Father's home, sent down the HOLY GHOST to reveal the SAVIOUR in many sinners' hearts, and to send forth faithful ministers to preach the Gospel of the Grace of God even to the ends of the earth? How does the Rabbi deal with *our* LORD and MASTER? Ignores Him altogether: talks of some grand and noble Messiah who is yet to come; but *when, where, or how*, he neither doth know himself, nor can he tell to others.

Shall we who sing from the deep centres of our souls,

" Jesus—my God! I know His name!
His name is all my trust!
Nor will He put my soul to shame;
Nor let my hope be lost!"

Shall we be silent? Shall we be idle? Shall we be quarrelling, disputing, censuring one another, and thereby throwing contempt upon the cause we have espoused? Oh, no! May the Lord forbid.

Not the Jews only; but those Gentiles who *profess* to belong to the kingdom of Christ—whether they be Papists or Protestants. Are they not using the press to lead the people away from the pure and holy truth of God? What is the tone and teaching of nearly all our so-called "*Christian*" weekly and monthly issues? Is it not of an anti-Christian tendency?

Brethren! here is one startling, sterling, bold, blasphemous fact. A popular minister, in a suburban meeting-house of large dimensions, told his hearers that Paul's Epistle to the Romans ought not to be in the Bible at all.

Paul's logical arguments, and Paul's lucid illustrations of the sovereignty of Jehovah in the salvation of the Church, was offensive to this learned minister of a large and fashionable audience, and he dares to declare the HOLY GHOST either never did give, or ought not to have given, this grand old heaven-born and heaven-preserved piece of divinity found in Paul's Letter to the Romans, which, in every line of it, bears the imprimatur of the Just, the Holy, and the Righteous God!

"*Where are we now, then?*" Brethren, the Jews, the Papists, the Arminians, the erroneous armies of every kind are fulfilling the Psalmist's prediction respecting the enemies of Christ in these times, where, in that emphatic sentence, he cries out, "*they only consult to CAST HIM down from His Excellency!*" They are permitted to fill up their measure: but, what the end will be, the Lord only can tell. Let us who have seen, heard, known, loved, and have been saved by Him, see well to it, that we prove faithful to His name, and publish that name with all the grace and ability given unto us. Beloved brethren! we ask you, then, once

for all, to tell your people THE EARTHEN VESSEL preaches God's Christ, Christ's Gospel, the Spirit's work, and contends for that ancient and safe faith and practice which Jesus and His Apostles committed to us.

Secondly, most of you are aware of the continued enmity and opposition of many ministers, and their prejudiced people against THE EARTHEN VESSEL and its Editor. While we are writing this little address, a good minister calls in to see us; and—certainly unsolicited—tells many unprofitable tales of deacons, ministers, and people who will not hear a man if he is supposed to be favourable to this publication. We can only wish that all such professors could read and feel the five last verses of the fiftieth Psalm as we have done: and, then, if they did not cease from setting, speaking against, and slandering their own mother's son, it would prove them hardened in evil to a fearful extent. Brethren, we ask at your hands one simple effort in order to stop, in some measure, this wicked course of action against us. Not that it can hinder us or destroy our work; but to us it is painful, to those who practice it it is disgraceful, and to the churches generally it is working more mischief than can easily be imagined.

The effort we ask to be made is like the following fact:—

Some years back, when Mr. Powell was pastor of the Matfield Green Church, he sent for us to preach in his chapel. We went down. Before going to the chapel the pastor said, "You must first call and see the deacon, old Mr. John Waterman." The Editor of THE EARTHEN VESSEL was ushered into a small parlour, where sat an old gentleman, with a black velvet cap on his head. The door was shut: the venerable deacon and the little Editor were left alone. Hat in hand stands the Editor, wondering what was now to come.

"Who are you?" asks the ancient hop-grower, rather sternly.

"My name is Banks, sir."

"Who sent for you?"

"Mr. Powell, sir."

"What have you come here for?"

"I have come to preach, sir."

"Ah!" said the good old man, "I built that chapel, and many hypocrites have gone into that pulpit since I built it; I do not intend any more to go, if I can help it."

The Editor was not prepared for such a reception, and was about to retire, when the judge (for such Mr. Waterman then appeared to be) cried out, "Here, sit down in that chair, and tell me, first, how God made you a Christian; and then how He called you to preach the Gospel."

The Editor obeyed. A measure of grace was given. Where the Lord began His work, there the Editor began his tale, and went through to the time of his second deliverance.

Mr. Waterman rose from his seat. We can see him now in our mind's eye, and heartily do we wish we had a photograph of that scene. He put his hand into his pocket, pulled out one sovereign, and saying, "That will do, young man. Take this, you may go and preach. But now come up and sit beside me. Let me tell you how the Lord dealt with me, and how I came to build that chapel." It was intensely interesting and powerful.

We do not know if Mr. Waterman's life has ever been printed; but such a clear recollection of the way the Lord led him have we, that we desire some day to give it in these pages.

Now we ask our brethren to allow such a scene as this to be repeated in their chapels. At some convenient season let the Editor of THE EARTHEN VESSEL be summoned; let the causes of men's opposition be definitely stated. Let the Editor be examined and cross-examined, if necessary. Let him be questioned. If he cannot—in the fear of the Lord—give a satisfactory reason of the hope which is in him, let him stand condemned. If he can—and if the Lord is pleased to add the seal of His approbation to the testimony—then let the secret, the unmanly, the un-Christian opposition cease.

We are not fearful in challenging all the ministers and deacons in Christendom to such a thorough investigation. Let us come face to face, as honest men. Let us act in the exercise of the holy fear of God. And if our bitterest enemies have any portion of the Spirit of Christ in them; if they will deal fairly and faithfully by these means, much of the injustice, much of the dishonesty and falsehood, much of the cowardly jealousy of the little popes will be extinguished, and the dark dealings of wicked professors will be exposed to their shame.

“Where are we now?” Let us search and try every man his own ways—for, verily, “the fire shall try every man's work of what sort it is.” The day shall declare it.

Last of all, we ask our brethren, our friends, our correspondents, will they endeavour to obtain one canvassing agent in every church and district, who will obtain subscribers to, and supply them with, THE EARTHEN VESSEL and *Cheering Words*? Let us New Testament Baptists shew—by the help of our God—that we have the Bible for our Authority; the SPIRIT of CHRIST for our Teacher; the good of the people's souls as the Object of our mission; and that it is at our peril to be either unfaithful, or fearful to face our foes. Amen.

“WHERE ARE WE NOW?” In our lecture at Southampton, we took a brief review of the state of Christendom, first, in her outer circle, as described in the letter to the angel of the Laodicean church. Then we travelled round the inner circle of the more Protestantized and professing Gospel churches, which Christ divided under three figures:—*His Field*, *His Vineyard*, and *His Flock of Sheep* given Him by His FATHER. Then, in the centre of all, we found three great principles:—

First—An eternal principle—the INHERITANCE given by the Eternal Father to the Eternal Son, of a number which no man can number, expressed in that one Scripture, “The Lord's portion is His people; JACOB is the lot of His inheritance,” &c.

The second is a dark and dangerous principle; it is SATAN's invasion of this inheritance, which is now exceedingly deceptive and fatal.

The last is that glorious principle of prophetic victory. Christ's ultimate triumph over all His enemies.

These different expositions of the present and the future state of things in the visible and invisible churches, we propose to give in a few future numbers.

To every friend of THE EARTHEN VESSEL, or every heaven-born soul, to every sincere seeker after JESUS, we send greetings of thanks—

giving, and of loving desires for their welfare, and on the behalf of THE EARTHEN VESSEL, subscribe ourselves, the church's obedient servant,

CHARLES WATERS BANKS.

56, Queen's Road, Royal Crescent, Notting Hill, W.

November 17, 1873.

NOAH'S TESTIMONY AND THE FLOOD.

BY W. J. STYLES,

Of Providence Chapel, Islington.

AN EXAMINATION OF GENESIS VI. 3.

"And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."

THIS verse has often been understood to teach that God—anxious to effect the salvation of mankind previously to the deluge—endeavoured to accomplish His design by striving by His Spirit to bring them to a state of godliness. In this, however, He was frustrated, and being mortified at His failure, He determined to discontinue His gracious endeavours, and therefore withdrew His Spirit, and destroyed the human race by the flood.

From this is inferred the Arminian doctrine, that the Holy Spirit strives to accomplish the salvation of all men, but effects His purpose with such only as are willing to succumb to His influence.

This interpretation we deem incorrect, as we shall seek to show:—*Firstly*, from the analogy of faith; *Secondly*, from the context; and *Thirdly*, from an examination of the central word in the verse itself.

Firstly—From the Analogy of Faith. The Bible is the Word of God, and all its utterances are absolutely true. Now, no true assertion can possibly clash with another. No part of the Bible can therefore contradict what is elsewhere asserted; and if one verse appear to do so, we must conclude that our view of it is incorrect.

It is plainly asserted that the Holy Ghost is verily and indeed a divine person and co-equal with the Father and the Son. He is, therefore, omniscient and omnipotent. But an omniscient being is under no necessity of making fruitless experiments, since He sees the end of every beginning, and knows beforehand the results of all His undertakings. An omnipotent being, moreover, cannot fail in His endeavours, nor can He be thwarted by any opposing force whatever. This, however, the interpretation which we are seeking to controvert, represents Him as being. Hence it makes one verse contradict the testimony of several. It must, therefore, be rejected.

Secondly—We think that the context is against this view of the verse. The sacred penman is about to narrate the severe judgment of God upon the antediluvian world in destroying it by a flood of waters. To vindicate the justice of God in connection with this most severe and awful procedure, he presents us with a picture of their fearful moral degradation. He informs us, therefore, of their social disorganization;

of the extent of their wickedness and of their total depravity of heart, every imagination being only evil continually. The object of our verse must, therefore, be to intensify our conception of the depths of iniquity into which they had sunk, not to introduce a statement such as is wrongly supposed to be the meaning of our passage.

Thirdly—An examination of the meaning of the central word in the verse itself militates against the controverted interpretation. The operations of the Holy Spirit in the hearts of sinners are never described by the word “strivings” in the Bible. They are compared to calling the dead to life; and to a bringing into existence, or a creation, in which, as in all other scriptural expressions relating to the subject, the sinner is contemplated as passive and inoperative, and the work of the Spirit as sovereign and irresistible.

Now “striving” implies a struggle with a living agent who has power to resist the efforts put forth. The sinner, however, is dead when he first becomes the object of the Spirit’s gracious operations; and consequently without strength, and wholly unable to offer any resistance. Not more potent is the heavy blow of the hammer by which the piece of rock is broken into a thousand fragments; not more resistless is the progress of a mighty fire; not more invincible is the thunderbolt by which the forest tree is in a moment laid low, than are the mighty influences exerted by the Spirit when a sinner is made willing in the day of His power.

To describe them therefore as “strivings” is infelicitous and incorrect.

Hence we reject the interpretation referred to.

It now remains for us to state the true exposition of the verse before us. Rejecting three or four proposed explanations as forced, far-fetched, and fanciful, we offer one which we deem altogether satisfactory.

God, who suffered not Nineveh to perish unwarned—and who caused even Judas Iscariot to receive a solemn intimation of the character of the sin he was contemplating—was pleased to raise up Noah to protest by his life and testimony against the wickedness of his times. Hence, like Paul when before Felix, he, doubtless, reasoned of righteousness, temperance, and judgment to come: showed the inevitable connection between sin and suffering; and pointed out the fearful catastrophe that must follow their iniquity. Hence he is styled a preacher—not of grace—but of righteousness, a stern protestor against wide-spreading evil.

Now in Nehemiah ix. 30 we are told that God had testified against the sins of His ancient people, “by His Spirit in the prophets: yet they would not give ear.” Regard our verse as parallel with this and the difficulty vanishes. God, as a *moral* governor, had by His Spirit in Noah striven to repress the increasing iniquity of the world. They refused to hearken, and the holiness of His character necessitated His destroying them altogether, and no longer suffering the earth to be the scene of their abominable debauchery.

God, however, is slow to punish offenders, and often gives them space for repentance. Thus He dealt with Nineveh, even deigning to prolong her existence and prosperity when her inhabitants confessed and abandoned their evil practices.

A considerable respite was accordingly granted the antediluvian race; one hundred and twenty years having transpired between Noah's first testimony and the flood. This, with some confidence, we suggest as the meaning of the words, yet his days shall be one hundred and twenty years.

The motive by which the divine being is said to have been actuated is expressed in the words, "for that he also is flesh." This expression we take to indicate their utter carnality. Sunk in sin, foregoing their moral dignity as intelligent creatures, they had become the slaves of their lower passions. Hence, in mercy for the world's future inhabitants, a race so carnal and abandoned were swept from the face of the earth.

From these considerations it appears that Arminians err in applying a text, which solely refers to God as a *moral governor*, to a matter which is connected with His gracious proceedings as the *covenant God* of His chosen people. Failing to discern "things which differ," they are thus led to conclusions most perplexing to the anxious enquirer; most saddening to all to whom God's honour is dear; and most derogatory to His character, whose hand none can stay, nor impede the progress of His resistless and gracious salvation.

OUR SPIRITUAL BOAZ—THE LORD JESUS CHRIST!

A SERMON PREACHED BY MR. ROBERT POWELL,

In the Public Hall, Rochdale.

"And Boaz said unto her, At meal time come thou up hither, and eat of the bread and dip thy morsel in the vinegar. And she sat beside the reapers and he reached her parched corn, and she did eat, and was sufficed, and left."—Ruth ii. 14.

MY DEAR FRIENDS,—No doubt you are acquainted with this portion of the Word of God. To me it is a very interesting and pleasant history. It shows the divine and sovereign character of God over a particular family, in the chastisement, and laying low in the dust, of a poor woman. Oh, says human nature, how unholy she must have been! It is not so. There are mysteries in the dealings of God with His people which we can neither understand nor explain. We, His poor creatures, are very wise sometimes in our own esteem, and likewise ready to run to the right hand and to the left, for in our knowledge and judgment we are oftentimes very much out of order. See the distinction here drawn between the two young women that were married to the two sons of Naomi. In a short time after their marriage their prospects were blighted; their hopes of happiness and natural comfort were scattered away. Now these two lasses were strongly attached to Naomi, their mother-in-law. She had been in the land of Moab, and was there stripped of all that was dear to her; but still she was the same Naomi, and she worshipped the same God. When she had returned to her own country they called her by her old name. Nay, she said, call me not Naomi, but call me Marah, for the Lord hath dealt bitterly with me. They both started from Moab with their mother-in-law; and they seemed united to her by a very fond attachment. Naomi thought it wise to test this apparent kindness and

attention towards her ; to prove whether it was real. She entreated both Orpah and Ruth to return to their own homes, and endeavoured to encourage them with a hope of a better prospect among their own people in their own country. One returned ; one followed her mother-in-law. Now there was a cause for this distinction : there was almighty power at work in one. There was nothing striking in Naomi, or in her prospects, to induce the youthful widow to follow her. But there was the power of God in the soul of the young woman. It is evident she was industrious ; neither proud nor idle. Whatever might have been her position or bringing up, she was not above her necessities. She went into the field to labour, to glean a few ears of corn to get a morsel of bread for herself and her mother-in-law. Her attachment to her was so strong, her affection such, that nothing could separate them. She would do anything for her that she could. She went on gleaning under the direction of God, and like many of God's poor creatures she was led to a place of which she had no knowledge ; even to her cousin's field. It is not every man that has got a heart so large as Boaz. He was a large and liberal-hearted man. He did not despise the poor widow, he had a real affection for her ; he invites her to come at meal time. It was early in the morning when she entered the field, and it was now time that she should take something to nourish, refresh, and sustain her in her employment. Boaz did not tell her to bring her breakfast with her ; no, he had got enough in his store, and was willing to bestow it upon her. The poor creature was completely overcome by this kind feeling and tender-heartedness manifested towards her by Boaz. In this history there are many things grand and touching ; but we do not read it merely as an history. We read it to see if we cannot find something that will be of eternal benefit to our souls, which God will bestow on His church in a future world. It (as my dear wife said to me a few days ago when she had been reading the Bible) seemed quite new to her again. Some of us have been reading it more than forty years, and when we come to turn over again its blessed pages there is something as fresh as ever to strengthen us and encourage us in the Lord. We bless God for His holy Word. When we read it under the intelligent teaching of the Holy Spirit, we gather from it those things which are revealed therein for our good : then it is ours, the whole of it. Boaz—good man, kind, liberal, and tender-hearted as he was—was insignificant when compared with the greater Boaz, which he typifies and represents. Our spiritual Boaz, the Lord Jesus Christ, was not afraid to own His relationship to us ; nor to acknowledge us as His brothers and sisters in the midst of a gainsaying world. He was affected towards us with a spirit of the greatest liberality. He died for our sins : He worked out and brought in an everlasting righteousness with which to cover and clothe us. Here is a greater than Boaz. Boaz was rich in this world ; here is one whose riches are far greater than those of this world : He was rich in free grace and everlasting love. This rejoiced the apostle when he was preaching the unsearchable riches of Christ : they were substantial and enduring, and would never end. There is an everlasting fulness in them, and they were fully secured to us when He rose from the dead.

We will now speak on the liberality of Christ. The Lord Jesus Christ will never disown poor sinners. All that come to Him seeking

to be fed, desiring to be remembered in mercy, and to obtain a full and free salvation through His work and righteousness, He will never turn away. Poor beggars, however hell-deserving they may feel in themselves, must come to God through His all-prevailing intercession. Such sinners will hear that heart-cheering invitation, "Come thou up hither."

Now notice the feast which God has provided. As I came on the road this morning and saw many of my fellow creatures living apparently without hope and without God in the world, I thought what an awful state to be in! What would be their condition if the wrath of God was to fall upon them in their present miserable state? What would be their eternal condition? I cried unto the Almighty with a thankful heart. I had something that I could take pleasure in: something I could rejoice in: something that gives me a blessed satisfaction that I shall be one of His distinguished guests at the feast which God has provided for all them that love Him. At the commencement of this service we read that God will make a feast of fat things, of wines of the lees, well refined. This feast is our justification and our reconciliation to God through the work of our Lord Jesus Christ; communicated to us by the love of the Father, Son, and Holy Ghost, Israel's ETERNAL JEHOVAH. That poor sinner that is trembling under damnatory sentence of the law, feels completely lost and ruined through his iniquity, transgression, and sin. Bless you, why such a poor soul as this, when he goes with Jesus, what a feast he finds! When Mary got to this feast she wiped the feet of Jesus with her tears. Why, bless you, she did so because He had broken her heart by His loving-kindness. What an overwhelming fulness of love and compassion she found in the gracious heart of our Lord! She found her blessed Lord had pardoned all her transgressions: "Daughter, thy sins which were many are all forgiven thee." Some people say we are a poor miserable set. O, but, bless our God, we have a little happiness now and then. We sometimes get to the feast; these people do not understand us; we must have a spiritual appetite before we can relish spiritual food. We must be born again; this is a spiritual birth, the beginning of spiritual life; this gives us an appetite for spiritual things. I fear they are comparatively few who are in possession of it. This is manifest in spiritual longings and spiritual desires.

What says the Lord? The desires of the righteous shall be granted. The heavenly enquiries nothing can satisfy but a smile of His approbation, sealed home in the poor sinner's soul. Whether they are young, middle-aged, or fathers in the Church of God, they shall all be led to feed upon the word and promise of God in Christ Jesus. And when the Lord sends a man to preach His blessed Gospel He endues him with a spirit of love to encourage coming souls as well as confirm christians, by applying the sweet invitations of the Gospel. "Eat, O Friends, drink abundantly, O beloved!" It is forty-seven years since God revealed Himself to my poor helpless soul. I was in very great distress; I could not give myself up. I felt myself to be a poor miserable wretch. I had misery enough. I was poor and helpless, but I was a seeking soul. Blessed be God, when His own time was come; it was a time of rejoicing to my poor soul. My dear friends, I hope you know something about these things; I hope that some of these young ones know

something about it too. This divine peace is expressive of that time when you will hold fellowship with the Lord Jesus Christ, when He reveals Himself with the power of the Holy Ghost in your souls, so that you can rest on Him in sweet confidence for all things both for time and eternity. Some people trust on their own good doings; they can do a great deal for themselves. Well, perhaps they cannot do all; but they can do nearly all that is required, and if they fall a little short, the Lord is very gracious and He will help them out, render them a little assistance, and all is very sweet and comfortable. We have this disposition by nature, and sometimes God's people are, for a time, led away by it, and get into trouble. I remember being once connected with a place of worship for seven years. The trust deed had run out and wanted renewing. They pressed me to go with them to renew it; but I wanted to know the foundation of the trust: upon what principle it was to be made. I was not going to give a blind sanction to it. Well, said they, we are basing it upon open communion. Then, I said, I will have nothing to do with it. I am a Baptist to the back-bone. They turned me out. I did not get another situation for some time. I sought in all directions for a place where I could find something to feed my poor soul. I could get nothing to feed upon; not a morsel for my poor soul. I do not mean temporal food to satisfy the body. My fears got uppermost; the devil set upon me, and told me it was all over. Thou hast preached to others, and thou art thyself a castaway. O, what a death-like feeling run through my poor soul! Oh, I am done for ever! I shall surely be lost! Yet, I could not hardly give it up. A feeling sprung up in my mind to read the Word of God, and pray that He would keep up and preserve me from temptation; and I was led to ask the Lord if He had not a morsel for this poor wretch. A soul in such conditions will not slight the meal time. They come to the house of God, not on the Sabbath day only, but on the week-day evening, to see what the Lord will say unto their poor souls. They want an invitation from their glorious **IMMANUEL**, to partake of His divine feast; for they are hungering and thirsting almost to death. The house of God is the place where His children feed. They come, anxiously enquiring whether the Lord has got anything for them. They feel they are poor sinners, and they are made sensible of spiritual poverty by God the Holy Ghost. Young Christians, at the first setting out, think they will go singing all the way to heaven. I thought so myself. They go along very nicely for a short time in full confidence. Oh, they can trust in the Lord for everything: but by and bye down they come. They believe that by reading the Word of God, and attention to the means of grace, and regulating their conduct, they can manage to keep a good stock of comfort always on hand. They are rich and increased in goods; but, alas, alas! after, it may be, ten, twenty, thirty, or forty years' travel heavenwards they find their stock of comfort not very large. From day to day they discover what fools they are. They live to learn the depth of their own folly, and the unsearchable goodness, wisdom, and mercy of God. That soul cries, I am now as empty as ever I was: and can say sincerely, I can bless my God, that ever He gave me an invitation to come unto Him at meal time. If I get a morsel, very often it is soon taken away, and I cry, O Lord, I want Thee to fasten sure in my poor memory, like the clean beast I want to chew my cud upon it. In Thy Word I have

read of the damning power of sin, and felt it in my heart. O Lord, give me a word. I want to feel Thy life-giving power. Say you, I am treading upon tender ground; you are coming very close. I shall make no apology for it, I have been in the same place. The trying circumstances of time and the cares of this world deaden us to spiritual things and draw us from God. But, bless His dear name, He comes again and delivers us. We read our Bibles over and over again; the blessed Spirit encourages our poor hearts; and we set our affection upon heavenly things, and the poor heart goes out in praises and thanksgiving: drops a tear of gratitude to a kind and covenant God. I have believed, says the poor soul. Well, however small our faith is in this day, yet, blessed be God, there is something substantial in it after all. Poor Ruth, when she had gleaned a few ears of corn, she thrashed out the wheat: she did not take the chaff home with her. Now some folks are very fond of chaff. If the parson tells them something to tickle their fancy, all is right with them. Ruth could not live on the chaff; she wanted something solid to nourish and sustain her poor soul.

One Sabbath a good old lady, after returning from service, retired to her private chamber to read and meditate upon the Word of God. While she was thus in meditation, thieves broke into the lower part of the house, and came into the room where she was before she heard anything of them. They were taken into custody. The opposing counsel asked where she was when the thieves broke in? She told them she had retired to read and meditate on the Word of God. He jeered her, but was rebuked by the judge. This circumstance shows how intensely the affections of the children of God are set upon their Lord when under the influence of the Holy Ghost. "When she did eat, she dipped her morsel in the vinegar." We are told "man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." The Lord Jesus Christ is set forth in the Gospel as that bread which came down from heaven, of which if a man eat he shall never die. That, as I understand is, they shall not die the second, or eternal death. You that live by faith on our Lord Jesus Christ will never perish. The Lord Jesus Christ is that living bread which came down from heaven, and we eat His flesh and drink His blood, and so lay hold of the rich provision stored up in Christ, and they look forward to the promises of God for preservation and safety while passing through this lower world. We do not live upon Christ in the way the Romish Church teaches. The Pope would turn us all into cannibals; if his system were true, we should be eating the veritable flesh and blood of the body of Christ. Our God will have none of that rubbish. The Lord Jesus Christ came down from heaven to be made partaker of the sufferings of His people, and to impart unto them spiritual life, and to endue them with immortal benefits, in God's own time and way. When poor, lost, ruined, undone sinners are led by faith to embrace the riches of the Gospel, what an inexpressible fulness they see in Christ! They can then feed upon Christ by faith. In such a blessed state and feeling they have many a solemn meal time with their dear Lord Jesus. They feed upon His love in His various characters, and in the riches of His grace, and the fulness of His person. O what a blessed feast day is this! Blessed be God He condescends to feast our poor souls with the bread of eternal life.

But she was to "dip her morsel in the vinegar." Well, you know the use of vinegar in this country; but this figure is taken from the Eastern countries, where the climate is much hotter than ours. Travellers inform us that vinegar has a very good effect in assuaging thirst. It has a typical signification. It is said they gave the poor widow parched corn to eat, and she dipped this in the vinegar. When the wrath of God—which is represented by parched corn—is revealed in the conscience of the poor sinner by the Holy Ghost, giving it a deep and painful view of God's righteous indignation against sin, how it strikes it up! The vinegar is sharp and cutting to the taste: this represented the sufferings of Christ; and when poor sinners are really brought to see and feel that their sins have pierced the body and soul of their Lord and Saviour, Oh, how it brings them down to His feet in solemn heart-felt repentance for sin! This is a repentance which need not to be repented of. This is something like God's Israel of old eating their meal with bitter herbs. Bitter herbs are not very pleasant to the taste, but they impart a healthy tone to the stomach, improve the digestive organs, and strengthen the constitution. But though the sufferings of Christ, when laid upon the guilty conscience of a sinner, make him weep in shame and sorrow, still, when the blessed Spirit of God reveals pardon and removes the burden of sin from his conscience, and applies the saving efficacy of His glorious work of redemption—it is like vinegar, soothing sorrow, and bringing a blessed peace into the conscience! What comforting views they then have of the love of God, and of the precious blood of His dear Son! What encouragement for poor, wretched, worthless sinners! Our Jesus has closed the gates of hell against them, and opened the door of heaven, and finally He will usher them into a future world of everlasting happiness and peace. The sharp, acute taste of vinegar sets forth the various cross things in the Christian's path; they are expressive of the bitter, sharp, and keen troubles of the Christian: troubles in his own soul on account of sin: troubles in the church of God, troubles in his family, and troubles in circumstances; all these things bring the poor creature into a state of despondency. Many a time Christians have aching hearts; it is wonderful how they are borne up under the diversity of trials they are called to pass through. Ah, my dear friends, there is something vital in the Gospel, after all.

But she was to take her portion with the reapers. These reapers are the preachers; the field is the glorious Gospel. The promises of the Gospel are the sheaves. Now, the preachers are to take the Gospel promises and bind them up in sheaves together with the invitations and the great doctrines of the cross of Christ, and show their fitness to all conditions of a Christian's career. The greatest characters in the Church of God, and especially in the ministry, have been deeply taught these truths. The husbandman must first be made partaker of the fruit, or he never can be made instrumental in preparing the Gospel meal. He must have handled and tasted it, or he will never be useful in leading the children of God to Christ, nor in drawing them into a spiritual attachment for each other. The preacher is led by the Spirit of God to gather up the invitations, the promises, and doctrines of God, and show their suitability to God's family in all their varied states and conditions. It is recorded of the great Cyrus that he was once invited to a

feast by his uncle. When he arrived the table was spread with royal dainties, but he refused to partake of them. He took a plain crust of bread and a little water. He did not want so much ado making of him. It is said that this humble meal he ate greedily. O my friends, a good appetite is really a good thing. The doctrines of the Gospel I may call the strong meal of our text, and when a poor sinner has got a spiritual appetite prepared in his soul by trials and afflictions, he can eat them very comfortably. They impart new strength to his soul, they revive his hope and expectation, and he realizes the promises of God in their real spiritual efficacy. When all these things are realized in the soul's experience, they help us forward; they strengthen our hope; they increase our faith; we hold on in expectation of happy release from all the perplexing things of time; realize a glorious felicity in a happier and higher world. The Lord add His blessing. Amen.

THE SEVENTH OF ROMANS IN MINIATURE.

[Could we read the hearts of many believers, even in these days, we should solemnly see the same hard fight between Grace and the Powers of Darkness is continued.—ED.]

MY DEAR BROTHER AND FRIEND, C. W. BANKS,—I have been deeply overwhelmed with darkness, trial, and conflict! I have felt almost to crave the solitude of the grave! I have found Newton's words right,

“God gives bitter after sweet.”

After the commencement of the cause in Sheffield my hopes ran high; I indulged sanguine expectations that your desire (*which was mine*) would be realized immediately. Little did I think that divisions and strife would come! It is alarmingly true in these days, “Diotrephes loves to have the pre-eminence.” Oh, that men, calling themselves Christians, would seek to exemplify and manifest that spirit of humility, patience, and forbearance, which is so distinctly the fruit of THE SPIRIT where He reigns. *I am not infallible*. Alas, I feel myself far from it. Sin cleaveth as a garment to my best works; all I do is polluted; so polluted that in these hours of darkness I have been led almost to wonder whether one like myself should dare even to attempt to do ought for the honour of Christ. Were it not for the still small voice in my soul, which comes now and again after the storm, the fire, the thunder, the earthquake, and the discharge of the artillery of Satan, *sure I am* no spirit at all would have been left in me; but how refreshing to have the gentle whisper of the gentle Jesus in one's heart! Many a time these foolish dissensions over frivolous things have sent me weeping, groaning, and my heart bleeding into my closet, there to pour out my prayer, and after a good fountain of tears, I have heard the whisper, and felt the kind and tender embrace of my Beloved, *who can* bring good out of evil, but we are slow to see it. . . . Oh, dear! Oh, dear! to what days we are reserved! Well, we are of Adam's evil brood as well as others. Grace, *only grace* the difference made! Brother M. said to me the other Sunday, “Brother T., I have

often remarked that when you have had trouble, you always preach us the best sermons." I believe it is so; as sure as the Lord gives me a baptism of trouble, He opens my lips after it. Bless Him, let Him have His own way with us; if our hearts must be riven before He pours in His grace, be it so: I feel from my heart of hearts, I can say from the blessings I have received from trouble of spirit, "Lord, leave me not without it, however unpalatable to my flesh. Oh, the fire is keen, but it is good!"

J. M. O

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LINES TO SOME DEAR FRIENDS AFTER BAPTISM.

YE favoured ones, by Jesus blest,
And washed in His own blood;
You have obeyed His great command—
Been plunged beneath the flood.

Buried, and risen *with the* LORD,
You have His love professed,
May you adorn the Christian name,
With righteousness possess'd.

May each of you go on your way,
Rejoicing in His love;
And Jesus oft to you convey,
Sweet peace from heaven above.

May you, dear friends, whonow have joined
The church of Christ below,
Walk on in faith before your God,
And more of JESUS know.

In every future step of life;
Oh, let your light be seen,
That those around may truly say,
"These have *with* JESUS been!"

Great Berkhamstead.

S. SURTON.

[The author of these lines has for many years, been in the furnace of affliction. We have bowed the knee beside her bed, and solemn moments known.—Ed.]

Let Jesus Christ be all your theme,
The Word of God your guide;
This is the lamp to light your feet,
Lest you should turn aside.

Temptations may your path beset,
To make you go astray;
But firm and faithful still abide,
For this, you watch and pray.

With truth your banner, onward go,
Nor fear to run the race;
God will all needed strength provide,
With all sufficient grace.

May each of you be well equipped,
With Gospel armour on;
The shield of faith, and earnest prayer,
Will make the Christian strong.

Soldiers of Christ! still onward press;
Nor fear to face the foe;
JESUS, your Captain, leads the way,
He'll bring you conquerors through.

—————

A WAR SONG.

Let others sing of love and glory,
Wars and tumults, worldly strife:
Of horsemen, heroes, sages hoary,—
To while away the hours of life.
But I'll a nobler theme pursue,
Respecting things of different kind:
Of men, and wars, and battles too,
That leave no sting to gall the mind.

A man I know—a warrior too—
In all the art of war well skilled—
Always engaged, and dares to do,
What others fear, and leave the field.
View him with all his armour on:
His helmet, breastplate, sword, and shield,—
His loins well girt, and sandals on,—
Facing the foe but never yield.

See how he strikes! What foe can stand
The blows of that well-temper'd blade?
E'en devils flee, at God's command,
And hide in their infernal shade.

The war commenced, the records show,
 In Eden, when our parents fell ;
 Wonders of grace my soul doth know,
 Wonders that I am out of hell !

It has continued ever since
 For full five thousand years and more,
 And will not cease till every prince
 Of royal blood reach Canaan's shore.
 See how the battle rage with strife,
 And then are heard some sighs and groans ;
 But virtue from that TREE OF LIFE,
 Can heal the worst and deepest wounds.

He's one of David's valiant men,
 Fearing neither wounds nor scars,
 Obeying David's Lord, and then
 Shall live with Him through all the wars.
 Soon shall his Captain say, Well done !
 Receive your bounty rich and free,
 The battle's fought, the victory's won,
 Come home, and live and reign with Me.

Inucargle, New Zealand.

THOMAS TAYLOR.

PRODUCTIONS OF THE PRESS.

Luther and Justification. London: S. W. Partridge and Co. Some learned lecturers have been endeavouring to injure the character of Martin Luther, and by a misrepresentation of that great man and his work, to throw dishonour upon the Reformation. Lying lips are dangerous instruments; thousands are thereby deceived and ruined. Charles Hastings Collette, Esq. (the author of such a multitude of books, that we have thought he must be incessantly writing; a gentleman of extensive research, and of legal, Scriptural, and literary knowledge), has issued an exposure of one S. Baring-Gould's attempt to smother poor Luther. We are thankful to find there yet remains a measure of intelligent, sound-hearted, Protestant zeal in our papistical-besieged, and Ritualistic-betrayed country. During this year we have been through parts of more than twenty English counties; we have witnessed the almost universal spread of semi-popish preachers in the churches; we have heard the lamentations of not a few aggrieved Protestants; we, therefore, most heartily commend Mr. Collette's Defence of Luther. It is a sharp, two-edged sword, and will wound the enemy, if it does not totally annihilate the false-witnesses now so numerous.

Mr. Thomas Bradbury's Sermon from "All things are yours," is given in *Zion's Witness* for December. It is Thomas Bradbury all over, solid, true, and full of spice. Mr. Wilcockson has given us in

the same number, a poem, joyful enough to make a believer's heart to sing aloud. *Zion's Witness* is published by E. Banks. The following piece out of Mr. Bradbury's Sermon is a fair sample. He says on "Things to come." Some of our minds may be filled with much anxiety, and some imaginary event casting its dark shadows before may cause us to dread the approaching morrow. Ay! and all the future trials, temptations, and troubles, with all their attendant train of bounties, blessings, and benefits *are yours*. Everything settled and secured to the Church of God. The consciousness of an interest in such glorious realities brings the cry from the heart:—

"Oh to be over yonder,
 In that land of wonder,
 Where the angel voices mingle and the angel
 harpers ring:
 To be free from care and sorrow
 And the anxious dread to-morrow,
 To bask in light and sunshine, in the presence
 of the King!
 Oh to be over yonder,
 Alas! I sigh and ponder,
 Why clings my poor weak heart to any earthly
 thing?
 Each tie of earth must sever,
 And pass away for ever,
 But there's no more separation in the presence
 of the King."

Things unpleasant may and must be ours, but they are ours according to Jehovah's covenant arrangements, through which He will magnify His own grace and give His children to know that they are Christ's. One with the Christ of God

in the counsels of eternity, by the settlements of almighty, electing, all-conquering grace, they are Christ's by the purchase of His blood, they are Christ's by the power of His Spirit. Oh what inexpressible beauty, what wondrous glory there is couched beneath that word, "CHRIST IS GOD'S." Because He is God's Christ, He is my Jesus, my Saviour, my All. God alone knew what a Saviour I should need, and He provided one. He knew what a Sympathiser I should require to encourage and counsel me while passing through this world of sin, sorrow, and suffering, therefore He pitched on His own Christ. He laid help on One that is mighty, just such help as I should need in my weakness. Help which He manifests to me in various ways by the power and demonstration of His blessed Spirit, sometimes through the ministry of His preached word, sometimes in singing the songs of Zion, sometimes in conversation with Zion's travellers, so that *our heart*—not hearts—burns within us, and we experience a glorious consciousness of our grace union to the Son of Jehovah's love. Soon, very soon, all the storms of life will be for ever over, every temptation for ever past, every sigh for ever hushed in heaven's own peace, and we shall delight ourselves in the presence of His glory who loved us, and lived and died, and ever lives to carry on the cause of all those to whom the blessed Spirit makes known by His own sweet whisper, "YE ARE CHRIST'S AND CHRIST IS GOD'S."

The Doom and Downfall of the Fruitless Professor. The last of Blackie and Son's "Little Books by John Bunyan," contains "The Resurrection of the Dead," and "The Barren Fig-Tree." We can never contemplate subjects of this class without some inward fear and trembling. Thomas Bolton and John Bunyan were both awful preachers to sinners, to hypocrites, and barren fig-tree people. We would advise all our young friends most particularly to read this volume carefully through. We often fear multitudes in these days are led to make some profession of religion, without at all knowing their danger, or any real deliverance by the grace of our Lord Jesus. Read John Bunyan's tremendous discourses; Robert Banks sends them post free for 20 stamps.

The Rock (the best really Protestant paper we have in London) gives us a remarkable review of Rabbi Benjamin Artom's Sermons, wherein the blindness of the Jews respecting the Messiah is fearfully discovered. The Rabbi's description of the present Jewish Feast of the Passover is very touching. He said,—

"My dear Brethren,—Since the day when the terrible sentence of defeat, humiliation, and dispersion, pronounced against us by the Supreme Judge, was carried out, none of the sacrifices prescribed by the law have been offered up to the Lord. Our temple, our altar, our high priest, have long disappeared, and are almost lost in the midst of centuries. Yet a ceremony which may be called a real sacrifice, has been preserved, and wherever the Jew lives is solemnly performed. It is the Paschal sacrifice. No blood is shed, no lamb is slaughtered, no column of smoke rises from its smouldering remains. It is a domestic sacrifice—all peace and joy. The father, who is the real priest, and the mother the real priestess of the family, surrounded by a charming group of young worshippers, accomplish the simple and touching rites; they relate the miseries of the past, while, as a symbol they eat the bread of poverty, and express in immortal songs of praise, their gratitude unto the Lord for His visible protection and repeated wonders, resulting in the Hebrews' triumphant redemption."

The Baptist has rather strongly defended Dr. Landels against the angry rebukes of the Congregationalists. We never knew the time when the Baptists were so fiercely assailed. But, as a denomination, we are not yet destroyed, although divided into at least five or six sections. We shall continue our vindication of this sacred institution, although persecution and contempt surround us on every hand.

Due Order. A sermon preached at Rehoboth Chapel, Lockwood, by Mr. Wm. Crowther. London: R. Banks. There could be nothing more seasonable than the issue of this discourse at the present time. The worship—the duly authorized and solemnly directed "Order" of true worship—is an amazing mercy to the Christian, and a most tremendous mystery to the merely natural man. There must be in the constitution of man an instinct, which prompts him to some kind of worship. Millions, we fear, have destroyed that natural spring; but multitudes have not; yet how few of the externals of worship now appear to be genuine and good. Mr. Crowther has well defined the original simplicity of the worship of Almighty God, and he has fearlessly depicted the awful mummery and mockery of a large number now in the professing churches. We wish they could read and really feel this truthful sermon.

Another Martin Luther—*The Canon and the Cardinal.* London: Elliot Stock. Father Grassi's Conversion is now

issued in a twopenny pamphlet; thousands will rejoice to know that this proves to be the work of the Lord for His own glory.

Anti-Papal League Magazine. No. xviii. shows up the Pope and the Emperor in good style. Our text in Ezekiel xxi. 25 is expounded in a new translation. James Johnstone, Esq., is fighting manfully against the armies of the invaders. His office is 16, Princes street, Edinburgh. Protestants! now or never. Sleep on a little longer, as Samson did, and you will awake to find your strength is gone. If our religious principles are worth defending, we must, in God's strength, fight for them, or, woe be to our children.

Life and Letters of the late Joseph Charles Philpot, M.A. J. Gadsby. This volume of the inner and outer life of a singularly good man has fallen into our hands. We have in Mr. Philpot's letters his inmost feelings of himself as a sinner of no common order; yet the morality of his life, the consistency of his character, went far, very far, beyond many of the most useful of men. We never personally knew Mr. Philpot. We heard him preach twice about the year 1842; after that we neither saw or heard him. He was spoken of to us as a most severe critic; one who suspected almost all the ministers as being either dead Calvinists or deluded Arminians. We must confess we have been very much of the same spirit. And we still fear there is an amount of chaff with but little wheat in many. But we are all of us poor judges. We have seen enough in this volume to deeply convince us that Mr. Philpot was a blessed man of God; must have been a safe and useful minister; one who was evidently more extensively led into the experimental and fundamental mysteries of godliness than many of the section to which he belonged. Before the Lord, we feel thankful for two things:—first, that we have read his life and letters; secondly, for the sweet, soul-humbling sympathy we have felt with him in his exercises and views of truth. If our life is spared, and our Lord will permit, we shall write for THE EARTHEN VESSEL a calm and impartial review of this very precious and sacred memoir.

Saved from the Fire, and A Glorious Wedding. Truth in leaflets, by Mr. Crumpton, 18, De Crespigny Park, Camberwell.

The Interpreter. Part xi. is very richly studded with quaint, telling, and sacred illustrative notes and poems by C. H. Spurgeon. Published by Passmore and Alabaster.

Dying Beds. Messrs. Hamiltons have

sent us a volume (*The Strength of my Life*), containing (in large print and neatly bound) many chapters of holy writ, exposition, and precious hymns, exactly adapted for poor sick and dying creatures. We could give copies to some of these departing ones whom we are called to visit in hospitals and cottages; but we must leave that piece of useful charity to those who can afford it.

Types and Emblems. A collection of sermons by C. H. Spurgeon. London: Passmore and Alabaster. Some one thought Benjamin Keach was risen from the grave; not in his ancient, but in modern attire. We can assure such thinkers there is as much difference between Benjamin Keach and Charles Haddon Spurgeon, as there is between a large, solid round of beef and a nice little dish of savoury, nourishing soup. Almost any Christian who will read Mr. Spurgeon's *Frail Leaf*, and his *Fainting Hero*, will feel persuaded that he is a man whom the Lord doth frequently put into the furnace to try and prove him. We would not recommend a false testimony to our readers for all the publishers in Europe; and we know that almost all our brethren feel deeply prejudiced from the fact that Mr. Spurgeon plants his Open Communion churches close to their Particular churches, and thus their bread is taken out of their mouths. We admit this is a source of downright distress to many a good man; but we cannot help it. Us old-fashioned Particulars must get out of the way as soon as our blessed Master pleases; then these young, new-fashioned evangelists will occupy nearly all the ground; and even if Mr. Spurgeon and his students are instrumental in driving a lot of us old men into the Union, it cannot be for very long. Albeit, we would work with all the grace and strength we might have before we would either go ourselves, or let any good aged brother go into the parish homestead to die. But if the flood sweeps all our decks clean, if our fathers and mothers in Israel die, and if their sons and daughters will not listen to us, it is no use to break our hearts over it. In a resigned patience may we possess our souls, and at last hear our own Lord and Master call out, "Come up hither." There, neither age, nor sin, nor sorrow, shall ever make us weep again. We mean to put these "Emblem" Sermons into our wine-press presently.

"John Thomas" and "A Golden Sentence," in *The Sword and Trowel* for November, give us a variety; but to us the number is rather dry. Still the two features, *Sword and Trowel*, are sustained.

Almanacks.—*The Baptist Almanack* for 1874 will be found a useful companion for every Baptist in the United Kingdom. It is published in Racquet Court, Fleet Street, by R. Banks.—*Spurgeon's Illustrated Almanack* for 1874, issued by Passmore and Alabaster; who also send us *John Ploughman's Sheet Almanack*. Thorough good ploughmen are, generally speaking, clever fellows; but this John Ploughman beats all we ever met with for his business-like genius and pleasing knack of pushing in his claims upon the Christian public for their support. John certainly has a large family to maintain; he has more big boys to clothe and care for, and more children to feed and to rear than any other ploughman in this part of the country. and, as a matter of necessity, he is obliged to keep his eyes open to see which way the wind blows; and to avail himself of all lawful means in order that he may ultimately gather in a large harvest. Few ploughmen ever used the printing press to greater advantage than this John has done. We wish all our ploughmen were only half as industrious and persevering as this Mr. John Plough-

man is; we should not have so many of our fields so unfruitful as now; nor would the thorns and briars be so plentiful. Some of the little ploughmen look over the hedge at this one, and say strange things; but we must not interfere.

The following lines in the *Penny Illustrated* suits us better than anything John has said. So, of "Jesus Only," we will sing,—

"Thy works, not mine, O Christ,
Speak gladness to this heart;
They tell me all is done;
They bid my fears depart.
To whom save Thee,—
Who can alone
For sin atone,
Lord, shall I see?"

A New Issue. A delicately and weakly effort, bearing on its front *The Christian Shield*, has ventured forth in the fogs of the late autumn. Where we shall find room for this tender little literary chick has yet to be discovered. It is the great, great grandchild of a consumptive ancestor. If it lives, it will be another wonder. Those who live longest will see. All large houses now have leading articles and town travellers.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE METROPOLITAN BAPTIST ROLL.*

WE have once more revised the List of London Baptist Pastors, and very expressly came home to the heart Zachariah's double enquiry—"Your fathers, where are they? and the prophets, do they live for ever?" Nay, indeed, even in London only, every year we have to run the pen through some well-known brother, and write in the margin—"DEAD!"

Who of us, whose names are still on the roll, will be next erased? Is there not a whisper in some man's ear, "Thus saith the Lord, set thine house in order, for thou shalt die and not live?"

How many of us can say with the Apostle, "Having a desire to *depart*, and to be WITH CHRIST, which is far better?" We appear to be so driven with work in this world, we can scarcely, at times, seriously think of leaving it for another. But there is an appointed time to man on the earth; that time will come to us all—then, each must go! May,

We more than ever love Him!
Then with Jesus sweetly dwell.

A few of the fathers yet remain with us, although their names are off the roll.

Christopher Woollacott lies near the river, but he has not passed over. Messrs. Philip Dickerson, George Wyard, sen., and Charles Box, are still sowing seed in the field. William Felton is waiting; John Garrett sits quietly in his asylum; while a few of the elders are as yet feeding their flocks.

* *Baptist Almanack*, 1874. R. Banks, Racquet Court, Fleet Street.

The *Baptist Almanack* for 1874 will contain a Metropolitan Baptist Roll of over two hundred settled pastors. How many of them belong to us? We have carefully examined the tables of London pastors, and we find out of 204, at least 52 are decidedly ministers of Christ's Gospel, and maintainers of New Testament order and discipline. Fifty-two decided ministers of Christ's Gospel in a population of about four millions, does not look as though the Lord had forsaken this mighty Babylon as it is sometimes called.

Our country friends will ask, "Who are these fifty-two or more?" We divide them into three degrees. In the first degree, we mention "*the very venerable*," such as Thomas Jones, Samuel Milner, Geo. Moyle, Samuel Ponsford, and one or two, more. In the second degree, we notice those who are "*in their prime, or passing from it*." Here we see J. S. Anderson, W. Alderson, W. Carpenter, C. W. Banks, W. Bracher, A. Brandon, Joseph Chislett, Thomas Davies, William Flack, J. Fothergill, H. Hall, H. Hanks, J. Hazelton, E. Hewlett, S. Kevan, W. Lodge, J. L. Meeres, J. W. Munns, H. Myerson, J. Parsons, J. C. Thurston, Thomas Steed, Thomas Stringer, J. Warren, G. Webb. Besides these who are settled, there are several who, though they appear not in our *Baptist Almanack* List, they are, or soon will be we expect, stated pastors in London; such as R. G. Edwards, whose usefulness and prospects at Silver Street, Kensington, are very cheering; also, P. W. Williamson, who is returning to Johnson Street, near Notting Hill Gate; J. Bennett and J. Wilkins will, we hope, soon find happy homes in some of our bereaved churches. But in the third degree we insert those called "*our promising young men*." Here we have Henry Clark, of Livingstone Road Chapel, Battersea, R. Alfrey, Isaac Ballard, Robert Bardens, Briscoe, Brittain, and Bourne, J. Clinch, C. Cornwall, W. Crowhurst, J. Curtis, D. Gander, James Griffith, E. Langford, R. A. Lawrence, J. H. Lynn, C. Masterson, W. Osmond, George Pung, G. Reynolds, W. J. Styles, J. Thrift, Henry Welch, and others.

If any of our provincial readers require the addresses of these pastors, or the places where they preach, we refer them to *The Baptist Almanack*, which is a useful companion for the year.

No one must suppose that we mean to imply that THE Gospel is preached in London only by the ministers we have named; although to be assured that every Lord's-day, there are at least from fifty to sixty living voices preaching CHRIST'S Gospel in the midst of four millions of people, is a pleasing fact for us "rigid Baptists." To this may be added three other indisputable facts: first, that in dear James Wells's large Surrey Tabernacle, in the beloved John Foreman's Mount Zion, in Gower Street, in Great Alie Street Zoar, the Gospel and the ordinances of our Lord are unflinchingly maintained by some of the best men to be found in "all England;" there is also good old John Andrews Jones's Jireh, solid John Stenson's Carmel, the late learned William Palmer's, Homerton Row, the Bethel, Old Ford; Mount Zion, Bow; J. B. McCure's Rehoboth, Pimlico; the Mount Zion, Stoke Newington; Trinity Chapel, Borough; Avenue, Camden Town; Coverdale Hall, Limehouse; Soho, Oxford Street; Lever Street, and in a few other places the same good old faith is contended for. Secondly, in London, besides those who are "*True Baptists*" (let us use the word "*True*" instead of "*Strict*"), there are Godly, faithful, and honoured servants of Christ: Messrs. Vinall, Davies, Jay, Young, and Page, who preach the Lord Jesus Christ to the joy of many hearts; and thirdly, we believe much Gospel is preached by others, if not so pure as we could desire.

We conclude, after a careful investigation, that in London and its suburbs, there are nearly 100 different places of worship where the trumpet gives a certain sound; and in these nearly 100 places, we calculate that in the centres and circles of this wide-spreading London, there are from 14,000 to 16, or 18,000 persons who hear, and abide by, the glorious Gospel of the ever-blessed God.

Say we have 20,000 in the midst of four millions of immortal souls. This is a good piece of salt. And if our faithful men were united, and filled with the SPIRIT of CHRIST, they are strong enough to achieve a mighty victory yet. The Lord hasten it in His time, prays,
C. W. B.

ISLINGTON.—PROVIDENCE CHAPEL.
MY DEAR MR. BANKS,—I thank you for your note, for the candour and courtesy of which I cannot but feel grateful. There is no occasion for me to pen a word in vindication of the ministerial reputation of brethren

who are the chosen associates of some of the weightiest and worthiest men in our denomination in London. To their own Master they must stand or fall; and we must allow them to think and speak freely, just as we expect the same conduct at their hands. My

own sentiments on the subject are to be gathered from the paper in your present number, and from the following extract from a sermon on the work of the Holy Spirit, preached on the Sabbath after our meeting: "In all faithfulness and affection, I feel bound to express my conviction that it is neither Scriptural nor felicitous to speak of conscience as 'the voice of God in the soul.' The faculty of discriminating between right and wrong is bestowed in God's goodness upon all His rational creatures, and is to be carefully distinguished from a 'good' or enlightened conscience, which is one of the precious gifts of the new covenant, bestowed in sovereign grace upon the enrolled and blood-bought family of God alone. To confound natural and spiritual gifts is always a serious mistake, leading to feeble if not incorrect apprehensions of the nature of vital godliness in the heart and affecting the honour of God the Holy Ghost. I think, moreover, that there is a far simpler and more Scriptural explanation of the texts referred to (Isaiah xlii. 10; Psalm lxxviii. 56; Acts viii. 51) than that suggested by my valued friends. Israel after the flesh possessed and enjoyed the promised land under a covenant of a strictly conditional character. As long as they honoured Jehovah, maintained His worship, kept His Sabbaths, and abstained from idolatry, He stood engaged to bless them as a nation. Their history is, however, one long record of their failures. In pity for the nation He loved the Lord was pleased to send them a number of faithful men who, under the inspiration of the Holy Spirit, testified sternly against their evil courses, and warned them of the certain effects of their national iniquity. So far, however, from taking heed to their ways they rejected the Lord's sent servants, and resisted the Holy Spirit by whose power they spoke. St. Stephen's remarkable sermon was God's last protest to the Jewish nation. It is a careful *resume* of their history from the beginning. It, however, met with a reception similar to that of the prophets of bygone times. They hated the faithful man whose burning words so sweepingly condemned them; and, gazing at their infuriated countenances, he well observed, Ye proud, self-sufficient, self-righteous Jews as you are, ye are following in the footsteps of your unhappy ancestors; ye do always resist the Holy Ghost, in whose power ye know that I am speaking, as did also your fathers.' Between such an appeal, and exhortations addressed to the elect of God, who are interested in the free and unconditional covenant of grace, there is a vast and vital difference—a difference which I pray God that you, my dear friends, may be led to recognize and rejoice in." Such, my dear Mr. Banks, are our sentiments at Providence Chapel; such, moreover are, I think, the views of our good brother Hall, of Clapham, whose brief remarks at our meeting exactly coincided with our opinions on the subject. I am, my dear Mr. Banks, most truly yours,

W. J. STYLES.

SOUTHAMPTON, November 11, 1873.

Once more the services are closed,
And now for London I am bound;
The mercies of the Lord are great;
Kind people I have surely found.

Left Chappell in his bed this day; his sufferings have been great; but, of all men, he is favoured still with a precious sweet helpmeet.

Asepurt street's a sacred spot,
Where "Salem" you may find;
Some happy souls to serve the Lord
Are always there inclined.

There deacon Hurst looks quite in trim,
A noble seaman he;
His tender rib in truth divine
Pines yet to be more free.

They have their days of sorrow known,
Death oft appeared severe;
But at the throne of God she bow'd,
With, "Father, do appear!"

Oft rolling on the sea by night,
The good man's prayers ascend,
For Salem and the ark therein;
He cries, "Lord, condescend:

Yes, Saviour, send Thy Spirit down,
Our pastor do befriend."
There's Colonel Hollis and his wife,
A pair well put together,

In school they speak the words of life,
Whate'er may be the weather.
The pastor's curate, like the law,
Looks stern, but yet he's clear;

In Gospel truth there's not one flaw,—
"The saints must persevere."
Some strong young men in Salem walk,
Quite lively they appear,

Of Jesus they can sing and talk,
His name they much revere.
But still, alas, poor Salem's weak:
Old Satan's cloven foot,
Pretending to be very meek,
Kicked trees up by the root.

Ab, how the pastor's heart did bleed,
Like David, he was dumb,
Because proud man seemed not to care,
To help him to a crumb.

"One half-a-crown per day," saith one,
"For preaching men will do;
And on Sunday let them fast;
Fat pastors we eschew."

Well, well, dear friend, with grief I find,
When popes and lords are so unkind,
We must to God alone repair,
And all our hearts before Him bare,

Before 'twas light last Monday morn,
I left my home, all but forlorn,
Down by the train to Hampton flew,
And there three times was helped through.

The aged pastor needs a friend;
Who will to him some kindness send?
In Brenton's road, at No. 8,
Southampton town, the post goes straight.

And if, some day, you power possess,
Do not forget this man to bless.
He is a faithful Gospel preacher,
So doth believe

THE VILLAGE PREACHER.

MR. JULL'S CALL TO THE MINISTRY
AS DELIVERED BY HIM AT
CARLTON.

Mr. Jull then said,—In 1857 my mind first became exercised about the work of the ministry. It was so strange, I could not understand what it could mean, and was afraid it was from Satan to fill me with pride. I trembled at the thought of it; I was very fond of business and took great interest in it, and could not bear the thoughts of being taken from it, especially with the idea of becoming a minister. I often prayed to the Lord to take these thoughts away, but they remained and gradually grew more weighty. While thinking of the solemn position of a minister in relation to his sacred and holy office, it appeared sinful on my part even to think of occupying such a position, but it mattered not how much I tried to banish it from my mind the more it continued. In the year 1858 I could not hear the word to profit, which was a great grief to me, for, when hearing, my mind was so exercised and absorbed about preaching, that all my own spiritual comfort was dried up. My great trouble was how thoroughly unfit and unworthy I appeared for the work, and yet for all this I could not get my mind free from it.

During the year 1859 my mind was more exercised than ever about this solemn work, and, go wherever I would, the words, "The work of the ministry," appeared before my eyes, and seemed to sound in my ears, so that I did not know what to do, but still I never told any one of my state of mind, fearing it might be a delusion. I was constantly praying to the Lord about it; sometimes a portion of the word would arrest my mind, producing (as the Prophet Jeremiah speaks of) "Then I will not make mention of Him, nor speak any more in His name. But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jcr. xx. 9), such love for souls, and to spread the name of Jesus among my fellow men.

During the year 1859 my private prayers were wholly absorbed with this matter. If I resolved not to mention it, such was the burden and anxiety, that I was constrained to tell the Lord my distress, and exercise and ask Him to take the burden away. It truly was often "The burden of the word of the Lord." I spoke to Mr. Inward about it. He said his mind had been impressed for some time, for when he received me into the church, he said, "The Lord is about to do one of two things with you, either to take you home to Himself, or bring you into the ministry." This was very strange to me as I had never mentioned it to a single person.

When I mentioned it to him he assured me it would come to pass in spite of all my fears and resistances.

My first attempt to speak was the 1st Jan., 1860, from these words, "I have finished the work which Thou gavest me to do." (John xvii. 4.) No one can tell the

uneasiness of my mind after I had spoken, for I felt I was not called to the work; and if the Lord would strike me dumb, deep and serious as the affliction might be, I would willingly submit to it rather than preach.

I used to go occasionally to a cottage to preach with much trembling. These words often used to speak to me, "Go, stand and speak in the temple to the people all the words of this life" (Acts v. 20), which often encouraged me; the people were profited under the word, and I enjoyed many happy seasons there. Through my testimony in this cottage the Lord called some from darkness to light, and set some at liberty, who afterwards joined the church.

I supplied at other places; at length the church at Ryarsh gave me a call to become their minister. It being unanimous, and feeling that it was the will of the Lord in my own mind, according to the exercise I had had about the case, I accepted their invitation: the Lord very much blest the word to the ingathering of souls.

During the time I was with them a new chapel was built; I baptized 40, most of them being fruits of my ministry. When called to leave them we parted in peace on terms of the greatest affection for each others' welfare, and there still exists the greatest regard and esteem between minister and people.

FIFTY YEARS IN THE MINISTRY.

"With long life will I satisfy him, and shew him my salvation."

When I was at Mr. Garrard's jubilee meeting, Mr. Rolleston called me to speak to the friends. He took me rather by surprise; and I think sometimes Satan tries hard to hinder my speaking; or, the Lord to mortify me, shuts up my soul, bars up my lips, confounds my feelings when my mind is full of thought. However, the following is an outline of the thoughts I intended that evening to deliver; and as a book will be published containing the written addresses of the other speakers, I feel disposed to give mine because it briefly reviews the last fifty years; and introduces one precious promise which is sure to all whose hearts and affections are set upon the Glorious Person, of our One Mediator, the Lord Jesus Christ.

At Mr. Garrard's jubilee meeting, then, I said, or wished to say, something like the following:—

The last verse of the ninety-first Psalm, appeared to fit itself to the case of our friend, Mr. Garrard.

The words imply the good man's intense anxiety for life: "With long life," &c.

Then they ensure to the good man, a preparation for, and a blessed perfection in the salvation of God.

To say nothing of our natural life, I will venture to affirm that the godly man is anxious to be satisfied respecting the real commencement, the freedom, the continuation of that spiritual and eternal life which the church has in Jesus Christ her Lord.

Surely we may say, the Lord has satisfied the soul of our dear friend, Mr. Garrard, with a long life, an eventful life, a highly favoured life. It has been long enough to almost wear him out. It has been eventful. Yes, eventful in many respects.

Eventful, because the Lord called him by grace to know the necessity and value of a glorious Saviour. *Where* would he have been but for this?

Eventful, because the Lord called him into the ministry, and has kept him for many years faithful in the ministry of the true gospel of God.

Eventful, because of the singular times in which he has lived. Just take a four-fold view of the times in which friend Garrard has lived. (1) Not in the times of the Puritanical persecutions. They had passed away before little William Garrard came up. (2) The Pope's last big fire has not been lighted; so there is little hope that friend Garrard can ever be a genuine martyr for Christ. (3) He has lived in those remarkable days in which Huntington and Hawker have lived and died. Gadsby, Warburton, Philpot, and others have lived and died. He could tell you how he has been startled with the wonderful ministrations of those mighty giants who sprang up in this century; but they have all waned, all gone to rest.

Eventful, because of the use he has made of his pen in the production of poetical and prose essays, which have made the name of William Garrard known in all our churches. What will be the consummation of all this "long life" on earth? The Lord says, "I will shew him my salvation." That was what Jacob had waited for. Here, for full fifty years, William Garrard has been

1. Seeking of God's salvation.

2. He has been thinking, reading, writing, and talking about this salvation which is Christ Jesus.

3. The Holy Ghost has revealed a little of it unto the eye of his faith, and his soul has tasted that the Lord is gracious; but the grand promise has yet, in his case, to be fully realised—"And I will shew him my salvation."

Yes! God will shew him the *covenant-root*, the Adorable Head, the Kingdom, and the partakers of this salvation; then shall his soul be satisfied; then shall the new song be sung; then shall we know as we are known; then let us sing,—

"Do, Thou, O Lord, in all below,

For heaven our spirits prepare;

Then, shortly, we shall also know

And see Thy glories there."

The Jubilee Book will give further particulars; my own report in last month's VESSEL comprehended the leading features. The next day, our Christian brother, Mr. Straton drove me and Thomas Bradbury to his Rectory at Aylestone. In the evening, Thomas read and prayed in the church school-room, and I addressed the people, I had the privilege of a little close fellowship with both Mr. Straton and Mr. Bradbury: the season altogether was a special time of refreshing to

C. W. B.

OUR SISTER CHURCHES BEYOND THE SEAS.

MY DEAR BROTHER BANKS,—The letters inserted in August *Vessel* from Australia and America, are of a very interesting and pleasing nature. The Lord has mercifully raised up and qualified our friend and brother Allen for an important work. It warmed and cheered my heart to read the accounts of the services held at different places, and that the Lord has so abundantly blessed his labours, and that he is not ashamed of the Gospel of Christ, but is enabled fearlessly and faithfully to declare all the counsel of God. I should like our brother to know that he has the prayers of many of the household of faith in Old England, that through his instrumentality the Word of the Lord may have free course and be glorified; and, though in once Protestant England, truth is falling in our streets, the love of many waxing cold, and ministers, instead of standing fast in the glorious truths of the Gospel—in its doctrines and ordinances, are swerving; Popery and all other errors abounding,—that in Australia truth is spreading, the cause of God supported. May it increase. Hoping our brethren in the Colonies will not forget to pray for their friends in this country, which has become nearly swamped with the abominable errors of the day; and may you, my dear brother Banks, be enabled still to sound an alarm, and warn the sleeping Church of God of the dangers that are pressing around, especially in reference to the increase of that abomination, the Man of Sin, is the earnest prayer of yours in sincerity, — R. MINTON.

CAMDEN TOWN is favoured with three churches of truth; and there is union among them. "The Avenue" has Mr. Evans preaching the Gospel. "The Lecture Hall" has brother G. Webb; and "Milton Hall" with brother D. Gander. I attended a meeting commemorative of first anniversary of opening of Milton Hall as a Strict Baptist Church, Wednesday, Sep. 24. Excellent tea was enjoyed. The hall was well filled. W. Lodge implored the Divine blessing. Mr. Gander's opening remarks were few. He stated that since they had met there he had baptized ten persons brought out from the world; had received two from other churches, and one by experience. Others have since been received. There are two Bible classes containing forty members: the school is progressing favourably. All clear and out of debt. Brethren R. Wheeler, G. Webb, W. Lodge, Nugent, E. Langford, Howard, Crowhurst, Beazley and Minton all gave variety and unity. Our esteemed brother Minton closed this happy meeting. God was glorified and souls were blessed.

ONE WHO WAS THERE.

HAYES, MIDDLESEX.—First anniversary of opening of the noble school-rooms, adjoining Hayes Tabernacle, was commemorated by a sermon from Mr. W. Crowther, in afternoon of Sept. 16, 1873. Mr. Crowther expounded that great word, Rom. iii. 28, "Therefore we conclude that a

man is justified by faith without the deeds of the law." At public meeting in evening, our brother Crowther presided, and spoke sweetly on the "NEW NAME!" Brethren R. C. Bardens and Griffiths also testified to the endearing influences of the name and work of Jesus. It was a real good day in every sense. On Wednesday, Oct 8, we held our harvest home thanksgiving services. Messrs. John Wild, Gregory, and Baldwin, entertained their workpeople and a large company of friends to a substantial diuner and tea. It was a beautiful sight to see the masters and ladies all serving up a bountiful supply of good things. C. W. Banks preached in the afternoon; Mr. Ponsford presided over evening meeting; excellent hymns were sung. Brethren Thomas Thiselton, of Hackney; C. W. Banks, R. C. Bardens, Mr. Ponsford, jun., and others, united to render the evening service pleasant and edifying to a large company. Such a pyramid of fruits, flowers, vegetables, &c., we never saw before, as Mrs. John Wild, her daughters, and lady friends had erected on a platform table. All present appeared delighted. We hope much good is flowing from the many works here carried out.

MARGATE, KENT.—NEW CHAPEL.

—MR. EDITOR,—Having been a visitor to Margate for many years past, I think I am correct in saying it was never so destitute of God-glorifying truth as now; with a population of 14,000 in winter, and 60,000 in summer, surely there should be an opening for a Strict Baptist cause! As I expect (if the Lord will) to be there many months in 1874, will any of your readers favour me with their advice and counsel on the practicability of forming a nucleus for a church. I believe there are many of the Lord's family that desire it; but as no church is formed they cannot state their mind. I have secured a piece of freehold land, and shall be pleased to receive any kind suggestion for the good of the Lord's people to the glorifying of His name. Yours in truth,

SAMUEL JONES.

67, Peckham grove,
Camberwell, Surrey.

LONDON BAPTIST ITINERANTS.—

This society held conference in Little Alie-street, in September. Mr. Austin, in his report, shewed the extent and usefulness of the brethren, who, Sunday after Sunday, travel to the churches in all parts, to preach the Gospel. Resolutions were adopted in the usual order. Information can be had of the secretary, Mr. Thos. Austin, 77, Well-street, Hackney, E.

OCKHAM, SURREY.—Monday, Oct 6,

special service was held in Banquet Hall, when C. W. Banks delivered a lecture for the benefit of brother Chas. Turner's crippled son, who is growing into manhood, but is so painfully afflicted in his legs, as to render his life a burden. We desire to raise a subscription for him; the address is Charles Z. Turner, Yew Tree Cottage, Ockham, Surrey.

LIFE, BURIED, BRUISED, BROUGHT TO LIGHT AT LAST.

"At evening time it was light."

[The following note bids us take courage. We saw Mrs. Ford once in St. Thomas's Hospital; as she was deaf, we conversed by writing on a slate. My soul felt free in believing she was a vessel of mercy. The following little notice of her shews how the jewels are sometimes hidden.]

"Mrs. Lydia Louisa Ford was born in London of Catholic parents, and being the first-born, was sent to a nunnery school for two and a-half years, and after that went out to get her living as a servant, and some time after was married to a Protestant. He would not go to the Catholic church with her. One Sabbath morning she said to her husband, 'May I go with you?' Accordingly they went to Crosby Row Chapel, and heard C. W. Banks, who preached from Matt. xvi. 18. She said it seemed all for her, and from that time she could not go to the Catholic church as heretofore, which offended her parents very much. As time went on, the Lord often brought her to the gates of death. One time she sent for me, and she has told me since she has been on her death bed, the words I spoke to her had been a great comfort to her. I repeated that hymn—

'Jesus, my all, to heaven is gone,' &c.

She recovered from this illness, and I saw very little of her until her last illness. On the 1st of August I went to see her in the hospital, and found her in great distress of mind. I asked her if she was happy? and she said, 'Oh, no, I am a wicked sinner, lost sinner; I have sinned, sinned against light and knowledge.' I said to her, 'Have you a desire to be saved in the Lord's own way?' She said, 'Desire! yes.' I visited her next day and found her a little more comfortable in her mind. On the 4th, I went again, and I shall never forget it; she was so delighted to tell me what she had experienced the day before. Her daughter was by her bedside. She had been in great distress of mind, when the Lord appeared to her, and she cried out, 'My God, my God, why hast thou forsaken me?' and she said she saw the Saviour at her bedside, who said, 'I am the way, the truth, and the life.' From that time the fear of death was taken away, and she longed to go. As soon as the Catholic priest heard of it he went to see her and asked how she felt, dying in that state, out of the Catholic faith, and she answered, 'Perfectly happy,' and put out her hand to shake hands with him, but he refused. Two of her brothers were Catholics, and they went to see her; one told her she was a great trouble to him, and that he had taken the sacrament for her; she told him to take it for himself, and she wished him not to talk to her any more about the Catholic faith. For three months her sufferings were intense. She was very patient and grateful to all around her, and I think she will not soon be forgotten. On one occasion I found her very happy; she said this passage had come to her, 'May I but touch the hem of His garment,' and the answer came,

'Daughter, thy sins that are many are all forgiven;' and at another time, 'I have set thee as a seal upon my heart.' For some two or three weeks she spoke very little. After an illness of four months she fell asleep without a sigh, leaving a husband and five children to mourn her loss, out of a family of eleven.

Necropolis, Woking, Nov. 14, 1873. When I was thinking of going to Mrs. Ford's funeral, the words in Revelation xviii. certainly spoke to me, "Come out of her, my people." This call of Christ most certainly entered the soul of our departed friend. When she heard me preach from the Lord's own words, "Upon this Rock will I build my church, and the gates of hell shall not prevail against it." The Lord spoke to her soul, she came out; but for many years was she bound up, bruised and burdened. When I saw her in her dying bed in St. Thomas's Hospital, she was like the forty-first Psalm, "As the hart panteth after the waterbrooks, so panteth my soul after God; when shall I come and appear before God?" Not like the hart when rolling on his mossy bed; nor like the hart when basking in the summer's sun; or when drinking of the streams of the peaceful valley. No, but when the poor hart is run down by a hot and heavy chase—driven into some desert—almost parched and dead, then it panteth indeed for the waterbrook. So I saw our sister in the hospital. A long life of trial, of sorrow, and of affliction had almost taken all her life, hope, and faith from her; there she lay waiting for the Lord to appear to give her comfort—to give her a meetness for glory. He came! She has gone home to be for ever with the Lord, Those words, "Come out of her, my people," teach us two things: 1. Christ's people are in Babylon in a sinful world, sometimes in a false church. 2. He sees them there and calls them out. Read those three sentences, "My people," "Come out of her," "That ye be not partakers of her sins—that ye receive not of her plagues." If here we wink at, or hold up sinful practices—either in a false church or in a profane world; if we are left to die in them, will not the plagues be fearful to endure? When I was with Mrs.

Lord she wanted to know whether she should take the sacrament, as the clergyman had offered to administer it to her? I assured her the Lord's Supper was never designed for dying people as a passport to heaven. It was for the poor children of God while beating about in this world, that they might sit down at times, and remember HIM and the price He paid for their redemption. Before she went home she had her husband and her children around the bed; embracing and exhorting them in such words as those who were near her can never forget. *Dying grace* is mighty grace indeed. It enables the Christian to leave all the dearest earthly ties, and entreat them to consider their latter end. C. W. B.

CHURCH MEETINGS.—Allow me to call your attention to a question respecting the rule among Strict Baptist churches con-

cerning membership, inserted in E. V. for August, 1873. I am not so anxious to know what the rule of Strict Baptist churches generally is in this matter so much as to know and adopt the rule laid down in the holy and inspired word. The church with which I have been united upwards of thirty years has always adhered to the rule of receiving members, not by majority, but by being quite unanimous, and, in following out what we consider a Scriptural rule, have witnessed nothing painfully wrong. "Can two walk together except they be agreed?" Amos iii. 3. Our Divine Master, in John xvii. 21, prays "that they all may be one." It is lamentable to hear of divisions among the people of God, who are exhorted to "endeavour to keep the unity of the Spirit in the bond of peace." How important is the advice given by the Holy Spirit through His servant Paul the Apostle, "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."—1 Cor. i. 10.

The Lord give us understanding in all things, and may our church meetings resemble more and more the glorious church meeting yet to come, when no discordant note will be heard, but where the millions of the ransomed Church of God will be quite *unanimous* in singing the everlasting song of "Salvation to our God that sitteth upon the throne."—Yours affectionately in this "blessed hope,"

Chatbam, Aug. 6, 1873. A WEEPER.

[We have found lately church meetings, in some cases, are simply what a few in office choose to make them. Unless truly godly and honourable men attend and direct them, we have found them the most dangerous and peace-destroying pieces of machinery any number of people can employ. We love the worship of a Triune God most intensely: we have rejoiced in the Gospel with pure joy; but, for the future, we should never desire to have anything more to do with church meetings. True Christian Experience Meetings might be useful.—ED.]

SOUTHAMPTON: SALEM BAPTIST CHAPEL.

The thirteenth anniversary of the settlement of Mr. W. Chappell as pastor of the above church was held on Monday and Tuesday, November 10 and 11. Monday, 3 p.m., C. W. Banks, of London, preached a very touching and soul-encouraging sermon from Solomon's Song, vi. 1. At 7, a public meeting was held, over which C. W. Banks presided, and spoke forcibly to the church and congregation upon the great necessity of earnest and heartfelt prayer, and the holding up of their dear, aged, and afflicted pastor's hands. The church being in such a very low state he faithfully exhorted them to live together in love, to let their prayers go up for a blessing, and he felt sure—nay, confident—the dear Lord would not let the cause sink. Although their numbers were few, if they

strengthened their pastor's and each other's hands with fervent and united prayer, the Lord would answer in His own good time and way. He said he felt sure the much-needed help would come.

Tuesday, 11, at 5—public tea in the chapel, of which a goodly number partook. At 7, C. W. Banks delivered a very able Lecture on the Invasion of England and Victory of Prophecy. All present listened with marked attention and delight, we hope and trust with much profit.

The church and congregation feel that they know not how to sufficiently acknowledge—and express their thanks—to C. W. Banks for his great kindness in coming from London—(this, being the second time)—to help them, feeling that, had it not been for his coming to help, the doors must have been closed, the sheep scattered, the poor pastor's heart broken. In his coming we behold the hand of the Lord.

The donations received after the lecture were: W. C. Westlake, Esq., £22s.; Alderman Lamb, J.P., £22s.; a few friends present sent up smaller sums, amounting to £34s. Collections were made after each service towards the expenses of carrying on the place of worship; the debt yet remaining upon the chapel being £270. H. HOLLES.

PIMLICO—CARMEL CHAPEL. DEAR MR. EDITOR,—I am at a loss to perceive where the "slur" is, complained of by one "little one" as "being thrown at," and by another "little one" as "an aspersion thrown upon the character of the late minister of Carmel" by the writer in the *VESSEL* of July. What the writer simply asks for is, the prayer of all who love Zion that the Lord would send them a pastor such as is described in Acts xx. 26—35; and he is quite justified in making the request without the two "little ones" coming to the ill-judged conclusion that a "slur" was intended upon the late minister. As to the statement that "Mr. Bennett's heart is almost broken by one who he thought was a friend," all who attend Carmel will know quite well who this poisoned shaft is intended to strike; but I trust it will fall short of its mark, as the good man whom it is aimed at is a real lover of the cause of Christ, and has been a real friend to both minister and people, whatever may be said to the contrary.

If, by refusing to sanction abuses and irregularities which would have been injurious to the cause, this good man "who was thought to be a friend" has incurred the displeasure of a few, and which indeed is the gist of the whole matter, then I can only say the justification for offence is a *little one* indeed. TRUTH.

HATTON, near HOUNSLOW—Mr. John Brett has found wave after wave dashing over his little church. Trials and tears are his meat. Surely some church in England would be glad of such an industrial and spiritual ministry.

IVINGHOE—We had cheering services in the Baptist chapel, October 28, 1873. Arthur Baker, of Tring, commenced with earnest prayer. C. W. Banks gave us an exposition of the faith of the Gospel as preached by Paul. To a comfortable tea a happy group of friends assembled. Our venerable pastor, William Collyer, presided over the public meeting in the evening, and introduced the Editor of *THE EARTHEN VESSEL*, who illustrated the character of Oxford-Ritualism, and the ultimate triumphs of grace. A large company appeared much edified. Our pastor, Mr. Collyer, is now a very aged man of God; but still he preaches to us three times on the Lord's-day; he has for over fifty years been wonderfully honoured and preserved in the truth of the Gospel. We have been obliged to make additions to our chapel, and we require help to set us free. Some of Mr. Collyer's friends much wish him to re-print the memorable sermon he preached when the original pastor of the church died, the ancient Mr. Clark. If Mr. Collyer would assent to that re-issue—a review of the Lord's dealings with him during his fifty years' ministry—it would, we believe, prove a precious Ebenezer-Testimonial to many thousands of your *VESSEL* readers, who know William Collyer, of Ivinghoe, to be a genuine and useful servant of Christ. Cannot we altogether enable him to issue Clark and Collyer's ministry together in one book? Cannot a subscription list be opened for this purpose?—A BROTHER.

CAMBRIDGE and SYDNEY—Our fair correspondent, who thinks "one good turn deserves another," cannot expect us to insert her proposition, unless it came from headquarters, duly signed and authenticated. Good brother Allen would, no doubt, be very well received in England; but, we must not speculate. Building new chapels we know too well has been such a source of trouble to our churches that we come to the conclusion—no people ought to build until they have the means to pay all the cost.

RICHMOND, SURREY—New Lecture Hall is opened on Sundays for the Gospel. Mr. Gooding preached from Ruth, "And her hap was to light on a part of the field belonging unto Boaz." In afternoon, friends held a prayer-meeting. In evening, Mr. Gooding's discourse was from—"And I, if I be lifted up," &c. The presence of the Lord was felt in our midst; our friends were greatly encouraged. We hope a church may be formed at Richmond.

SOUTHAMPTON—We understood when with brother Chappell he had sent out nearly 500 appeals on behalf of his chapel in Southampton; only two had noticed him. We saw his heavy affliction, and the deep anxiety of his friends. Can any minister shut up his bowels of compassion against an aged, a faithful, a long-tried servant of Christ? A trifle from each would be his temporal salvation.

MANCHESTER BAPTISTS.

To the Editor of the *Earthen Vessel*.

DEAR SIR,—I have read with care the letter you have inserted at page 349 of the November VESSEL, and signed a "MEMBER" of a Strict Baptist church in this city. The writer expresses no concern, and appears to feel no sorrow at the dismal scene of "things that are ready to die;" and evidently mistakes the real point at issue. For that question is not one of Sunday Schools, Penny Savings' Banks, and Bands of Hope, all of which are common alike to Socinians, Arminians, Primitives, and nearly every other sect under the sun; but which, though useful in their place, are very poor tests of the solid prosperity of the Church of God; but the point between us is this, and scarcely anything besides; "Have the Strict Baptists of this city progressed or stood still since the days of good William Gadsby?" This was the question mooted in the October VESSEL, and you, Mr. Editor, with a manly candour that does you honour, united with me in lamenting that, for years, the Strict churches of Manchester have been "doing next to nothing."

The "open" party have branched out, within a few years, to Ancoats, West Gorton, Bowdon, Pendleton, and conduct a large school at Wilmott street; but what, *in the same space of time*, have the Strict Baptists done!

This important question your correspondent of *Higher Temple Street* altogether ignores; and as he thus evades the only point that I care to investigate, I must be pardoned for not following him through his long labyrinth of words on other matters. When the proper time comes to examine them, he will certainly hear again from,

A WATCHMAN.

Manchester, Nov., 1873.

[We have been during the last thirty years doing a little in watching over, preaching among, and writing for, the decided New Testament Baptist churches in London and in the provinces; and during that time we have seen the rise and growth of not a few, and although we are not united, as surely we ought to be, we are not zealous and powerful as every godly and earnest Christian must desire and pray that we should be; still, we continue, *instrumentally*, to build new chapels, plant new churches, set up new ministers; and thereby the cause of truth extends a little: but in those bustling, wealthy, and enormous cities in the north, Manchester and Liverpool, what has been done? Unfortunately, as we think, the leaders are such thorough-going gentlemen, so well provided for, so rich and increased in goods, that they SEEM to care for little more than just keeping up their snug, quiet, happy, comfortable homes. Are such good men obeying Christ? Matt. xxviii. 19, 20; Mark xvii. 15, 16. Are they of Paul's spirit? Romans xv. 20. A gentleman, writing us of these and their fellows, says, "They are too Pharasaical and exclusive." We weep with deep sorrow over such a Laodicean state of things.—ED.]

· WILTSHIRE.—Wet journey; returning from Crudwell anniversary; mounted in a high cart; wind blowing, rain pouring; road bad; six miles to go; looking upward and onward, through preserving mercy brought safely, and packed in a Great Western Parly. Hope in due time to reach the desired haven. This journey to Crudwell has opened up more deeply the enmity existing in the minds of all who are guided more by the dictum of ignorant, prejudiced men than they are by the good Word of God, which would be utterly unworthy of notice were it not productive of such fruits as are not recognised by God's Word as belonging to those who have Christ formed in their hearts the hope of glory. Crudwell anniversary brought some of the fruits which the Saviour called thorns, and which only can be found growing upon thistles. I have known the cause of truth at Crudwell twenty years; I have known Thomas Taylor, the deacon, Thomas Lamb, the minister, and others of them all those years; and I have always been thankful to be favoured to speak unto them in the name of the Lord; and I am certain the Wiltshire villages contain hundreds of the Lord's dear saints; although their preachers are envious of me—as are the Suffolk prelates and puritans, yet I rejoice in the fact that in both these counties the Lord has most mercifully spoken through me into the hearts of sinners and saints; and all the standards in the world will not prevent my visiting these parts whenever the Lord has any message for me to carry. Our anniversary was a solemn and satisfactory season.

FROME.—Naish's Street Baptist Chapel. Fifty-fifth Anniversary was held Lord's-day, November 16th. Three sermons: morning, by pastor, S. Littleton; afternoon, by C. Duncan; evening, by W. Jeffreys, of Westbury. Congregations were good; much blessing was experienced. The following day tea and public meeting. Evening meeting was presided over by the pastor, Mr. Littleton, who stated there was cause for much thankfulness to the Lord for His sustaining mercy and grace through another year. Many difficulties they had to contend with, still they could say, "Hitherto the Lord hath helped us!" They commenced the year with a debt of £80, being the balance of £180, incurred by the reseating, painting, etc., of chapel; this was that day reduced by collections and subscriptions to the amount of £30 18s. They desire to be thankful and take courage for the future. The services were characterised with much earnestness, and we believe a lasting blessing. [Our friend and brother, Mr. Samuel Littleton, would willingly supply any church for a sabbath or more, where a collection would be given to reduce his chapel debt. This is a genuine case. The pastor is a worthy man; and the people deserve help, as they have so vigorously worked to save an old cause from being lost. The only true Baptist in Frome.—ED.]

PIMLICO—DEAR BROTHER, I think the service last night at Carmel was enjoyed by several of the friends; to God be the praise. I felt it good to be there. I had not that liberty of spirit and utterance on Sabbath day as I am sometimes favoured with. What poor things we are when left to ourselves! how true the words of our Lord, "without Me ye can do nothing." How we are made to feel it when attempting to do anything of a spiritual nature! We pray, meditate, and often have light and joy granted by the Divine Spirit; but that light and joy in the soul is gone when standing up to speak of those things which have been, while pondering the Divine Word, as marrow and fatness. Well, these changes of light and shade, of joy and depression, of seeing through a glass darkly, of cleaving to the dust, will soon be over, and the light of heaven open upon our wondering eyes. "The Lord will give grace and glory." Oh, that more grace may be ours as we journey to the home awaiting us.

"We'll praise Him for all that is past,
And trust Him for all that's to come."

Yours in Gospel bonds,

JOHN SIMMANCE.

Oct. 16, 1873.

MASBOROUGH, NEAR SHEFFIELD.

—The northerners, who love to work and walk with the TRUE BAPTISTS, are now building a new chapel; they have fought a hard battle for many years, worshipping in inconvenient rooms, and have been oppressed and afflicted; still they have grown and gone on; but they greatly need the prayers, the pence, and the pounds, too, of all who can sympathise with an honest and humble flock standing firmly for Christ's own principles, pattern, and plan. We will give their history and progress, if God permit; meanwhile, Mr. Joseph Taylor, their minister, will receive anything or answer any question. His address is 260, Langsett road, Sheffield.

CHATHAM.—ENON CHAPEL.—Anniversary of pastor's settlement, Lord's-day, October 12, 1873. Sermons were preached by W. F. Edgerton; on the following Monday a tea meeting, after which a sermon was preached by Mr. Briscoe. Truth was preached to saint and sinner; many felt the comforts to be rich in cheering power, and the warnings solemn. God be thanked there are men to be found who can and do preach the whole counsel of God with all fidelity; as a church the Lord of hosts is with us.

TIMOTHY.

RAYLEIGH, ESSEX.—We have lately had Mr. Turner, whose ministry we much enjoyed. As a church and people we are united in peace, and enabled to abide steadfast in the faith. Our elder deacon is like a father over a large family. If you wish for a PATTERN-DEACON, come and see us at Rayleigh.

NEW NORTH ROAD.—W. Crowhurst having been 14 years pastor over the church in Arlington-square, celebrated his anniversary, Oct. 20, 1873, in Mr. Lodge's chapel, kindly lent; sermon by C. W. Banks. A first-class tea was provided by the ladies, which evinced their high esteem for their pastor; Mr. Crowhurst presided. Mr. James Hard, of Charlesworth, the pastor-elect of the Rochdale church, delivered his first address in London with gravity and useful thoughts. Brethren Lodge, Gander, Geo. Webb, and others, rendered their services.

S. E., SURREY—Appeals are made to us as to how to deal with pastors who will neither visit the poor, help the school, nor study to be instructively interesting to their congregation? The appeals are under consideration; meanwhile, we would advise our brethren to throw themselves most heartily into every branch of their work; unless they do so, in these days, their churches and themselves too must go down. God's threatenings to the idol and idle shepherds are dreadful, but righteous.

FOREST OF DEAN.—Our anniversary was August 16. Brother Humphreys, of Cheltenham, preached three times. On Monday, 18th, we had our usual tea meeting; the school children partook tea first; after which about seventy friends were served. Mr. Humphreys preached a sermon in the evening. Collections, with profits of tea, £6 9s. 4d. We have received through Mr. Pullam, of Oxfordshire, with thanks, £1 5s. Brother Bowry is not likely to be here long. The Lord support him in the hour of death, and take him to his eternal repose, prays

W. & H. HARRIS.

OLD BUCKENHAM.—The apostolic, New Testament Baptists are much favoured under the ministry of Mr. F. S. Reynolds, of Blowfield; the chapel is full. A handsome and rich-toned harmonium has been added to the choir from Mr. Charles Curtis's Music Depot, Baker street, London: praise is comely and is well sustained. We trust the power of the Holy Spirit will cause hundreds of souls to sing that experimental, that essential, that Christ-exalting anthem, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Amen. A WANDERING ISRAELITE.

CHARLESWORTH, DERBYSHIRE.

—Our pastor, Mr. James Haul, is expected to preach his farewell sermon here, Lord's-day, December 28, 1873, as the late Mr. John Kershaw's church and people have called him to labour among them in the Gospel at Rochdale. With regret, but we bow to this dispensation. Our minister and pastor, brother James Hand, has worked and walked among us with zeal, ability and honour. We esteem him highly; we part with him reluctantly; we pray the Lord may greatly bless him.—ONE WHO HAS WORSHIPPED THERE.

WYCOMBE—We are favoured with the presence and blessing of God both in the chapel and school, our pastor, Mr. Thomas Chivers, baptized October 1st, four, and on the 29th, three believers.

ISLINGTON—PROVIDENCE CHAPEL. Lord's-day, November 9, our twenty-third anniversary was held: three sermons were preached: morning and evening, by our pastor, W. J. Styles, from "Oh, Israel, thou shalt not be forgotten of me," and from "Better is a dinner of herbs, where love is, than a stalled ox and hatred therewith." The subjects were sweetly suitable. We have had a few ups and downs; but never have been quite forgotten by the Most High. The evening text was opened up profitably to many; it was dwelt upon first as regards social life; then spiritually; thirdly, a reference to the cause at Providence. On Tuesday, Mr. Hazelton preached from "He maketh me to lie down in green pastures; he leadeth me beside the still waters." A large company took tea. Mr. C. Wilson, of Hill street, presided over public meeting. The following subjects were discussed: the Holy Spirit glorifying Christ; some mis-read passages in connection with the operations of the Holy Spirit; grieving the Holy Spirit of God. The subjects were spoken of by Messrs. Anderson, Bardens, Briscoe, Box, Alderson, Hall, and Styles; but the subjects being deep, could not be fully gone into. One of the deacons gave a short statement of the church's progress during the past year: they were blessed with peace, with power from on high, and prosperity; twelve new members had been added in the year, four more would be added in December; the congregation increasing; the sittings letting; the collections unusually large; the school increasing, there is scarcely room for the children. Our esteemed pastor is a thorough Sunday School man, he very often gives interesting addresses on John Bunyan, John Newton, etc. At the close of these remarks a very handsome davenport was brought forward, and in the name of the church and congregation, presented to the pastor, as a token of their appreciation of his services. The deacon showed the cause had got very low; there was so much improvement in every way; and that, under God, Mr. Styles was the instrument. Mr. Styles thanked the friends. The friends were very happy, and gave us the largest collection we ever had at one meeting. To God be all the praise.

Notes of the Month.

"THE HUNTINGTONIAN SCHOOL."—Mr. Baxter's notes on our first chapter, and other letters bearing on the subject of real, vital, saving grace in the heart, will be followed up as fast as convenient: Our Sheffield friend, like others, has misunderstood us; but we find men of every denomination confessing that "the sea of scepticism" with an "enlarged intellect," are the waters and the winds which are now carrying the churches away from the stern and solid divinity of past ages. Those of us who have lived long enough to see, to sorrow over, and

to suffer from "the transition," must be content to be snuffed out as the feeble and the foolish. Nevertheless "the foundation of God standeth sure: the Lord knoweth them that are His:" and in every sense we say, "Let him that nameth the name of Christ depart from iniquity."

THE LATE MR. BUTT.—The "Memor of the late Mr. Edward Butt—his life, death, burial," &c., should be a separate volume, entitled, "The Persevering and Pattern Deacon."

"THE TWO TALL-MEN OF THEIR AGE!" "Readings from the Letters and Labours of the late Joseph Charles Philpot and James Wells," will (D.V.) be given early in 1874. We quite agree with the author of "Modern Criticism," that these two blessed ministers of Christ were *one* in their decision for the Truth of God—and both of them naturally possessed an independent spirit. But one was more like the mourning dove; while the other approached the excitement, hilarity, and elasticity of the eagle. For their deep knowledge of themselves as helpless sinners, there was a clear similarity: one born and reared a gentleman and scholar, the other directly the reverse: their origin marked their progress until death came; then, again they were alike. Now we can impartially review them we shall find much to edify.

OUR CRITICS—OUR CORRECTORS—OUR JUDGES.—No minister, editor, or author, whose works are worth anything, can expect to stand out in the battle-field of this world without having some hot shot fired at him. We are waking up the slumbering spirits of the intelligent sons of Zion. They are coming round us rather heavy. To burn and bury them would be cowardly. We wish to let them speak out as soon as we can find room. We are all very imperfect creatures, and if there is one class of men that needs thrashing, reproving, and correcting, more than another, it is the editors. Many of them are hidden up. We are yet on the walls. Thousands of eyes are looking at us. Many thousands of tongues assail us. Come on, brethren, we have much more to say yet if we live. And if you can behave like men and give your names, you shall be heard likewise. Let us try and do all the good we can. We shall soon pass away. May we, through grace, stand in the spirit of Him, who said, "We watch for souls, as they that must give account."

Deaths.

DIED—Nov. 1, Mrs. Jane Curtis, relict of the late Daniel Curtis, of Homerton. She had been partially paralyzed for some time, which affected her feeling interest in Christ; but "at evening time it was light." We placed her mortal remains in the tomb at Kensal Green, Friday, the 7th, attended by all her sons and other relations. Some few old friends gathered at the ground. The following Lord's-day her death was improved from the words in Job v. 26. She was a true friend of Zion.

West Ham. W. BRACHER.
DEATH—October 25, Emily Boulden, the beloved wife of Mr. Arnold Boulden, of Wyndham road, Camberwell. Aged 27.