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

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THE
EARTHEN VESSEL

AND
CHRISTIAN RECORD

FOR
1886.

EDITED BY
CHARLES WATERS BANKS
AND
WILLIAM WINTERS.

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CONTENTS.

	PAGE		PAGE
Abraham's Separation	369	Name and Fame of Jesus, The ...	267
Adoption, its Meaning and Privilege	264	New Editorial Arrangements ...	197
A Few Reflections on the Past ...	5	No Separation from the Love of God	326
A Plea	280	Not a Hoof Left Behind	308
Arms of Comfort	10	Once for All	115
Atheism, A Babe's Extinguisher for	15	Our Churches and the One Sacrifice	165
A Walk into God's Field	207	Our Churches, our Pastors, our	
Banks, The Late O.W.	172, 173, 180	People...27, 57, 89, 122, 154, 187,	
Banks, O. W., Spiritual Intercourse		217, 250, 282, 315	
with	247	Past Mercies	367
Banks, C. W., Memories of... ..	306	Poetry—Work and Rest	72
Banks, C. W., Memorial, The ...	344	Ebenezer	119
Banks, The Late Mr. Robert ...	46	Banks, Late C. W.	172
Beauty of the Lord, The	48	Hidden Text	281
Beazley, The Late Edward... ..	310	What wilt Thou Do Unto Thy	
Beazley, E., In Memoriam ...	341, 363	Great House	281
Behold the Man	179	Lord Looseth the Prisoners, The	319
Bitter Side of Christian Experience,		Approved in Christ	312
The	81	A Plea for Separation	313
Bright and a Shining Light, A ...	75	Potter and the Clay, The Divine ...	211
Christian Experience	293	Pulpit, the Press and the Pen, 25,	
Christian Fellowship	243	55, 88, 120, 153, 185, 216, 248, 281,	
Cut Down, but not Destroyed ...	239	313, 373	
Dangerous Weapons	331	Question, Who Can Answer this ...	87
Day is Coming, The... ..	77	Sheep of Christ, The	304
Door into the Sheepfold, The ...	263	Solemn Words for the Cumberers of	
Earthen Vessel, The Late Editor ...	133	the Ground	118
Edwards, The Late R. G.	89, 113	Song of Moses and the Lamb, The	294
Face of Jesus, The	279	Stick to the Old Paths	247
Faithful Saying, The	296	Suffolk and Norfolk Association	
Footsteps of My God... ..	34, 63, 98, 214,	Annual Meeting	204, 233
242, 323, 356, 380		The Great Attraction	372
Foundation of God Standeth Sure,		The New Creature	371
The	107	They Came in by Testimony ...	307
Glorious Train of Jehovah, The ...	271	Thoughts on Matt. xii.	178
Godhead of Christ	111	Thoughts on the Fifteenth of Luke	23
God is my King	78	“Time is Short.”	357
God's Word the Strength of the Soul	231	To Our Christian Friends	261
Gospel Sea, The	50, 73	Triumph of Grace over Death and	
Grand Prophetic Painting, A ...	70, 101	the Grave	173
Holy Spirit as a Teacher, The ...	300	Unpardonable Sin, The	108, 181
How I came to Read my Title Clear	37	Warning Voice to Professing Eng-	
Is There Mercy For Such as I Am?	116	land, A	277
Jacob, The Late Mr. Henry... ..	85	Warrior and Conqueror, The ...	168
Jerusalem Remembered and Loved	198	Watch and Pray	105
Let Brotherly Love Continue ...	229	Wings Like a Dove	337
Literal and Spiritual Notes on Heb.		Wise Minister, A	110
vi.	212	Wonderful Sight and Sounds ...	334
Lord will Provide, The	149		
Love and Hatred	325		
Love's Counsels and Love's Cordials	20		
Man's Desert and God's Free Gift...	358		
Meditation for the New Year's Day			
of 1886	18		
Men That I have Known (T. Jones)	277		
Morning Dewdrops	152		

CHURCH ARTICLES.

Aged Pilgrims' Friend Society	292
	219, 260
A Mother in Israel	67
An Abridged Bible; or, the Salva-	
tion Soldiers' Guide	290

	PAGE		PAGE
Austin, Last Days of Mr. T. ...	29	Settlement of a Pastor in Lincolnshire ...	27
A Voice from Soho ...	375	Soho Chapel Freehold, The New ...	315
Banks, C. W., An Acrostic, ...	196	Suffolk and Norfolk Association of Strict Baptist Churches ...	224, 250
" " He Resteth from his Labour ...	196	Suffolk and Norfolk Home Mission ...	375
Banks, C. W., In Memoriam ...	164	Sun Shines at Broadstairs ...	32
Beautiful Loving Memoir, A ...	60	Sympathy, Edification and Example ...	157
Births, Marriages, Deaths 106, 163, 196, 228, 292	324	The Lord Knows Where to Find His Servants ...	378
Calvin's House, John, ...	34	Unpardonable Sin, The ...	191
Carpenter, The Late W. ...	287	Victory over the World ...	292
Centenary Services, Salem, Brighton	345	Visit to John Calvin's Church, A ...	235
Cheering a Fainting Pastor, A Loving Church ...	66	" Waxing Worse and Worse " ...	377
Colls, Mr. L. H., Recognition of ...	217		
Comfort Ye One Another ...	131	OUR CHURCHES, OUR PASTORS, OUR PEOPLE.	
Condolence ...	58	Artillery-street 318, Aylesbury 350.	
Cornwell's Independence, Mr. ...	67	Banbridge, Ireland, 225; Beccles 353, Bermondsey 32, Bethnal-green 91, 122, 154, 190, 354; Bexley-beath 260, Birtton 68, 99; Biggleswade 259, 355; Bilston 64, Birmingham 225, Bow 62, 160, 252; Bournemouth 227, Bradford-on-Avon 322; Brighton 196, 226; Brixton 33, 189, 377; Broadstairs 61, Brocsey 144, Broughton 322, Berkhamstead 380, Cambridge 187; Canewdon 221, Chatham 61, Chatteris 97, Chelmsford 124, 381; Cheltenham 162, City-road 60, 126, 259; Clapham 35, 226, 288, 291, 316; Clapham-junction 352, Clerkenwell 31, 100 Cobham 226, Colchester 188, 227; Cottingham 33, Cricket-hill 286, Cubberley 221. Dalston 130, 226, 321; Devon 37, Dorset-square 93, 188; Dunstable 69, 363. Epping 133, Essex 90. Forest-gate 69, 355. Gainsboro' 60, 65, 162; Glemsford 67, 222, 360; Gravesend 223, Grays 227, Grundsborough 361. Hackney 126, 289, 383; Hadeleigh 68, 191; Hadlow 192, Harwich 196, 256; Hertford 93, 355; High Wycombe 63, Hitchin 220, Homerton 64, Hornsey-ri-e 261, Horsham 93, Hounslow 262. Ilford 190, 354; Ipswich 35, 357, 356; Irthingboro' 321, Ivinghoe 260. Islington 378. Keppel-street 125, Kilburn 97, Kingston-on-Thames 322. Lee-common 223, Leasness-beath 99, Lewisham 194, 349; Limehouse 62, 382; Little Stoneham 220, Lower Clapton 228, Lynton-road 68. Manchester 62, Maidstone 100, Margate 169, Mayford 93, Mendlesham-green, 354, 376; Meopham 354. New Barnet 221, New-cross 91, Norbiton 226, Northampton 195, 292; Notting-hill-gate 33, 160, 348, 383. Occold 351, Over 162. Peckham 131, 161, 322; Pimlico 94, 192; Plymouth 100, Poplar 35, 356; Poulner 192, 376; Prittlewell 220. Reading 92, 94, 169; Richmond 92, Bishangles 35; Roebford 223. Sharnbrook 65, 356; Shouldham-street 124, 193; Soho 98, 194, 315, 378; South Hackney 292, 320; Spalding 95, St. Ives 285; Stonehouse 128, Stratford 94, 59; Streatham 264, Sudbourne 221, Surrey Tabernacle 319, 349; Swallowfield 90, Swindon 319, Sydenham 65, Sheffield 378. Teddington 36, Tewkesbury 99, Tottenham 129, 131, 266, 381; Trowbridge 66, 318, 382; Two Waters 227. Walsbam-le-Willows 284, Wandsworth 324, Ware 86, Wallham Abbey 159, 252, 284, 320; Walthamstow 161, 380; Watford 355; Wellingboro' 286; West Mill 192; Whitechapel 69, 382; Widcombe 68. Willingham 68, 123, 228; Wilton-square 191; Wooburn-green 280; Woolwich 94, 321, 377.	
Copeland's Settlement at Bethnal Green, Mr. ...	122, 154		
Courland Grove Chapel, Re-opening of ...	288		
Editors Who Have Left the Chair	28, 90		
Edwards, B. G., The Late ...	89		
Foster, Samnel, of Sturry ...	318		
From a Ministering Brother in Affliction ...	36		
Good Words from Canada ...	96		
Gospel Weighing Machine, The ...	99		
Hand, Mr. T. Seventh Anniversary	319		
Happy and Prosperous Times at Beulah, Watford ...	62		
Herring, Recognition of Mr. ...	95, 127		
I Will Come to You in a Cloud ...	57		
John vi. 48—56 ...	383		
Kellaway, Late Mr. George ...	65		
Kilburn Dorcas and Society ...	128		
Last Night of 1885 ...	61		
Letter from Mr. Daniel Allen to Mr. J. W. Banks ...	258		
Letter of Thanksgiving and Praise To God ...	257		
London Strict Baptist Ministers' Association ...	59		
Many Waters... ..	377		
Memories of Mr. C. W. Banks's Ministry ...	376		
Metropolitan Association of Strict Baptist Churches ...	125, 351		
Note from Stoke Ash, A ...	123		
On Joining a Church ...	227, 322		
Opening of Almshouses for the Lord's Poor at St. Ives ...	253, 285		
Our Critics ...	96		
Our Tombstone 36, 68, 100, 132, 163, 196, 228, 260, 292, 324	384		
Popery in our Villages ...	158		
Presentation of a Testimonial at Gainsborough ...	195		
Reopening Providence, Slaithwaite	157		
Retirement of Mr. B. Taylor ...	259		
Salvation Army Bible ...	323		
Salvation Army, The ...	320		

THE EARTHEN VESSEL

AND

CHRISTIAN RECORD.

A Few Reflections on the Past,

AND THE DISCOVERY IN AMERICA.

“When I tread the verge of Jordan,
Bid my anxious fears subside,
DEATH OF DEATHS and hell's destruction—
Lend me safe on Canaan's side.
Songs of praises I will ever give to Thee.”

HAPPY CHRISTIAN FRIENDS,—In opening the door looking into the year of our Lord, One Thousand Eight Hundred and Eighty-six, I most heartily desire, first of all (with every spiritual faculty within me) to sing—

“Praise God, from whom all blessings flow,
Praise Him, all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.”

For, although the past year has been to me one of deaths, of long illnesses, of much domestic unrest—still, my mind, my meditations, my thoughts, and my strongest feelings have been carried out of self, out of time, up to—

“Where eternal ages roll,
Where solid pleasures never die,
And fruits immortal feast the soul.”

Hours in the lonely night watches have I spent in sending up sighs, prayers, and heaving desires towards that kingdom of glory—

“Where millions, millions stand around,
And worship Christ with awe profound,
Their most exalted Saviour.”

Again and again has some good angel whispered inside of me, “Commune with thine own heart upon thy bed, and be still!”

I craved one more manifestation of His mercy, of His Love, of His compassion to my soul, so that in the light of His countenance I might rejoice. Wave upon wave have beat upon my soul—not one thorn in the flesh, but many. The messengers to buffet me have been numerous; and all my efforts to keep peace have been turned upside down. Because I did not die out of the way appeared unpleasant to some, who might think I had been in this time-state long enough.

Grace has been sufficient for me, and divine strength has been according to my day. How much longer I am to be a sufferer here is only known to Him whose poor unworthy servant I have been for many years.

To each—to all—of my readers and subscribers I would present my unfeigned thanks for the support and encouragement they have given me. From letters received I find there are still not a few who have taken up this humble monthly from its commencement—that is, from the year 1845. In that year the first volume was completed; so that I have been spared to conduct the work for forty-one years, and now take my pen in the fear and faith of a glorious Triune Jehovah to commence the forty-second annual issue. And here would I bow down before the throne of sovereign grace, imploring the eternal Lord God to hold me up in some usefulness while I live; to take my soul safely across the river when the time of my departure is at hand; and to give me an entrance into the REST prepared for all that have fled for refuge to the hope set before them. For—

“How could I bear the piercing thought,
What if my name should be left out
When HE HIS OWN shall call?”

A Christian friend assured me that the late Mr. Philpot, once referring to this periodical, said, “There was nothing good there but its title, *THE EARTHEN VESSEL*.” Mr. Philpot was a good man, a gentleman, a scholar, an ex-clergyman of the Church of England; but against his hasty judgment stands the fact that for over forty years some thousands of Christian people have received and read the *EARTHEN VESSEL*. If there were nothing good in it would they have continued to do so?

Over ten or twelve thousand copies of this serial have been sold in some months. Eight thousand per month were published for years, and it is not so very far beneath that number now. Considering the immense number of *new issues* ever rising up—seeing it is only an *EARTHEN VESSEL*—that it stands unsupported by any association or society—and that only one poor solitary individual has to produce all the contents of each month—it is, to me, a marvellous expression of the great goodness of the Lord our God, that it continues to be so well received.

The *EARTHEN VESSEL* is more plainly a scriptural title than that of any other magazine in existence that I know of. You have “The Gospel” this, “The Gospel” that, and “The Gospel” the other. But none of them have a literally Scriptural title like the *EARTHEN VESSEL*.

“*We have this treasure in EARTHEN VESSELS.*”

It has its friends all over the United States, in all the colonies, and in other parts of the English-speaking globe. One gentleman has sent from our office for years copies of the *EARTHEN VESSEL* to all the lighthouses on the seas; and other individuals are sending them regularly to several parts of the world. We know its arrival is hailed by friends afar off with great joy. Oh, that, by its instrumentality, a saving and consoling blessing may ever attend the perusal of the *EARTHEN VESSEL*.

Four distinct features may be referred to as showing the varied

benefits derived from the circulation of this monthly issue. I believe the EARTHEN VESSEL first inaugurated the announcement of where, when, and by whom the Gospel would be preached during the coming months. This list has been freely published by us for over forty years, and the VESSEL is much in demand for this gratuitous list.

Then our reports of "the Acts of the Gentiles," or of the movements of our Churches. Not in the kindest manner it has been thrown out that "the VESSEL was only a newspaper." What are the five Books of Moses but the travels of the children of Israel? The Books of the Kings and the Chronicles are records of the Ancient Church's warfare, and of the Divine wisdom in conducting the people through all their years of sorrow, of faith, and ultimate triumph.

"The Acts of the Apostles" is really, in some measure, the newspaper of the New Testament. I would not feel happy in saying to the good physician, St. Luke, "Your 'Acts of the Apostles' is only a newspaper!" No! "The Hedgestake Carpenter" down in Somersetshire, some long years back, astonished the people when, at an Association, the HOLY GHOST preached through him a sermon from "God forbid that I should glory save in the cross of our Lord Jesus Christ." By that sermon the crowded audience was turned into a Bochim of weeping, and none who heard it could forget the season. I have always been of that spirit which cried out, "PUBLISH YE! PRAISE YE!"

"Tell to sinners all around
What a dear Saviour I have found."

From all the Churches of Christ all round the globe let us have the best news of the conquests of grace.

The third feature of usefulness by the circulation of the EARTHEN VESSEL is the maintenance of

A FUND FOR THE LORD'S POOR.

In the first few days of this December month I have sent monetary help to about twenty of the aged and afflicted ministers, widows, orphans, and broken-down godly members of the mystic body. I shall (D.V.) continue this work ever onward with two faithful, sympathising helpers. We ask help from no one. We depend on the providential hand of a merciful Lord. We never turn a really needy case away. Some have a little every week. The following is a sample of many to whose succour we have sent again and again—is from a minister's wife:

"DEAR MR. BANKS,—My husband is still very ill. I am in great distress. Shall be greatly obliged if you can once more render us assistance. I am without money or food, and do not know where to get any from. My work is very bad, and has been for a long time. What little I can get is all we have to live upon. Thanking you for past favours, I remain, yours truly,

S. F.

"December 5."

The fourth branch of the VESSEL's usefulness has been a continued endeavour to unfold (as helped by the ETERNAL SPIRIT) that most vital mystery which Paul saith is—

"CHRIST IN YOU THE HOPE OF GLORY!"

The preceding features of usefulness are, comparatively, as nothing when compared with this one internal, essential, experimental, soul-establishing blessing—"CHRIST IN YOU!" This is where the Almighty God did *first* find all His children. Oh, how Paul's heart flowed out when to the Ephesians he exclaimed: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame, before Him in love." This is where the HOLY GHOST doth reveal Christ even in the newly-regenerated soul; as the Sun of Righteousness Christ shines away the native darkness of the carnal mind; and all His mediatorial work is seen by that soul in due time. All second-hand light, all scholastic or merely ministerial knowledge, yea, all the profession of Christ which comes not from the prepared and revealed work of the Spirit, must wither, and, sooner or later, it must die.

I well remember on the first part of the EARTHEN VESSEL, which was published in 1845, there was printed in bold letters on the outer wrapper the words—

"AM I IN CHRIST?"

That was frequently the deeply anxious question of my soul then, although I was preaching Him nearly every night in the week somewhere. And that is, that must, that will be a painfully conflicting question in the inner man, where the flesh lusteth against the Spirit, and the Spirit against the flesh. Well might John Bunyan call this

"THE HOLY WAR"!

For where the Holy Spirit is not continually a convincer of the working of sin, of the necessity of a perfect righteousness, bringing the conscience into judgment—where these three things are absent, there is no "Holy War" at all. And when the war is long and strong on the carnal side, it almost envelopes the soul in the "cellar of unbelief" altogether.

Old Master Saveall, once the King Street chapel-keeper (he had been a fine full-grown soldier in his time, and a man of more Christian experience than many), in his heavy sorrows he might well strike up in a plaintive voice:—

"Why should the children of a King
Go mourning all their days?
Descend, great Comforter, and bring
Some tokens of Thy grace."

Then his industrious wife might jump up, and the two—tenor and treble—burst out:—

"Dost Thou not dwell in all the saints,
And seal them heirs of heaven?
When wilt Thou banish my complaints,
And shew my sins forgiven?"

The truly godly man has his nights of weeping, but his joy will come in the morning.

Can we possibly commence the year of 1886 with questions of graver meaning than these:—

AM I IN CHRIST?

IS CHRIST IN ME THE HOPE OF GLORY?

HAVE I NO OTHER HOPE?

Reader of these lines, written, they may be, on my death-bed, I will tell you, if you can bear with me, that (to me) dreadful Scripture came across my soul the other night—that declaration:—"The faithful and true witness" saith, "Whosoever was not found *written in the Lamb's Book of Life was cast into the lake of fire.*" Oh, do not turn from this in anger. Go, and hear, and sing, and pray; but come home to thine own soul, and ask, "Is Christ in me the hope of glory?" Here are three things. Who? CHRIST. Are there not many so-called Christs? The Saviour said, "Many would come *in His name*, saying, 'I am,' or 'This is the Christ,' and they deceive many."

I cannot endure to read the men who write about an "historical Christ." That sounds so cold, so far off, so merely letter like. The eternal Christ of God, the co-equal, and the co-eternal Son of the Father, the divinely anointed, the divinely revealed, the divinely CHRIST of the new and everlasting covenant—this is the only saving Christ for poor perishing sinners.

2. "Where?" "*In you.*" In all of you who are "created in Christ Jesus." He is "the everlasting Father" of all that happy family, for whom the kingdom was prepared, for whom mansions of glory were appointed before these lower worlds were spoken into existence. How my soul would like to take a full swing here. But I am limited every way.

3. "What is CHRIST in you?" "The hope of glory." This is so immensely, so supremely a matter for each one to consider for himself, that I will only ask each truly anxious one to read the sixth chapter of John's Gospel, the second chapter of Paul to the Ephesians, and then, if possible, read their own heart, doing as Paul adviseth, "*Examine yourselves.*" (Do not let any one do this matter for you; do it, each one for himself); then "PROVE your own selves; know ye not your own selves, how that

"JESUS CHRIST IS IN YOU, EXCEPT YE BE REPROBATES."

Before I close, I can only mention the fact that the great American orator pretends just to have discovered that

"The Moral Element has so advanced that the people will not bear the Old Theology."

What this giant on the American platform calls "*the moral element*" had advanced so far in Cain's time that it led him to slay his brother Abel. The "Old Theology" was so deep in Abel's soul that he could bear death rather than give it up. And by God's mercy, I feel I can bear any trial rather than deny the grand old Gospel, for the confession of which thousands have suffered untold miseries. These "*moral element* orators may call me "a rank old Calvinist," or "a cast-iron Calvinist," or they may cast upon me any slur—all the answer I will give is, "I am for the moral element, as the *fruit*, not as the *root*, of my soul's salvation." Thus the moral element, while it covers the old man in this dark, sinful world, and is useful and honourable here, yet would it prove a ragged, a wretched, an awful garment to go to Heaven in.

Our "Old Theology" has three strong pillars.

1. An absolute negative.
2. A Divine origin.

3. A beautiful and glorious perfection.

If I live I will instrumentally set up the representation of these three pillars. Whether I do or not it is certain no American or evolutionary ingenuity can ever remove them. I am still the working, the willing, the watching servant of the Lord's poor,

CHARLES WATERS BANKS.

9, Banbury-road, South Hackney, December, 1885.

"ARMS OF COMFORT."

SUBSTANCE OF AN ADDRESS BY PASTOR W. ROWTON PARKER, AT
THE BAPTIST CHAPEL, GAINSBOROUGH, OCTOBER 18, 1885.

"Underneath are the everlasting arms."—Deut. xxiii. 27.

THIS is *one* of the sweetest, if not the **MOST** sweet, of all the passages to be found in the Word of God, although it is seldom taken as a text. We need not, however, be surprised at this, for the passage is, in itself, so rich and so full, that it is more a subject for meditation than discourse, and, therefore, must needs suffer from all that man may say upon it. And yet, beloved, since it contains in it such a vivid idea of Divine support, and one that is so very precious to my own soul, I cannot refrain from directing your attention to its exceeding sweetness, praying that the Holy Ghost may seal it on your inmost spirit, as on mine; and, if this should be so, then sure I am our time will not be spent in vain.

The very first idea of infancy is resting in loving arms which maternal tenderness never allows to grow weary. And so, too, we have seen in the sick room a feeble mother, or sister, or wife, not only watched with constant solicitude, but gently lifted from the bed of pain by the stronger ones of the family, and who can tell how precious and comforting were those strong arms then?

But in the case of our covenant Lord, who is also our Heavenly Father, the loving care and tenderness is still more manifest. His eye never slumbers or sleeps, and His everlasting arms close us round, yea, and are under us, to support our weakness and comfort our sorrow. The arms are not seen, 'tis true, but the invisible, secret support comes to the soul none the less freely, or surely, in the hours of its weakness or trouble; for He knoweth our feebleness, He remembereth that we are dust. True, we often sink very low under the weight of sorrow, but it is very certain we can never utterly sink, for we have Divine upholdings. Sudden disappointments may carry us in an hour from the heights of sunlit joy to the lowest depths of sorrow; but yet it is a mercy to know that every trouble has its tether, beyond which it cannot go, while "underneath are the everlasting arms." Props upon which we have been wont to lean may be, and often are, suddenly taken away, and we sink into the deeps, while all the waves and the billows go over us; but, under all, there is still the "everlasting arms."

God's purpose, by these sudden visitations, is to bring us down to our true and safe resting-place. It may be we did not feel our need of the everlasting arms till then. It may be we were making "flesh our

arm," and relying on human comforts and human resources—hence the "needs be" for those visitations. Have you not seen how your little son, when he dashes off to his play, brimful of glee, stops not to think very much about his parents, no matter how kind or good they may be; but only let him meet with some mishap, or be overtaken with sickness, and then his very first thought turns to his father or mother. And just so God often *allows* (even if He does not ordain) these sudden changes in our experience to remind us that we have a loving and all-wise Father, else, such is our proneness to forget Him, that we should indeed lose much of the comfort, consolation, and help which flows from abiding communion with Him. When a friend of mine in Cheshire, some time back, lost £30,000 at one sweep, he said, "Ah, well, thank God, although all my money is gone, yet Jesus is left to me, and in Him I am rich to all estates of bliss." He was a wise man, and took a just and proper view of things. He had come down terribly in the scale of worldly things, but he had risen grandly in the scale of spiritual progression. He was cast down very low, it is true, but he fell into the "everlasting arms," and the rebound carried him to the heights of holy communion and fellowship with God. He could enter into the spirit of the prophet, and say, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." The same also was the sweet issue of a bitter experience when another dear friend laid her beautiful and only boy in the coffin, after the scarlet fever had done its worst; the first shock was terrible, but it brought the fond mother to lay her sad and sorrowful heart upon the "everlasting arms" of a covenant Lord, and thus by that one stroke the great and gracious Lord safely housed the dear little one in the mansions of glory, and brought the fond mother to her true and safe resting-place in the "everlasting arms."

In all this both the wisdom and love of God is manifest. There is something about deep sorrow which tends to wake up the childlike spirit and feeling in all of us. Yes, beloved, even a man of giant intellect becomes like a little child when smitten by some great grief, or when a grave opens to receive some loved one from his own fireside; and so, too, the stout-hearted, brawny old sailor, who laughs at the stormy wind and tempest, comes home when sick, and lets his poor old mother or gentle sister nurse him like a little baby; at such a time he is willing to be a child, and lean with entire surrender on the arms that never yet failed him. And just so it is. Seasons of sore trouble bring the true Christian to his child-feeling and child-trust. He needs and he wants to lean somewhere, then to talk to some one—to have somebody to love him and hold him up. And so it is—his extremity becomes God's opportunity, and 'tis then his humbled, broken, child-spirit cries out—

"O Lord! a little helpless child
Comes to Thee this day for rest;
Take me, fold me in Thy arms,
Hold my head upon Thy breast."

And is not this just as the dear Lord would have it? "Verily, I

say unto you, except ye be converted, and become as *little children*, ye shall not enter into the kingdom of heaven." But "whosoever shall humble himself as this *little child*, the same is greatest in the kingdom of heaven." Here is a lesson which we are very slow to learn; and yet, beloved, I am quite sure that one great purpose which our covenant Lord has in all our afflictions is to humble our pride, to show us our weakness, and to bring us to rest, in a child spirit, in the "everlasting arms." And when we are thus brought to simple, child-like, loving trust in our Heavenly Father, oh! what strength and peace it gives; 'tis then we know of a surety that "His banner over us is love," and that "underneath are the everlasting arms." 'Tis then we realise that, however sweeping the disaster may be which has befallen us, nothing can harm or destroy, for we are encircled by Omnipotence, and sustained by Divine upholdings. We sink under it, it may be, but we can sink no further than the "everlasting arms," which are ever ready to receive us. Here is a solid foundation, a sure resting-place.

I well remember when, some years ago, I descended the deep shaft of a coal pit for the first time, the sensation was strangely peculiar; the utter helplessness experienced as we sank deeper, deeper, deeper into the abyss could not be described, nor could I tell the feeling of joy and relief which thrilled my whole being as my feet once more found a solid resting place. And just so is it sometimes in spiritual experiences; everything seems to give way from under us; "all the foundations seem to be out of course;" and "if the foundations be removed, what can the righteous do?" Ah! what indeed, but surrender to our covenant Lord, and drop into the "everlasting arms." Sink as we may, there is a safe and solid resting here. Those mighty arms not only hold us up, but they can raise us up; yea, and they can carry us safely all our journey through.

Faith, in its essence, is simply resting upon the "everlasting arms." It is trusting them, and them only. The sublime act of our redeeming Lord Jesus Christ was to descend to the lowest depth of human sin and sorrow to bring up all His chosen and redeemed ones from that horrible pit in His own "everlasting arms." And faith is the full surrender, the child-like clinging to those arms, and nothing more. This is the first lesson to be learned in conversion, and it is this which has to be practised and repeated, day by day, all through the subsequent Christian life. To attempt to raise our own souls by our own strength is the madness of folly; it is as absurd as it would be to endeavour to overturn the great mountains with a teaspoon. Sure I am, beloved, we can never raise ourselves, never! The lift requires omnipotence, and must come from God. But faith cries out—Oh, my Lord, Thou hast a mighty arm; "hold Thou me up, and I shall be safe;" and that cry of faith brings from Heaven a quick response: "I have found thee; My arm shall strengthen thee; on My arm shalt thou trust." And here lies the very core of the doctrine of "assurance." Assurance comes from trust in the living God, and "*full assurance*" from implicit, child-like trust in Him. It simply means that I am content to rest in God, and can feel, as every true-born child can feel, perfectly sure that the strong, unfailing, everlasting arms of my loving Father can never by any possibility give way. True, if it should be so that God ever left me to myself, then I could never be sure that in some moment of wayward-

ness or pride, or self-sufficiency I should not forsake those arms, and trust to my own wretched weakness, and so utterly fail. But if this were so, then most surely the curse which God has pronounced on those who depart from Him and "make flesh their arm" would come upon me; yea, for have I not learned, and that from bitter experience, what a poor, pitiable object even a Christian may become if only for a brief season he forsakes the living Fountain, and trusts in his own broken cisterns? Yes, my friend, it is true that God's Word is full of precious encouragement to faith; but it also contains terrible warnings against presumption, or self-confidence in any and every form. But yet, blessed be God, while presumption swings on its spider's web over the yawning gulf of peril, faith still looks to Christ, and calmly, and with holy, Heaven-inspired confidence, says:—

"All my trust on Thee is stayed,
All my help from Thee I bring."

While unbelief is floundering in the darkness, or sinking in the waves of despair, faith triumphantly exclaims:—

"Thou, O Christ, art all I want.
More than all in Thee I find."

And while distraction and fear rends the soul of the formalist, the true-born saint sweetly sings in child-like confidence:—

"Safe in the arms of Jesus,
Safe on His gentle breast,
Here by His love o'er shaded
Sweetly my soul DOETH rest."

"Thou shalt keep him in perfect peace whose mind is stayed on Thee."

History tells us that when someone asked Alexander how it was he could sleep so soundly in the midst of danger, he replied, "Parmento watches." So long as Parmento watched he could rest secure. But ah! how much more securely may *he* rest over whom the everlasting God keeps constant watch and guard, and under whom are the "everlasting arms." If a sparrow cannot fall to the ground without His notice, then how much more shall His saints be safe in His almighty keeping? I have somewhere read of a gentleman who was one night crossing a dreary moor, and in his wanderings he lighted upon a lone cottage, at which he called for shelter. When about to leave, he said to the occupiers of the cottage, "Are you not afraid to live in this lone and dreary spot?" "Oh, no," replied the man, with great promptness and earnestness, "NOT *at all*, for faith closes the door at night, and mercy opens it in the morning; God watches overhead, and 'underneath are the everlasting arms.'" Ah, my friend, that is the kind of theology for times of darkness, of sorrow, or of temptation, and such times are sure to come to all of us. Trials are for the testing of our faith, of what sort it is; and that is true faith, and that only, which will bear the strain.

Some time ago I remember we had a terrible gale of wind, which tested all the trees of the forest; and while the young and supple ash, in its weakness, bent its head before the storm, the sturdy old oak, of a hundred years' growth, stood firm like a rock through all that storm of trial, and none but the rotten ones came to grief. As I looked upon the

scene and pondered it well, my soul sang out for very joy, "Glory be to God!" just so is it ever with true, vital, God-given faith, whether it be weak like the sapling, or strong and sturdy like the oak; if *true*, it stands the test, and after the storm it is found to the praise and glory of Him who is its Author—the God of all grace. Yes; and sure I am that when we hear of some professed Christian who has turned defaulter, or fallen into drunkenness, or slipped away from the Communion Table into open sin and disgrace, it is not that God has failed, but that a human arm has broken down. The failing one was never truly united to the unfailing Christ, and hence his failure. He was not upheld by the "everlasting arms," for had he been he could not have fallen away: it were impossible for the grace of God to fail. Many have fallen, I grant you, while others have stood firm, but this has only proven the difference of the work within them. Judas proved a traitor, and Simon Magnus an hypocrite; but Daniel and Paul, and a host of others, in whom was the spirit of the living God, stood firm in the very teeth of the enemy's storm.

Ah! it ever has been true, and ever will be: "The Lord knoweth them that are His; He knoweth also how to deliver the godly out of temptation;" yea, "He hath delivered, He doth deliver, and He will yet deliver." How inexpressibly sweet are the sure confidences begotten in us by our covenant Lord; and methinks there can be no sweeter consolation for the sick room, or seasons of sore distress, than that contained in the truth expressed by our text: "Underneath are the everlasting arms." This is a truth that does good, like a medicine. Yes! this is, indeed, a sweet text, a precious text, a comforting text, an assuring text, a solid and abiding text:—"Underneath are the everlasting arms." No change here! No uncertainty here! No failure here! No, my friend, let your burden be as great as it may, remember you are not left to yourself, for "underneath are the everlasting arms." Though sorrow "like a wild deluge roll," and care press you down like a great mountain, still "underneath are the everlasting arms." Though you stumble in your path, falter in your weakness, sink in your distress, yet, praise the Lord, "underneath are the everlasting arms;" and stumble, falter, sink as you may, you do but fall into the "everlasting arms" that are ever under you. So have I found it, and so shall you. "O, then, magnify the Lord with me, and let us exalt His name together."

"Weary heart, upon life's rugged mountains,
Where trembling feet but slowly find their way,
Searching for shady grot, or cooling fountains,
Where quiet waters in the silence stray;
Fainting with care, bowed with life's weary trial,
Weak with the contest of temptation's night;
God is thy refuge, fear not His denial,
For underneath are His strong arms of might."

"The eternal God is thy refuge, and underneath are the everlasting arms."

A BABE'S EXTINGUISHER FOR ATHEISM.

CHAPTER I.

FOR OUR YOUNG PEOPLE WHO ARE PERPLEXED CONCERNING THE FAITH.

"In the beginning God created the heavens and the earth."

WHO but an almighty God could have called into existence this vast globe, the heavens, and the myriad of stars? We answer, Nothing short of the voice that said, "Let there be light, and there was light," could have done it. The infidel declares there is no God, but in his heart he knows better. Ask him, Who made the earth? and he will admit that man cannot have done it; for he knows perfectly well that it is entirely out of his power to make the most minutè thing out of nothing. Look at that large and stately oak yonder. Who made it? You say it grew. True, but was there not first a small seed sown; and where did that seed come from? You answer, "From another tree." Then where did the first tree come from, and who watered that tree and caused it to bring forth first leaves and branches, and then to bear fruit and seed? Who causes the sun to shine, the clouds to water the earth, and the wind to dry the soil?

Let us take a walk into the fields, and by the aid of a powerful microscope look a little into the works of nature. We take up a handful of mould and place it under the glass, and what do we see? "A thick forest of trees and plants, bearing leaves, branches, and fruits. Little as we should have expected to find these in such a bed, as little should we have supposed the dust upon the wings of the butterfly to be minute feathers, or the bloom of the peach to be a collection of insects, had not the microscope furnished us with this intelligence."

Now compare the works of nature with the works of art; in other words, compare God's works with man's; and we shall see (continuing our examination) "upon examining the edge of a very keen razor, it will appear as broad as the back of a thick knife: rough, uneven, and full of notches. An exceedingly small needle resembles a rough iron bar. But the sting of a bee, seen through a microscope, exhibits everywhere a polish most amazingly beautiful, without the least flaw, blemish, or inequality, and ends in a point too fine to be discerned. A small piece of exceedingly fine lawn appears, through a microscope, like a hurdle or lattice, and the threads themselves seem coarser than the yarn with which ropes are made for anchors. But a silkworm's web appears perfectly smooth and shining, and everywhere equal. The nearer we examine the works of God, even in the least of His productions, the more sensible shall we be of His wisdom and power. Apply the microscope to any, the most minute of His works: nothing is to be found but beauty and perfection. The most perfect works of man betray a meanness, a poverty, an inability in the workman; but the works of nature plainly prove that the hand which formed them was divine."

Now let us glance at man. What a marvellous piece of workmanship is man! The eye for seeing, the ear for hearing, the hand and foot to do the bidding of the brain and mind, the lungs to supply oxygen to the blood, and the heart to circulate the blood to every part of the system, all working in the most perfect harmony, and the whole

guarded, as it were, by a set of nerves, probably exceeding ten millions in number. Who that has but a spark of reason would affirm that man is the production of chance.

History tells us that "Galen, a celebrated heathen, while contemplating a human skeleton was converted from atheism, being persuaded that workmanship so exquisite, and design so manifest, was a clear proof of the existence of an Almighty." "And God saw everything that He had made, and behold it was very good."

Now, as we believe God to be the only and almighty Creator, so do we believe and are sure that everything is under His divine control. He watches over the evil and the good; and as surely as He causes the sun to rise and set, and the earth to bring forth her fruits in due season, so surely is He the Sustainer, the Director, the Saviour, and Redeemer of His people. In proof of our remarks let us take an instance or two from the Sacred Word.

Take the case of Noah and his family. The Lord had determined to destroy both man and beast from the face of the earth, for He saw that the wickedness of man was great, and that the imagination of his heart was only evil continually, and He repented Him that He had made him. But Noah, we read, found grace in the eyes of the Lord. He was a man who feared God and walked in His ways, and the Lord made provision for him and his family. He directed him to build the ark, and in this ark he and all that were with him rode safely over the waters till God's purpose was accomplished, and they landed again on the earth. Noah was doubtless ridiculed and mocked at by many whilst building the ark, for most likely the wicked people thought that all things would go on as they had done since the creation; but Noah knew what the Lord had said, and that it would surely come to pass; and he came out of the ark a monument of God's care and mercy.

Another very remarkable case is that of Jacob's son Joseph. What a grand display of God's sovereignty and watchful, tender care is exhibited in this simple narrative. Doubtless the reader is well acquainted with the story, but let us just run through it again.

Through the jealousy and hatred of Joseph's brethren he is sold and carried down into Egypt. Poor old Jacob weeps for his son as dead; but Joseph is safe, because the Lord is with him, and He has a purpose in causing him to be sold into Egypt. Pharaoh is not long before he observes how the Lord is with him, and how everything prospers in his hand, and, notwithstanding the sore temptation he had to encounter at the hand of his mistress, and the false accusation against him, causing him to be cast into prison and doubtless causing him much distress as well, we see that the Lord was with him there also, for he found favour in the sight of the prison-keeper; so much so, that all the prisoners were delivered into his hand. It was while he was thus imprisoned that Pharaoh the king had a dream, and, hearing through his butler how Joseph had truthfully interpreted the butler's dream, he sent for Joseph. It might seem strange that all the magicians and all the wise men in Egypt were utterly unable to interpret the dream, but the fact was interpretation belonged only to God, and it must needs be through Joseph that interpretation must be made, that he might be reinstated in the king's favour. And Pharaoh said unto Joseph, "Thou shalt be over my house, and according unto thy word shall all my people be

ruled; only in the throne will I be greater than thou. See, I have set thee over all the land of Egypt." Now the seven years of plenty and afterwards the seven years of famine came to pass as Joseph had foretold; and Jacob is forced to send down to Egypt to buy corn for his family. Little does the poor old man think that his loved son is still living, and much less does he think to find him ruler over all the land of Egypt. He has just been mourning over his affliction, and in the bitterness of his spirit he exclaims, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away, all these things are against me." But what a surprise awaits him! Instead of all things being against him, everything has in a most marvellous way been working for his good. I think I see the father and son weep and marvel at what the loving hand of the Lord hath done for them; it is well nigh too much for the aged sire. "It is enough," said Jacob, "my son is yet alive. I will go and see him before I die." And later on he says, "Now let me die, since I have seen thy face, and thou art yet alive."

Now this is not only the experience of Jacob, but the experience of many of God's people. How many a child of God when overwhelmed with troubles of numerous kinds has cried out with Jacob, "All these things are against me!" Everything, perhaps, has looked dark and discouraging; we could see no possible way of escape, and yet when deliverance has come have we not found that God has been better to us than all our fears? have we not found Him a God hearing and answering prayer? I trust we have. We might quote many more instances from sacred history plainly proving the existence of a Supreme Being who counsels, directs, sustains, delivers, and eternally blesses all who love and fear Him; but let one more suffice to convince the unbeliever (if in the divine purpose of God) and to strengthen and encourage the believer. We refer to the daring feat of David with Goliath, which is recorded in the first book of Samuel.

Goliath was a very powerful man and a great warrior, having been trained from his youth. His height, we read, was six cubits and a span—this would probably be about nine feet, eight inches. No wonder, then, that he was feared by all who knew him, and that the children of Israel should participate in this fear. David was but an insignificant youth, and yet he it is that is to go out and fight this giant. Human reason would say, "How ridiculous," and Goliath thought so too. For mockingly and boastfully he cries, "Am I not a Philistine, and ye servants of Saul? Am I a dog that thou comest to me with staves? Come to me, and I will give thy flesh to the fowls of the air, and to the beasts of the field." Now it is that the people quake with fear; but David fears not. He has just been relating to Saul how the hand of the Lord delivered him from the paw of the lion and the bear, and moreover, he says, "Let no man's heart fail him because of him, thy servant will go out and fight with this Philistine." "Go," said Saul, "and the Lord be with thee." Mark the difference in which the two go out to the battle; the one with all the pomp of the warrior, and having perfect confidence in himself, his own strength, and his weapons; the other simply taking his sling, and going in the name and strength of the Lord; and nothing but divine strength could have enabled him to

face such a foe. Hear what he says to the challenge just thrown out to him: "You come to me with a spear and with a shield, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied, this day will the Lord deliver thee into mine hand." And we know how the Lord did deliver him into his hand. What a proof that God does not (as David says) save with sword and spear, and that He often uses the poorest, the most insignificant things to confound the wise, and to bring to nought the things that are.

The Word of God abounds in facts illustrative and confirmatory of our subject. But is God the same now that He was in the days of old? Verily He is, for He Himself declares, "I am God, I change not." And we are bound to believe that He is not only watching over all events, but is watching over all creatures, and especially over His Church and people; and, although He allows much that is perplexing to the Christian, causing him sometimes to question many things and to get weak in faith, yet He enables him to believe that He is a God that can do nothing wrong, and therefore that "All things shall work together for good to them that love God."

We are living in solemn times. Romanism is stealthily creeping into our churches; religion that is not religion abounds in the earth, fresh creeds are springing up; the religion of the Bible and the faith once delivered to the saints is being despised; it is old-fashioned, some tell us, and not suited to these modern times, we must have something more pleasing to the flesh—more organs, more *sacred* concerts, and the like. All this is very solemn; but rest assured, reader, God is over all; there is a judgment-day coming, when many will cry to the rocks and hills to hide them from the presence of the Most High. Many eyes are as blind now as they were when Christ was upon earth; they would not believe, though they saw the miracles which He did, and had abundant proof that He was really the Son of God; but by-and-bye even infidels will have to confess Him God over all. May it be our unspeakable mercy to confess Him now, may He enable us to acknowledge Him in all our thoughts, and may it be our happy lot at last to hear Him say, "Come, ye blessed of My Father, inherit the kingdom prepared for you before the foundation of the world."
W. C.

A MEDITATION FOR THE NEW YEAR'S DAY OF 1886.

WE have found even in the milestone a solid friend, as we have journeyed along a dreary road; often it has spoken to us of progress, and its whisper has told us of our journey's end; but even its comfort depends how, and with what eyes we look at it, for to many a man, as he has reached them, they have spoken to him of greater distance from his joy, and a shorter cut to his grief. We come to another milestone in our journey to-day. It looks queer to us, its inscription is strange, we have never seen it before; but we have not to consider it long; it becomes at once apparent to us we "have not passed this way heretofore." Naturally a feeling of sadness comes over us as we leave the old; for we are not all moved with the general excitement after "something fresh"; but we step with joy into the new; for—

"A sweetly solemn thought comes o'er us more and more;
We're nearer home to-day than e'er we've been before."

Not because we have been satisfied with ourselves in the old, or because the unborn happiness of the new has charmed us—for some of us ere its close will be saying, "The old is better"—but because we cannot hold it, we let it go, because yesterday has given place to to-day, and to-day is moving at the approach of to-morrow; and were it not that the past, as it goes, tells of His love, the future to which we are hurrying would be sad indeed.

It is well to have a striking-clock; and as we have listened to the last clang of '85, it has brought us to our feet, and we are surprised that so soon another year of our lives is added to the departed; we may well stay to consider: time has never struck so many before, nor will she strike so few again. We cannot look back without some feeling of regret, although with joy we "remember all the way the Lord has led us"; still, wherever we have trod, our shadow has been left: sins there are we would wish to ring out with the old year—misused or neglected opportunities, innumerable blessings received thanklessly; and these, when considered, make us wish we could live our time over again. Difficult indeed is time to redeem; when once it has passed us who can overtake? If we cause our sun to stand still, or even compel it to go back a degree, even then we cannot recover, much less improve it. Let us gather up the fragments that remain, and by His help make the best use of them; and when we compare with the time really used, we shall find twelve baskets full.

We say that our time is gone, and yet it is not lost; though I cannot recall that year, it still remains. I have done with it, for it now belongs to God; and, as belonging to Him, is treasured in the hand of Him to whom yesterday and to-day are the same; and that sin, that faithlessness, that misuse of time becomes intensified when I recollect the past is kept by Him, and though we have lost our power over that which is gone, that which is gone has not entirely lost its power over us, and when He at the last shall unfold the book of His remembrance, we shall recognise the past bearing upon us, and our perfect memories will be saying, "Amen," to that revelation.

The future will soon be the present, and the present is speedily becoming the past, and since this moment and this moment's action will soon be His, it behoves me to seek His help, so that I may do something that will be valuable to Him, for if He shall fill our moments we shall truly live; if we are content to be doing "nothing" we can dispense with Him (John xv. 5), but we implore His aid so that our every hour may be His, consecrated by His Spirit. We know not what our future experiences may be, we cannot expect our path to be much smoother; but surely if we have even a harder lot to bear the memory of the past should make us doubt Him less, and love Him more. Let us sit at the feet of the old year and learn, so that her instruction shall equip us for the coming warfare.

Every day of the past has seen the opening hand of God, and has there been that real thankfulness which these gifts have demanded, or have we even appreciated them? If not, these past days when weighed by God will be found wanting—wanting in thankfulness. In spring-time nature is compelled, under the influence of nature's sun and shower, to

bring forth her beauties in return, so let us pray that, as we receive His grace, in us may be seen the result of that grace, even thankfulness. By such an acknowledgment we express both our need and satisfaction, and seeing He imparts His blessings into most needy souls it will be best for us to live in thankfulness and thereby live in a grander shower of blessing. In the past it has as much as ever been our tendency to fear as we enter into the cloud, but now let us take heart and hope for the future.

Perhaps one of us may be thinking of the trouble of the past, the recollection of which is even depressing. Let us not cherish it, for, may be, we may have far greater ere long, but let us learn from bygone trouble to honour more our God in the trouble of the future. Isaiah is past, and now as we sit beneath the palms and by the wells of Elim, have we been the gainers or the losers by the treatment of our Father? Many have no graces for lack of soil in which those graces may grow, for God often grows His pleasant fruits in ground disagreeable to us, and dare we object to Him using means to "make us meet"? Would we stay Him teaching us lessons, or refuse to learn with His mode of teaching? We say, "Nay, Lord!" for we are sure that old trouble has made us love Him more; and when feeling His Spirit in our times of special need, is it not profitable for us to be tempest-tossed if we can only have Him in the boat? Our noblest aim in life is to glorify Him, and if this in us can only be obtained whilst among tempestuous winds and rolling seas, we are thankful for coming trouble, because we learn from the past it is beneficial to us and glorifying to Him.

We have no difficulty in remembering past darkness, when we did "grope for the wall like the blind," and as we have been brought again to see our Sun we have asked, "Why the separation?" wondering whether we have been mistaken or a change possessed Him, but even this has been taught us, that our sin has hidden the face of our Beloved (Isa. lix. 2), that we have manufactured a cloud which, although to us has appeared not much bigger than a man's hand, it "has separated between us and our God."

Listen to the voices of the past. God must, according to the nature of things, punish when "the blood of Abel crieth unto Him from the ground." Let us flee from sin as from a serpent, seeking by His help to learn from His dealings with us in the past, so that every moment of this coming year may be used as belonging to Him, and that the memories of the past may inspire us to a more resigned, consecrated, and holy life, so that in the end loud and long may be our song of the past achievements of His grace.

LOVE'S COUNSELS AND LOVE'S CORDIALS.

Outline of a Sermon preached by

BENJAMIN TAYLOR,

Pulham-St.-Mary, on Lords-day, September 27th, 1885.

"CHRIST also loved the Church, and gave Himself for it."—Eph. v. 25.

ONE means of finding our way to a place is by making enquiry, and we well know you are going to heaven if you are anxious as to whether you are in the way; for it says, "They shall ask the way to

Zion with their faces thitherward" (Jer. l. 5). Their faces are thitherward, you see, and yet they enquire the way, showing that some of the Lord's people are weak in faith, and fear they are going wrong, instead of going right. Our Lord's disciples were at one time very shallow in their experience, for they said, "Lord, we know not whither Thou goest, and how can we know the way?" Says Christ, "I am the Way." If you are, indeed, anxious to find Him, to know Him, to love Him, and to enjoy Him, this is a proof that you are in the way, for it is written, "A highway shall be there, and a way, and it shall be called, The Way of Holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein" (Isa. xxxv. 8).

We find our way to certain places by sign-posts. Look out for the sign-posts, and see if you are right for heaven. You will find two sign-posts in the chapter before us, if you look at the first and second verses. The first is: "Be ye followers of God as dear children." Now, you may be dear children, and yet not be followers of God as you should be; for some neglect the ordinances, and some do not attend the house of God as they ought to do; they are as likely to be absent as they are to be present; and some but seldom attend the prayer meetings. Are these friends fat and flourishing? I should say, in spiritual things, they are but mere skeletons.

Another sign-post is, "Walk in love, as Christ also hath loved us." But you must be in love, and love in you; for no one can walk in a certain path if they are not in that path. You cannot be walking towards heaven if you are out of the way that leads to it. The secret of right walking is love. If you have this you will walk in wisdom towards those who are without; and you will walk circumspectly, earnestly seeking to honour Him who hath called you "to glory and virtue" (2 Pet. i. 3). I feel sure that if you walk in love towards God, you will walk in love towards one another, and be "perfecting holiness in the fear of the Lord." To walk right, you must be a certain something: you must be *light*. Says Paul: "Now are ye light in the Lord; walk as children of light." You are stars of light, receiving your light from the Sun; and so you are lights shining in the light of the Sun of Righteousness. As, therefore, you are lights in the Lord, be careful to shine as lights towards men, as directed by our Lord Jesus Christ (Matt. v. 16).

Again, some people find their way to certain places by carrying a map with them. You are travellers to Zion, you have the Bible for your map, and I beseech you not to neglect it. Some of you, perhaps, scarcely ever consult your map, and you might almost as well be without one. Alas! my brethren, you will sooner or later get into straits, difficulties, and confusion, and you will be likely to fall into a ditch, or quagmire. Whether your map be on the shelf, or in your pocket, do, pray, look into it, and see if you are in the king's highway.

I will notice one more exhortation, and then drop upon the text. "Husbands, love your wives!" A man that does not love his wife is not worthy to be called a husband. The word means one that is the band, the staple, the support and upholder of the house. But how can the household be banded, supported, and upheld, if the chief thing should be lacking? I say to our young friends, "Never marry the person

you do not love, if you wish to be happy in the conjugal union. But how shall it be known that a man loves his wife? I answer, by loving looks, loving words, and loving actions, and by covering her faults with the mantle of love, considering that she is the weaker vessel. If this won't keep a wife in her right place, I don't know what will. In a word, let all husbands and wives take Christ for their example, and I don't think they will live very uncomfortable; for my text says: "Christ also loved the Church, and gave Himself for it." In speaking briefly upon these words, we shall (1) say a little about the Church; (2) of Christ's love to it.

First, we have to speak of the Church. The word for Church in Greek is *ekklesia*, which word means a public assembly, or a congregation. It never means a building constituted of brick, stone, and mortar, got up by the art of man. The Church of Christ consists of spiritual persons, born from above, including men, women, and children. John speaks of this Church as consisting of three classes of persons—children, young men, and fathers, all built up as lively stones "for a habitation of God through the Spirit" (Eph. ii. 22).

The foundation of this Church is Christ. This is God's choice foundation, and there can be no other, as saith Isa. xxviii. 16: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." Compare this with Matt. xvi. 18: "Upon this rock will I build My Church; and the gates of hell shall not prevail against it." Whatever Church a State or Government may be the foundation of, it is certain Christ is the only Foundation of the one true, holy, and spiritual Church of the Most High, which is plain enough from 1 Cor. iii. 11: "Other foundation can no man lay than that is laid, which is Jesus Christ." After making mention of this foundation, the apostle gives a caution to the builders to be careful with what material they build. We are to build with that sort which is strictly Scriptural, compared to gold, silver, and precious stones, for this only is the right sort. As for wood, hay, and stubble—the works, systems, and traditions of men—all shall be burnt up, for "the fire shall try every man's work, of what sort it is." To show the safety, security, and everlastingness of the real Church of Christ, I may say she has not less than thirteen foundations; for, in Rev. xxi. 14, the Church there called a city hath twelve foundations, meaning the truths of God as set forth by the twelve apostles, having Christ also for the Chief Corner-Stone; and so, the Foundation of these twelve foundations. I may observe again, Christ is the Head of His Church, as well as the Foundation of it. To lay any other foundation, or set up any other head to this Church, is idolatry. Can the Church of Christ be called the body of a king or queen, of a boy-king or a girl-queen? Never. But the Church of Christ is called His body; for God "gave Him to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all" (Eph. i. 22, 23). We see, then, Christ is the Head and Foot of His Church, leaving no one else any room to step in and assume such authority.

Secondly, Now a word about Christ's love to His Church. He "loved the Church, and gave Himself for it." Ah! love indeed! I wonder how many husbands would give their lives for their spouses! Leaving this, such was Christ's love to His spouse, that He voluntarily

laid down His life for her, and we see all that in Him which Solomon speaks of: "Set me as a seal upon Thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned" (Song viii. 6, 7). When Christ gave Himself, He gave His love; Himself is His love, and His love is Himself; and what more could He give? His love is the purchase of His spouse; and greater love than His there could never be. I say to our young friends, Never marry the person you do not love, if you wish to be happy in the conjugal union. Christ gives His heart to His spouse, and she gives her heart to Him. His will is towards her, and her will is towards Him; His love stands first, and hers next.

Some cry out, "Give your heart to God." A stranger, a hater of God and of good things, is not likely to do this, although our Jesus is worthy of every heart, and all we are or have. There is only one object to be found that will give her heart to Christ, and that is His sweet-heart, the one, the only one, He bought with His blood.

The cry of many is, "Be decided at once for Christ." A stranger, an enemy to God and good things, is not likely to do this, although every creature ought to submit to Him and acknowledge Him as God over all, blessed for ever. There is one object, however, who is fully decided for Christ—His true and only lover; and she wants Him to have every bit of her heart; for she says:—

"Here's my heart, Lord, take and seal it,
Seal it from Thy courts above."

This love of Christ to His Church is like the Father's love to Him: "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me" (John xvii. 23). The Father's love will never be cut off from His Son, neither from His Son's wife, for they being joined together are one flesh. The Head and the body must go together, the one being as essential as the other; for every man "nourisheth and cherisheth his own flesh, even as the Lord the Church."

One word more. If you love Christ, it is a proof He loves you; for if He had not loved you first, you would never have loved Him. Let us rejoice, therefore, in this precious truth: "Christ also loved the Church, and gave Himself for it."

THOUGHTS ON THE FIFTEENTH OF LUKE.

BY A GARDEN LABOURER.

"Then drew near unto Him all the publicans and sinners for to hear Him."

THIS chapter appears to contain one great lesson in three parables, and they are also to some extent set forth in another notable parable of our Lord, wherein one of the characters cries from his heart, "God be merciful to me a sinner;" but there are other lessons taught, one of which shines through the page of Divine Inspiration from beginning to end—namely, that not one can be left behind; the family of Jesus shall never be one short. Oh, no; He shall see of the travail of

His soul and *be satisfied*. Another, which we all greatly need, to beware of priding ourselves on our own goodness or usefulness in the Church, for the ways of the Lord are fixed from all eternity. He calls His own in the fulness of time, and makes them what He will; but this parable of the lost sheep is also to the careless and the backsliding disciple, lost like the piece of silver for its present usefulness. Oh, ye that have the care of our Lord's House, and watch over His peculiar treasure, keep the door with vigilance, by communion, by talking over the Word, and by continual constant prayer, and keep it in sight and sightly. It is sad when the house has to be swept or the wilds traversed to seek those whose usefulness is obscured. Keep them, brother pastor, keep them to the Word and to the testimony; watch over them day and night, and if there be any wayward feeling, any discontented manifestations, apply the healing balm; keep the silver in the house and the sheep in the fold, if possible, and the conceited young man at home, to help to cheer his brethren and to honour his father. But if that be not in man to attain, go out after them; sweep the house, watch for their return; yea, use all the proper means, and do thy diligence as one that must render an account, that nothing be found wanting in thy Father's house which He has placed under thy care. Nothing we know shall be found wanting when the Lord shall make up His jewels, but the visible Church on earth should be to His glory. "This people have I formed for Myself, they shall show forth My praise."

Oh, brethren and sisters! think of this, and strive to be obedient children. Do not be idly led away like the lost piece, nor run away like the foolish sheep, nor, like the young man, think that thou canst do better with the truth of God than God Himself, or His servant with whom you serve, for though the Father welcome you back never so heartily, the housekeeper rejoices over the piece of silver and the shepherd over the sheep, even to the calling together of their friends and neighbours, there shall be in thine own heart a place of soreness and aching which nothing shall ever remove till thou art taken home to Heaven. There indeed the joy of the Father's heart shall be thine, and music and dancing to His praise and glory, who hath redeemed thee with His own blood, shall never, never cease. But, oh, ye orthodox ones, who never transgress, but who stand as pillars of the Church in the eyes of men, think well of all thy Father does; call it not in question; look at His goodness to thee, the love of His heart towards thee, the immense privilege He has given unto thee—"Son, thou art ever with Me, and *all that I have is thine!*"

Oh, brother, and how canst thou grieve thy Father's heart by showing in any degree that thou art jealous of a poor returning brother. Yea, if thy cold, unsympathetic heart receive thy brother coldly, give thy Father the loving heart. Let Him have glory in thy presence in whatsoever thou sayest or doest; let no man think that thou distrust thy Father. Think, dear brother—"All that the Father hath!" Why, what thought can comprehend it all, in Heaven and in earth, all blessings in Christ Jesus, all salvation, all the Father's heart of love and sympathy; and not only all that thy God and Father hath, but to be "*ever with Him,*" to have Him ever with you! And, oh, brother, then to feel that thy God and Father is unjust to you, and that thou deservest better treatment! Oh, brother! oh, sister! oh, my soul, what hast thou done to deserve even a look of kindness; what is there in thee or in thy

service to entitle thee to one kind word, or one day's dwelling in thy Father's house more than thy poor brother! Oh, take shame and confusion of face that thou lookest at thy Father's gracious face with anger, and He so loving to come out and entreat thee while thou art looking scorn at thy brother and defiance at thy Father!

Oh, let the best amongst us fall upon our face and say, "When we have done all, we are but unprofitable servants." But, ah, we cannot. Oh, no, not one can follow our Lord's words and say, "We have done that which it was our duty to do," but must sink ourselves in dust and ashes and cry, "Jesus, Thou Son of David, have mercy on us!" And for us all these are words of caution, and words whereby we should take heed to our ways, that we depart not from the truth. The world has it not; it has only husks, and those it will give to its own children, and not to true believers.

Oh, children of the living God, think not to mingle with the worldling, nor even with worldly professors! Thou shalt never be satisfied, and shall soon be cast out from their midst, hungry and poor, ragged and footsore, so that when thou comest again to thy Father's house it shall be with shame—"Father, I have sinned against Heaven and in Thy sight, and am no more worthy to be called Thy son."

THE PULPIT—THE PRESS—AND THE PEN.

The Baptist Almanack and Congregational Handbook for 1886. Published by R. Banks & Son, Racquet-court, Fleet-street; price 2d.—This child of our production, which we set on its feet thirty-five years ago, is still a well-received Annual by the people, for whom it is prepared. Its copious lists of Ministers, Itinerants, Secretaries, and Sunday-School Officers, which are found in no other work, render it invaluable.

The Congregational Almanack for 1886. Published by R. Banks & Son, Racquet-court, Fleet-street; price 2d.—A full face, and truthful likeness of Paxton Hood is freely given with this "Congregational Almanack," which, of itself, is worth ten times the price of the book which contains it. "A book-worm?" Paxton Hood was a book-encyclopedia, an elephantine traveller through all the fields of literature. Thousands of ministers have illustrated their lectures, essays, and sermons from Paxton Hood's immense stores. See his head, and read his life in "Congregational Almanack."

The Anglo-Israel Almanack and Diary for 1886. Published by R. Banks & Son, Racquet-court, Fleet-street; price 3d.—Papers, original and ably written on the different features of this subject. Will command the attention of contemplative minds.

Old Jonathan, the District and Parish Helper. Published by W. H. & L. Collingridge, 148, & 149, Aldersgate-

street, E.C. (and sold by all booksellers): price 1s. 6d.—"Old Jonathan?" We see no signs of his getting old at all. He starts off, in 1885, with two handsome, full-grown young ladies; and they make him so happy, that his beauty, his variety, his bloom, and his vigour, appear up to the end. At any rate, he has given us another volume as full of interest as it can hold.

Faithful Women: Sketches of Christian Women. By Mary Pryor Hack, Author of "Consecrated Women," "Christian Womenhood," &c. Hodder & Stoughton, Paternoster-row; price 5s.—Messrs. Hodder & Stoughton have built up a publishing house for the best books, on all the highest, holiest, and most essential themes to advance the moral, the spiritual, the intellectual powers of the people. For our mother's and our daughters this "faithful service" volume is a literary gem.

Pointed Papers for the Christian Life. By Theodore L. Cuyler, D.D. Hodder & Stoughton, 27, Paternoster-row; price 3s. 6d.—When the busy day is over, when in the eve of rest something pithy, pointed, something pious, yet pleasing, something true, telling, yet not tedious, is wanting, then Dr. Cuyler's "Pointed Papers" is the book, out of which, happy wives may read little chapters to the almost tired-up "bread-winner."

Cheering Words Annual. By C. W. Banks, or the "Village Preacher." Published by R. Banks & Son, 5, Racquet-

court, Fleet-street; price 1s.—When we saw the good likeness of Matthew Welland in this pretty little volume, we felt it is a marvellous work the grace of God performs, not only in saving souls, but in making ministers; and those persons who are so much favoured under the ministry of the Lewes pastor may be pleased to know Mr. Welland is to be seen in *Cheering Words Annual*, of which, we must say no more.

The Sayings of Jesus; My Daily Text. By C. Gordelier. Published by R. Banks & Son; price 1s. 6d.—Honestly we affirm, of all the elegant and pious year-books yet come to hand, this, for composition and practical getting-up, doth bring forth our warmest admiration.

What is the world now to me? Winifred Power thus cries out when ALL appears lost. Saul of Tarsus might have so asked when Christ called him, and when on the ground he lay, in the joys of a full salvation, or in the dark night of despair, yea, in the valley of the shadow of death, a soul may feelingly exclaim, "What is the world now to me?" I have been near there if not now.

The City Diary for 1886. Twenty-third year of publication. W. H. & L. Collingridge, City Press office, 148 and 149, Aldersgate-street, E.C.; price 1s., interleaved with blotting paper.—Of course, all the masters and members of the Companies of the City Corporation are well versed in the value of this special London Diary; but all the world over, this Annual is exceedingly useful in showing the immense variety of institutions which are worked to advantage by the largest Corporation on the face of the globe.

The Sower. Houlston & Sons, Paternoster-buildings, and Wilmshurst, Blackheath, S.E.—*The Sower* is a literary basket full of pure seed. There is no Romanism, no rusty old rubbish, no weeds, no wire-worms, no poison, from beginning to end, it is solid stuff. Some would like a little more savour. Editors cannot make that.

The Fireside Almanack for 1886.—In Paternoster-buildings this Almanack you see. The pictures are worth the money, the rich contents go free. A sheet Almanack, to ornament any room in your house.

The Guide of My Youth; A Sermon to Young Men and Maidens; preached by Mr. R. E. Sears. Printed by J. Briscoe, 28, Banner-street, Finsbury; price 1d.—Get your children to read this sermon, and all the young people about you. Ask it of each of them as a favour,

with a smile on your face; win them with kindness to read. God's Spirit may make it a blessing.

Our Young People's Treasury. Houlston & Sons, Paternoster-buildings, and E. Wilmshurst, Warwick-buildings; price 1s.—A little storehouse of tales all readers will like to peruse. They are not false fictions, but faithful, solemn facts.

The Narrow Sea.—It being a foggy morning, I called in to see my neighbour, who had the book, "*When My Wife Died*," from whence a view or two has been given, but here is a real fact. After the usual salutation, he said: "I have been for five years considered sinking into death; although, during those five years, I have travelled, and preached in many parts of the country, but that sun-burning day at Broseley, July 26, sent inflammation into my left lung so fiercely, that I lay near death for weeks; in fact, I have not been out since. But on Wednesday night, Dec. 16, last, I was awoke (as I think) out of a sleep, saying—

"Death, like a narrow sea divides,
That heavenly land from ours."

Then, in a moment, in my mind's eye, I saw myself standing on the other side of the narrow sea. And it was such a 'narrow sea,' it seemed but a step over. How I got over I could not tell, but THERE I STOOD, ON THE OTHER SIDE, as quiet as I could possibly be. On my left hand, as I looked round in the distance, I saw the strand of a most awfully BLACK SEA; it was not narrow. As far as I could see it was a rolling black sea, and I saw persons in it who were continually sinking and rising. They could not sink finally, nor rise up out of the sea—sinking and rising in constant despair. Some of them, as I thought, called to me; but who they were, or what they said, I knew not. Never had such a sight of a lost soul's condition before. As I stood on the other side of this narrow sea, my attention was called to a road leading straight up such a hill. Ah, such a hill of ascendancy, of peace, of unsullied glory, as I can find no words wherewith to present it to your view. It led up so sweetly into the far-off regions of glory, that it led me to sigh out:—

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

No answer came. No advance did I make. I thought the entrance of a soul into glory will be quick and quiet, and sang angels' songs up the hill, but I came to myself."

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

SETTLEMENT OF A PASTOR IN
LINCOLNSHIRE.

BY A WAYFARING MAN.

DEAR MR. EDITOR,—I am a wayfarer, as all our fathers were. One of the "scattered strangers" of whom the apostle Peter writes. It seems to me the people of God have ever been a scattered people, and strangers in the earth. Indeed, the Lord Himself says of them, "They are not of this world, even as I am not of this world."

Well, in the course of my wanderings on the 25th of November last, I chanced to be, or rather, I ought to say, by the good providence of God, I found myself in Gainsborough, Lincolnshire, a town of about 13,000 inhabitants, and as I passed through the streets, I saw on most of the hoardings large posters announcing special services at the Baptist Chapel, in recognition of their new pastor, the Rev. W. Rowton Parker. I need hardly say that I took advantage of this opportunity, and thinking that you might like to know what the Particular Baptists are doing in Lincolnshire, I thought I would write you a few particulars of what I saw and heard. Well, as the time drew on for the tea (there had been a devotional meeting in the early morning, and preaching service in the afternoon, but) as the time drew on for the tea I made my way to the schoolroom, and was pleased to find the tables were well spread, and all filled with joyful guests. Having taken up my position, I took a careful survey of all.

The new pastor announced the usual grace before meat, which was sung with great apparent earnestness, and this done, the assembled guests were soon as busy as bees in a hive. Well now, Mr. Editor, while the good folks are getting their tea—which they are evidently fully bent upon—let me give you a brief description of the pastor. He is a man of rather spare build, standing about five feet six or seven inches in height, of middle age (he looks older, I am told, than he really is), a little careworn in appearance—evidently he has had some experience in the furnace, for the marks of the crucible are seen upon him—a busy man, somewhat restless in manner—as it would seem—for he is not to be seen long in any one place; here, there, and almost everywhere, now at this table, now at that, speaking to everybody, and helping in everything; cheerful, but solemn; not by any means a showy or attractive man, but rather common-place, somewhat after the old school. There were other ministers present far more attractive in their appearance than he, and yet he seemed somehow, to have the respect and attention of all. The tea over, the company returned thanks in song, and it was then announced that the evening meeting would commence at 7.30 prompt in the chapel. The appointed hour having arrived, a Mr. George Anderson, of Gainsborough, took the chair, and was supported on the platform by quite an array

of ministers. The pastor gave out the hymn, "Come, let us join our cheerful songs," &c., and a Mr. Hardy offered prayer: a few introductory remarks were made by the chairman, after which the Rev. W. J. Young, of Kirton Linsey (a retired pastor), was called upon to address the meeting. His remarks were short, and referred chiefly to the past history of the Church, and his pleasure in seeing the Church now settling down with the man of their choice, and expressing his opinion that the future of the Church was far brighter now than it had ever been. The chairman then called upon the pastor, who, on rising to speak, was very warmly received. Having acknowledged the great kindness shown to him, he proceeded to give a statement of his call to the pastorate of that Church, which, he said, had been thrice repeated. He thought the hand of God was manifest in the whole arrangement, and that he was there by the will of God. Had he any reason whatever to think otherwise, then Gainsborough would not hold him many hours—in fact, he should not have been there at all; but still being only a servant of His great Master, receiving daily food and daily orders from Him, it was not for him to say how long he should remain with them; all that must be left to the Great Head of the Church, who is too wise to make any mistake, and too tender to forget His people. "But," says he, "there may be some here present who are thinking that I ought to give some account of my doctrinal views, and on this point I am in perfect agreement with them. I have no wish to sail under a false flag, and therefore, nothing loth, I nail my colours to the mast and declare plainly and without the least possible reservation in the presence of this assembly the truths I hold, and which have been and are very precious to my own soul. In these times of error and of evil departure from the simplicity and purity of the grand old Gospel of grace, it becomes increasingly necessary for every true God-sent minister of Jesus Christ to be outspoken and clear, and yet withal to speak in love, and the spirit of the Master," and then in a clear, firm, thoughtful tone, he proceeded to say more than time will allow me to tell you, but in brief it was this:—"The utter ruin of man by the fall; full, perfect, and particular redemption by the blood and righteousness of Christ, and by that alone; regeneration by the Holy Ghost, who works within the man a vital change, such as makes him a new creature in Christ Jesus, which new creation is made manifest by a new life, holiness of heart and purity of life being the fruit and outcome of the Divine work within, the duality of nature notwithstanding. Final perseverance of the saints, and that not so much because they persevere as, and of themselves, or in their own strength, but because God is true to His covenant and will not let them go." and much more to the same or like effect. There

is some diffidence, almost amounting to hesitancy in his manner, when speaking on general subjects, but when speaking of the doctrines of grace, or the work of the Lord Jesus Christ in us and for us, he warms with the subject and speaks out of the fulness of his heart, and is therefore earnest, outspoken, and clear. He is evidently what some are wont to call "a rank old Calvinist," but yet I should think not of that cold, flinty type, which has no juice left in it, either of love or sympathy, or any grace, but rather of that kind which is quick to detect, and ready to acknowledge with delight the grace of God wherever found. One thing is evident; the Church at Gainsborough may expect to be fed with strong meat. May the dear Lord give them a good spiritual digestion, that they may profit thereby. So much concerning the pastor. I could not well say less (if I give you a description at all), and I must not say more. He is unassuming, quiet, perhaps rather reserved, nothing noteworthy in appearance, but, as far as I can judge, sound in the faith.

The next speaker was the Rev. W. Barber, a gentleman of evident ability, but rather weak voice. He addressed himself to Christians in general (so he said), seeing before him Christians of various denominations he should speak to Christians, as such. He spoke of Christian love, which is Christly love, or Christlike love, which led to gentleness, forbearance, devotion for the good of others, and consecration to the Lord, all of which, he said, was consistent with fidelity to truth. Then followed a fine portly man, the Ven. W. Price, of strong voice and great speaking power, who dwelt on the practical side of the Christian life. "Sound doctrinal views were a grand thing," he said, "and necessary; but that was not all. As the pastor had said, there must be the vital inner work wrought by God the Holy Ghost, and whenever that vital work was accomplished in the heart of any man or woman, it must and would be sure to show itself in holiness of heart and pureness of living, or, in other words, in a life of practical Christianity, the true Christian speaks kindly, prays earnestly, sings heartily, but he also lives holly—his words, prayers and song are illustrated and enforced by holy deeds." Mr. E. Landerdale, of Great Grimsby, was the next speaker. He is somewhat of a Spurgeon, and spoke with great clearness upon the responsibilities of a pastor called to feed the flock of the living God, of his needs, and of the one and only source of his supply alike of grace and strength, and then, turning to the audience, he said:—"Brethren, a solemn duty rests with you. If you want your pastor to preach well, pray for him. If you want to be spiritually fed, pray for your pastor. If you want him to be a soul winner, pray for him. If he is strong, pray for him, and if he is weak, pray for him still the more. A praying church makes a good pastor, but a murmuring people breaks a pastor's heart, and dishonours God." Then followed the Rev. S. Skingle, W. Pigott, W. Hardy, and Mr. Cooper, all of whom were very brief.

Speaking, as it were, against time, for the time had sped along all too quickly, all, without exception, gave a very warm and most hearty welcome to the newly-settled pastor, and which was thoroughly endorsed by the large audience.

The meeting was then closed with the Doxology and Benediction. The choir rendered a number of anthems at intervals during the evening in an efficient manner; altogether the services were helpful and inspiring.

After the evening meeting a goodly number flocked into the schoolroom to partake of a coffee supper which had been provided, and which the friends managed to have ready and waiting when the meeting closed, so that no time was lost. A collection was taken at the evening meeting on behalf of the funds of the church, but the amount received was not announced. Had you been present, Mr. Editor, I think you would have enjoyed the whole service. All was warm, hearty, *spiritual*, and sound. I have given you a fair outline, I think, of the meetings. Much more might have been said, but I have already exceeded the limits I set myself when I began. You need not, however, put all this in the EARTHEN VESSEL. You can pick out a few points, such as you please, for that purpose, and put the rest aside.

Praying that the God of all grace may long spare you for the holy work of ministering to the saints, as you do in so many ways, and that your own soul may be richly fed and bountifully watered from on high,

I am, Mr. Editor,

Your humble fellow traveller,

A WAYFARER,

Seeking that goodly city
which hath foundation.

EDITORS WHO HAVE LEFT THE
CHAIR, AND OF SOME WHO ARE
IN IT NOW.

THIRD NOTE.

The Pen, the Pulpit, and the Press,
Are powers for ill or righteousness,
Each now, in their own different way,
Are working—Truth will win the day.

The late Mr. George Abrahams once said Christ and Antichrist are like the pugilists. One of them is quite certain that he will conquer his fellow. So after a few introductory "rounds," the self-confident fighter draws back, and back, letting his opponent advance, pummeling on until the weak one is somewhat wearied; then the strongest pours out his strength upon the weak one, and so falls him to the ground that he can rise up of himself no more.

So the Lion of the Tribe of Judah draws back (as we think He is now doing), allowing the many Antichrists to light their fires, thinking to consume and burn out God's Eternal Truth. But in the great day of the Lord He will pour out such an overwhelming flood of wrath that the wicked one and all who do wickedly shall be for ever swept away.

To be a responsible editor is to sit oftentimes in a busy, brain-toiling, and anxious chair. And many I have known and have been connected with have evidently been quite unaware of the sleepless nights and tedious days which awaited them, and which soon caused them to leave the chair at once and for ever.

There was a beautiful young gentleman in the days when I was serving a ten years apprenticeship, who was a preacher. In his handsome little chapel he thought even in those days, more than sixty years ago, that

The Press might help the Pulpit.

So he proposed to me (who, although only a bit of a boy, yet master man of the printing office, because my governor was either engaged in the free school, in his clerkship, or in the large book-binding department); hence, with poor Thomas Beecher, Alfred Viger, and others in the printing office, I, with my little fur cap, velvet jacket, and white apron, as our Irishman once said, was as proud as a little peacock—not in myself, but in setting the types, rolling the press, and printing all that then came to hand. Hence the nice little gentleman referred to proposed to me to print for him a magazine in defence of the religious views he held and preached. To work we went. He was editor, I was printer. Month after month out came the little periodical. How proud a man with an active mind is to think that almost everybody will run to purchase what his mental powers and his active pen have produced! But, alas! very few indeed came to purchase the said publication. The cost had to be paid. The editor's heart began to fail; his chair began to crack. It fell down, away fled the editor, and how he finished his course I know not. Many such cases have I to record. Not now. It is to me almost a miracle that for forty years I have been upheld in continuing this **EARTHEN VESSEL**. Poor thing! it has been kicked, scoffed, cast out, ordered to be burned, and exposed to the utmost ridicule. Yet it has never failed to be produced every month. Thousands on thousands have been published, and not a few have declared it to be a most welcome messenger to their souls. Consider, dear friends, what it is to be

A SOLELY RESPONSIBLE EDITOR.

Those in my household know how late and early I have worked on. Letters coming all day long, they must be attended to, they must be answered. Let your correspondents once feel they are neglected; and you lose their aid. All correspondence must be read; all papers prepared for the press; and nearly every month more is prepared than can be inserted. All notices condensed, proofs to read, and a multitude of things to be done which I stop not to name. Ill or well; in bed or up; travelling or at home; in railway carriage or in the study, the work has been done. Will it be wrong of me to say:—

"Here I raise my Ebenezer.

Hither, by Thy help, I've come;

And I hope, by Thy good pleasure,

Safely to arrive at home?"

Ask Samuel Foster, of Sturry, what **THE EARTHEN VESSEL** has done for him, during the last thirty years. Come and see my ledger, with its long list of widows, orphans, and aged ministers: but I will add no more this month. I have not boasted, but I have praised the Lord for giving me the work to do, I have delighted to do it; and have never despaired. There are useful lessons to be drawn out of the history of the editors who have been called away, or who have soon had enough of the editor's chair. But, while I am anxious to excite the sympathies of friends deeply concerned earnestly to contend for the faith, while I would urge upon the friends of a free-grace Gospel, each one of them to promote the circulation of such works as have proved themselves worthy of support, I know I must, each month, occupy but little space, hence, praying always for the peace and prosperity of our Zion, I am still the hard toiler,

CHARLES WATERS BANKS.

THE LAST DAYS OF MR. THOMAS AUSTIN.

AS SUPPLIED BY HIS DAUGHTER.

My late father had a severe attack of quinsy in November last, which made him very weak. From that time he had been ailing, although he did not complain. In March last he had hemorrhage of the kidneys, which he had been subject to at times for the last three years; on that account he often has not been able to go such long journeys, each attack weakened him so. On July 26 he was at Bexley, it was a very hot day. He gave a short address in the morning, but felt so ill he had to return home in the afternoon. That was the last time he preached. He had several engagements, but could not go to any. He felt his weakness so much because he had always been such an active man. He went to chapel as often as he could, but at times he was not able to reach the chapel (although only seven minutes' walk), or to sit the service through. In August he went to Hertford, his native place, the doctor thinking the change might do him good. He stayed at his brother's a week, but found he was not able to go out far without feeling so tired. He returned on the 21st, and he felt thankful he was in no pain, but suffered so from prostration. He took good nourishment, but it did not seem to benefit him. He was always so fond of reading, but of late he has not been able to read much. He read the September **EARTHEN VESSEL** when it came in, and that was the last he was able to read, for his brain seemed to be giving way as well as his body. A fortnight previous to his death he had hemorrhage of the kidneys, and was not able to be up for several days; then he was dressed, and he sat up till the day he died. Several friends called to see him, but he was not able to converse, as it was painful to talk. He was so weak and helpless that he had to be fed, and the last few days he did not seem to know the food was for him to take. He was very restless during the night

before his death, and in the morning, when his daughter went to him, he told her he had the rattles in his throat, showing he was aware he was near his end. She said, "Father, are you happy?" He looked up with a smile, and said, "Yes." She said, "What a mercy; and have you any anxiety about anything?" He said, "No." He dosed off for a while, then roused, and wished to be moved on his side, which was done in a short time, and at a quarter to eleven he quietly breathed his last without a sigh or a move, but a sweet smile upon his dear face, which remained afterwards. He was most patient, and never murmured, but was grateful for all that was done for him during his illness. We have lost a good father, and others have lost a kind friend. Our loss is his gain. Interred in Bow Cemetery, September 24, as there was not room in our grave in South Hackney Churchyard.

In writing to a friend, July 12.—I have had some hallowed seasons in sweet musings upon texts of Scripture and choice verses of hymns, and can happily read "My title clear to mansions in the skies."

"If such the sweetness of the stream,
What must the fountain be,
Where saints and angels draw their bliss
Immediately from Thee!"

Again, on the 28th of July he was to preach at Hertford. On August 2nd, he said:—I should have liked to pay one more visit to my native place, and remember the days of my youth, my first concern about my precious soul, and the fact of the Lord speaking pardon in an unmistakable manner, which has never left me, though sixty years ago.

"'Tis grace has kept me to this day,
And will not let me go."

Have you in your hymn-book that hymn of dear Doddridge's:—

"My God, the covenant of Thy love
Abides for ever sure,
And in its matchless grace I feel
My happiness secure."

That hymn speaks what I feel. Blessed be God, I have no dread of leaving this world; to depart and to be with Christ is far better, but for the sake of my daughters I should like to remain a little longer, especially for the dear invalid's sake. She needs a father's care (she is now 49, and is helpless from her birth with paralysis on the spine, which affects every part, speech as well), but I can leave all with our Father above, who has promised to provide for and protect those who trust in Him. I have just come from the doctor's. I told him plainly I thought he could not do much good for me. I felt that I am worn out, and that I am sinking gradually into the grave. I do not speak so plain to my daughters, for they have their thoughts about me, but don't like to talk about parting. I feel as I never felt before; the world seems to have lost its hold. I hold all my earthly affairs with a loose hand, and am able to "Read my title clear to mansions in the skies," and to say, "I know whom I have believed," &c. I need not say, Pray for

me if it be the Lord's will to spare me a little longer; if not, I may be sustained in death, and so be "for ever with the Lord." If we should not meet again on earth we shall meet in glory everlasting.

One dated August 2nd.—You are anxious to know how I am. I can hardly tell you, for I vary so much in my feelings—sometimes I feel almost in a dying state, then I revive, and feel comfortable and cheerful. I guess this is something like yourself, changing in feeling, bodily and mentally. But, my sister, our God changeth never.

"Did Jesus once upon me shine,
Then Jesus is for ever mine."

Blessed truth, His love is changeless, 'tis sovereign and free, 'tis dateless and endless. How precious those truths are to me now I have been favoured to meditate upon many portions of Holy Writ and some precious verses of hymns, and to appropriate them as belonging to the unworthy writer. "He loved me and gave Himself for me." How charming to realise our individual interest in those precious verities. I hope we are both enabled to say, "My beloved is mine, and I am His." My doctor says it is not decay, but how many are taken away before that period arrives; with the Lord I leave it.

"When languour and disease invade
This trembling house of clay,
'Tis sweet to look beyond our cage
And long to fly away;
Sweet to look back and see my name
In life's fair book set down,
Sweet to look forward and to call
The heavenly joys my own."

The above lines describe my experience.

August 21st.—My daughters feel anxious about me. There is an appointed time for man upon earth, and having reached my 75th year, the general opinion is, I suppose, my earthly tabernacle is dissolving; but should it be so, I by sovereign grace have a house not made with hands, eternal in the heavens. I bless my covenant God, my dear sister, for an expectation of future endless glory founded upon love, blood, and power. I feel to occupy solemn ground, but, thanks to God, He has enabled me to put straight my worldly affairs, that, should I be called away, those who survive me will have nothing intricate to puzzle them. My doctor flatters me about my good constitution, and that I may live some years yet. It may be so, but I have tried all means within my power, and still feel such weakness and prostration. What conclusion can I come to but that I am gradually sinking into the grave?

His last letter, dated August 30.—I suffer no pain. My affliction consists of extreme weakness and loss of appetite. I take what I can. I have all the attention a mortal can desire, for which I desire to be grateful—"Not more than others I deserve," &c. You are desirous of hearing my experience in soul matters. I can say—

"A guilty, weak, and worthless worm,
On Thy kind arms I fall,
Be Thou my strength and righteousness,
My Jesus, and my all."

That is my present experience. I don't wish to get above that: it is safe ground to occupy. I shall be satisfied when I wake up with Thy likeness—

"O glorious hour, O blest abode,
I shall be near, and like my God."

MOUNT ZION CHAPEL, CHADWELL STREET, CLERKENWELL.

Services in connection with the 33rd anniversary of the opening of the chapel and formation of the Church were held on Lord's-day, 13th December, 1885, when the pulpit was occupied by the pastor, Mr. Jno. Hazelton. The anniversary character of the services was to some extent overshadowed by the somewhat sudden death a few days previously of Mr. James White, who had been a member of the Church for 28 years. The Church had cause, however, to rejoice that it was their brother's eternal gain, and the subject in the evening was appropriate, "Enter thou into the joy of thy Lord."

The usual tea and meetings were held on the following Tuesday evening, at the latter of which the pastor, as usual, presided. After singing "Kindred in Christ for His dear sake," Isaiah xii. was read, and Mr. Meeres, whom we were glad to see present, opened the meeting with prayer.

The Chairman briefly addressed the meeting. Personally, the words of Paul's experience, "Having obtained help of God, I continue unto this day," and he felt his dependence upon God more now than ever. Alluding to the many changes which had necessarily taken place in the Church and congregation in the course of 33 years he said they were nevertheless not without indication that the Lord was still with them and blessing them.

Mr. Anderson heartily congratulated the chairman on his long standing as the pastor of one church. That a man should be able to minister in the Gospel to one people for so many years could only be accounted for by the divinity of the Gospel. Referring to what he (the speaker) considered was the most characteristic feature of Mr. Hazelton's preaching—viz., the glorious person of Christ—he said that, unlike some persons, who did not care how they got to Heaven if they did but get there, he rejoiced in a salvation which did honour to all the divine perfections as they appeared in the glorious person of our Lord. The speaker concluded by warmly expressing his wishes for the continued peace and prosperity of the Church.

Mr. Burrell, a former member and deacon, related many very interesting reminiscences of the formation of the Church, and of the purchase and opening of the same. The origin of the Church was a casual meeting between the late Mr. Minton and himself. Of the thirty-four members forming the Church only five were now living, and of the ministers who were present at the meeting held on the 13th December, 1853 (the day before the completion of the purchase was made), only one was left, viz., Mr. Bland. Those now present were living witnesses of

the wonderful way in which God had wrought. He himself stood on the same ground that they and their pastor did, and could say, hitherto hath God helped us.

Mr. Shepherd said that these reminiscences brought some to his mind. One of his earliest impressions was received in this Chapel when the line was read, "What if my name should be left out." Subsequently, on another occasion, when his mind had been in much confusion concerning the doctrines of grace, the Lord gave him light and comfort in a moment through the words—

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

It was also at the Chadwell-street Bible-class that he began to speak in public. Commenting briefly on Malachi ii. 5, "My covenant was with Him of life and peace," &c., in which Christ was specially referred to, the speaker showed the solemn nature of the work which this covenant involved, and said that our Lord came through the ordeal without a stain of sin upon Him, and that our life and peace were therefore given to Him.

Mr. Box said that the name of Charles Smith, one of the speakers at the meeting in 1853 mentioned by Mr. Burrell, had touched a chord in his heart, because he had been met by the grace of God under his ministry. Taking for his subject "The God of heaven, which like all the names of God was significant, and which was probably used by the Jews because of the idolatry by which they were surrounded in Babylon," Mr. Box said that all our services indicated our belief that there was a God in heaven; any who worshipped lower than that was an idolater. The God of heaven had spoken unto us by His Son, and the speech was comprehensive, and adapted not only to the sinner, but to the Christian in every stage of his pilgrimage. Paul said, "See that ye refuse not Him that speaketh from heaven;" had we ears for that voice?

Mr. Reynolds, in speaking upon divine love, said that there was a profound mystery in the relation of love to life. Divine love was the cause of our comfort, our growth, and security; its discovery in the bringing of the first begotten of God into the world was the delight of the angels, and was the reason of the interest they took in this world. Let us be learning with them. God was no stoic; He had a heart full of love and compassion, nevertheless, He could not be approached out of Christ. This revelation of love raises the bitterest hate, as was shown in the temptation, "If Thou be the Son of God, let us rejoice." However, that hatred cannot prevail against divine love.

Mr. Wm. Hazelton addressed the meeting on the words, "Thou lovest righteousness and hatest iniquity." He said that in them we found the glory of the atoning work of Jesus, and that they constituted the solidity of the believer's comfort. It was this fact which made God's judgments so sure and solemn. Closed with the Doxology and Benediction.

BERMONDSEY. — At New Church-street, on Wednesday, December 2, the forty-first anniversary of the pastorate of our dear old friend and brother, J. L. Meeres, was held. Seldom is it the lot of one man to sustain, for so long a period, the oversight of one Church; consequently, on this occasion, friends came from all parts of the metropolis to congratulate pastor and people for the Lord's goodness continued to them, to thank Him for past mercies, and to pray for future blessings. We rejoice to know that our brother Meeres is still favoured to preach on Lord's-day and Wednesday evening, and that his Church and people still cling together, and are united and at peace. In the afternoon, Mr. G. W. Shepherd preached the sermon. Tea was served, and a public meeting held in the evening, Mr. Charles Wilson presiding, who, after some heartfelt expressions at the throne of Grace, offered up by brother E. Beazley, said, I am glad to unite with you and your pastor at this time, I know you have ever been kind to him, and believe you ever will; still encourage him with your presence, and may the Lord yet make him a still greater blessing to you. I hope the Lord will help the brethren who have come to-night to speak to us some good things, so that it may be a profitable occasion, and our brother Dearsley will now address us on "the great Shepherd," who told us it was a relative name—there is in it the all-comprehensive name of Jehovah; when He condescends to be my Friend, then it is I have the joy, comfort, and hope, resulting therefrom. As the chief Shepherd, the good and great Shepherd, He became all that was needful for the gathering in of His sheep. His care for His people is unbounded—you cannot limit what God will be to His people's eternal welfare. He has always been that great caretaker, to keep as well as to feed His sheep. Divinity is always present, and leaves nothing wanting. We have lived to prove that our Shepherd cares much for His sheep. We have lived to know the need of His all-pervading and all-prevailing presence. The twenty-third Psalm is written for our comfort. Mr. Evans, speaking on "the loving Husband," said, Christ is a Husband to His people, and a loving Husband; He is married unto His Church, and has made ample provision for their present and eternal welfare, for He says, "I have betrothed thee unto Me in righteousness." He saw them from the beginning, and is fully acquainted with them in every respect. There is often a feeling of unworthiness, and the very best of us have but a small and meagre acquaintance with that Scripture, "Ye are saved by grace;" when we are fashioned and made like Him, we shall then understand the meaning of this distinguishing grace. He is a loving Husband and His love is practical, substantial—"greater love hath no man than this." Mr. Mead followed on "The great Teacher." There is a reality in the miracles that cannot be controverted; when the great Teacher came forth, it was to proclaim the truth of God. The first lesson is infusion of Divine life; and if you never

came to Him with "God, be merciful to me a sinner," you have not learned the first lesson; you cannot deceive a convinced sinner by telling him to make his peace with God—until the Holy Spirit bears witness in my heart that I am born of God, there is no peace. We know just as much of Jesus Christ as the Holy Spirit is pleased to reveal, and His ministers and people feel increasingly the need of the teaching of the Holy Ghost. Mr. Griffith gave a thoroughly spiritual address on "The great Physician," in which he said, It is our blessing, and has been in all ages, that God knows the patient, knows the complaint, and knows the remedy. After a few words from Mr. Meeres, a hymn and the benediction brought to a close the forty-first anniversary services of this cause.—J. W. B.

MANCHESTER AND BOLTON. — I heard at Zoar Chapel, in London, Mr. A. Taylor, when he came from Accrington—a steady, stern, solid preacher. He succeeded the late Mr. Gadsby, at Rochdale-road, Manchester. There he has worn the pastoral office well for many years. Happy man! Although more than four-score, he was engaged to preach at the various Churches in Lancashire, Yorkshire, and Leicester, and other places. The collections have been wonderfully good. At Rochdale-road collections are mostly good, which shows that there is some vitality in the Strict Baptists yet. We are highly favoured at Rochdale-road. One of our oldest members is, I suppose, a millionaire; he is called by some the "Manchester millionaire," and yet he entered Manchester a poor ragged boy from Bolton, but Providence has smiled upon him to a wonderful extent. He is a noble-minded man, is plain and honest, and a true type of an earnest Christian. He has built a new Strict Baptist Chapel at Bolton, his native town, at a cost of £1,000, and presented it to the Church there entirely free, and placed it in trust for ever. All has gone on well, and it is to be opened on Christmas Day by Mr. Taylor.

SUN SHINES AT BROADSTAIRS.

If we know and feel confidence in a man as a good man, Mr. Carter, the minister of the New Testament Baptist Church at Broadstairs is he. We have known him for many years, wherever he has gone he has begun well, worn well; when he felt his work was done, he has left well, and another door has always been opened for him. He is in creed, in character, in conduct, a *sound man*. In a letter just received, he says:—

MY DEAR BROTHER IN JESUS, C. W. B. — I hope by this time you are improved in health. I am sure it must have been painful to one so accustomed to be abroad to be so closely confined as you have been for so long. You have drank of the "bittersweet," of the "bitter" without the sweet, and also, if only at very brief intervals, the "sweet without the bitter." Medicinally, the samples and the compounds are needful to the health the patient—well, there is balm in Gilead,

there is a physician near. To our Jehovah, our covenant God, we may confidently say, as Jeremiah, "Heal me and I shall be healed; save me and I shall be saved."

We deeply sympathise with you, dear brother; but three things seem still in use, doing good service, for this the Lord be praised—namely, mind, pen, and purse. These things keep up a loving and grateful remembrance of you in the Churches you have so long served, and the poor and afflicted, the widows and orphans of the Lord's family you have instrumentally helped and comforted. Should the former even forget you and the excellent services you have rendered, yet the latter surely never can. But should all these forget one whose timely services were acceptable and profitable, yet your heavenly Master will not forget your work of faith and labour of love: "In as much as ye did it unto one of the least of these ye did it unto Me."

Cheer up, brother, the land of light and glory is not far off. Jordan will soon be crossed. When He shall appear, we shall be like Him, shall see Him as He is. Blessed hope! the Lord keep us steadfast to the blessed end.

Dear Brother, the Lord has been gracious to us, cheering our hearts and answering our prayer, and blessing our work. Poor as it is, it has not been in vain in the Lord. Souls and seals are given, praise the Lord. On Sunday, Nov. 29, baptized a young sister. We are all so satisfied she is one of the Lord's own elect. It was a very refreshing season to us all. Others are led to serious thought and concern about spiritual and eternal things. On Sunday evening, Dec. 6, our sister, with another one, long since bereaved of a loved partner and faithful minister of Christ, daughter of J. J. K., were received into full communion with us; this was most cheering to us all.

On Wednesday evening, Dec. 9, I baptized two men who have sat under the Word for fifty years, have at last been led by free sovereign grace to decide for God. The Lord has done for them what they ever failed to do for themselves they now find Him better to them than all their fears. After it was over they were full of joy. A short prayer meeting finished up a very solemn and happy service. Others are likely soon to come forward. The Lord of hosts is with us. He is the joy and rejoicing of our hearts. I never felt greater delight in the services of my God than now. My friends with me are expecting to see greater things than these, and it is this hope that bears our fainting spirits up. We must not, cannot despair—more is He that is for us than all that are against us. Our kind Lord provides for our daily wants and keeps us in health. The Lord bless you exceedingly, and fit you for His will, whatever it may be, and for His everlasting kingdom of glory.

Forgive this lengthy scribble. I thought you would like to know of the Lord's goodness to us. Yours sincerely,

J. W. CARTER, Pastor.

Dec. 10, 1885.

BRIXTON TABERNACLE.

To the Editor of the "Earthen Vessel."

MY DEAR SIR,—The friends at Brixton Tabernacle desire to acknowledge with gratitude the great kindness they have received from many friends in helping them to reduce the debt upon the chapel and pastor's house they have erected. Among those who have thus helped is Mr. Bradbury, of Grove Chapel, who has generously consented to preach the third Wednesday in every month at Brixton, and has already preached four sermons, and been well received, the collections realising the welcome sum of £11 5s. 2d. The friends at Meyrick-road, Clapham Junction, kindly gave us a Sunday's collection, our pastor preached in the evening of November 22 last, and brought away with him as a result, £10, a truly noble gift, and one for which we feel very grateful, and return our hearty thanks; and should any other of the Churches feel that they can help in a similar manner, we shall esteem it an act of Christian love and sympathy. To our esteemed friend Bradbury, the people at Meyrick-road, and other friends who have helped us, we say, May the blessing of our covenant God be with and prosper them, and may they realise, in all its spirituality, the blessing pronounced on Joseph by Moses, as recorded in Deut. xxxiii. 13—16.

For ourselves, the dear Lord is in our midst, blessing His own Word to the comfort of His loved ones. The ministry is powerful to the pulling down of the strongholds of sin and error, and precious to the building-up and comforting of God's tried and afflicted family, and the Holy Spirit is pleased to lead us in prayer and praise to the throne of grace, for mercy and blessing to be poured into and upon Zion.

Wishing you and all God's dear people a very happy New Year, the presence of the Lord to cheer, a precious Christ to bless, and the Holy Spirit to comfort.

I remain,

Yours in Gospel bonds,

GEORGE F. GRAY.

December 17, 1885.

COTTENHAM.—"Anonymous Letter!" Who wrote it? It must have been some coward. And for the receiver to be thereby turned from his engagement, causes E. M. to inquire of us the meaning of it all. We know nothing more than that such a letter was in Cottenham. Who sent it, who received it, what it contained, we know NOTHING! No! not one jot or tittle. We never wish to deal with such cruel ministers.

NOTTING-HILL-GATE.—The cause at this part has revived a little under Mr. Herring. The anniversary, recently held, was exhilarating. At the subsequent Church meeting, all, or most, appeared in favour of Mr. Herring. The reporter says, "The fields here are extensive, and all friends hope to see the place filled, and souls born of God united to Christ, and ripened for glory."

FOOTSTEPS OF MY GOD.

BY JOHN BOLTON.

CHAPTER I.

"The eternal God is thy refuge" (Deut. xxxiii. 27). "Whose goings forth have from of old, from the days of eternity" (Micah v. 2. mar.). "They have seen Thy goings, O God: even the goings of my God, my King, in the sanctuary" (Psa. lxxviii. 24).

[The following has long been promised: we regret that it has been delayed, but hope to publish a chapter each month during the year.]

ERE time began its mighty race,
Jehovah had His dwelling-place
On His eternal throne;
Long ere the heavens were stretched abroad,
From everlasting He was God,
Besides Him there was none.

Great Three-in-One, and One-in-Three,
Inhabiting eternity,
Enshrined in cloudless light.
One God in purpose, one in power,
A Triune God for evermore,
Too pure for angel's sight!

For though the Godhead be but One,
Three glorious Persons fill the throne:
How deep the mystery lies!
Nor angel's mind can reach its bound;
'Tis great, 'tis high, 'tis cast, profound,
'Tis hid from mortal eyes.

A Father, Son, and Holy Ghost,
Adorned by all the ransomed host
On earth, in heaven above;
Each in salvation bath His place,
And each bestows the gift of grace,
And God Triune is love.

Ere sun, or moon, or stars appeared,
Or comets had their courses steered,
His glory these outshone;
With awe and reverence let me trace,
The footsteps of redeeming grace,
From the eternal throne.

Sweet heavenly breeze, my muse inspire,
Oh, touch my lips with sacred fire,
Thou holy, heavenly, Dove!
Unloose my feeble stammering tongue,
Awake my slumbering powers of song,
To sing redeeming love!

If all the stars in heaven that blaze,
Are but the emblems of Thy grace,
And all upheld by Thee;
And if the world of glory bright,
Without Thy presence would be night,
What must Thy glory be?

When thunders shall have ceased to roar,
The lightning flash be seen no more,
And stars shall cease to shine;
While ransomed hosts shall sing Thy praise,
Still wilt Thou send abroad Thy rays,
Of righteousness divine.

And like Thyself, O glorious God!
Who makest heaven Thy chief abode,
Thy attributes are pure,
Wisdom, and truth, and righteousness,
Justice, and mercy, love, and grace,
Eternally endure.

And ere the spacious vault was stored,
Or planets rolled, or oceans roared,
Or hills their peaks displayed;
Ere seraphs flew with fiery wing,
Or cherub's voice was heard to sing,
Redemption's scheme was laid.

But let me pause a moment here,
Before I any farther steer,
On this vast deep profound;
Here let me stand in solemn awe,
And ask, may I the inference draw,
That I am homeward bound?

And should I reach the blissful shore,
Where pain and death are known no more,
And join in songs of praise
With all the Saviour's ransomed throng,
While countless ages roll along,
'Twill be by sovereign grace.

Hence, grace I need my feet to guide,
And keep me near this ocean tide,
To tune my heart and tongue;
Nor less I need the heavenly beam,
That truth alone might be my theme,
The substance of my song.

(To be continued.)

STRATFORD.—Special services in aid of the building fund were held in the chapel, Gurney-road, Leytonstone-road, on Tuesday, Nov. 24, Mr. Hull, of Hastings, preached in the afternoon. In the evening a public meeting was held under the presidency of James Lee, Esq. The chairman opened the meeting with some practical and experimental remarks on the Christian pilgrimage, and hoped the brethren would be led so to speak that the Lord's living family might be comforted and built up in their most holy faith and His great name glorified. Mr. Box told out some encouraging things from the words, "That we may find grace to help in time of need." Does not this sweet text induce and excite us to seek Him, for a time of need is a time of spiritual devotion. There is no time in the history of a child of God when he is independent of grace. Mr. Holden grounded his remarks on "Having obtained help of the Lord we continue to this day." It is from the great God that we receive temporal supplies every day; what an inexpressible blessing it would be if every one in this large assembly had an appetite and were hungering after spiritual food. All power belongeth unto God, let us not forget this fact; if the believer is in a low state of mind, it is only this power that can raise; if burdened with care, difficulties, and trials, crying, "Lord, undertake for me," you will get a blessing. Mr. R. E. Sears gave a warm-hearted address on election and said, I believe all the blessings with which we are favoured come to us through God's electing love—herein is manifested God's purpose to save; if I am a chosen vessel of mercy it is the result of God's sovereignty, as set forth in the glorious doctrine of election. Mr. Thomas, "This God is our God and will be our Guide for ever and ever." As creatures we are dependent on Him. He has been our help hitherto, He is the same gracious,

infallible Guide, and the promise will be verified in the experience of every child of God. Mr. Reynolds gave an eloquent address on the many manifestations of the wisdom of God in His creative works, and of the wonders of His gracious acts. Mr. Golding dilated on growing in grace. Mr. Hull, of Hastings, said God has not only decreed the salvation of His Church, but has ordained the means. It is only by the anointing power of the Holy Spirit that we can enjoy fellowship. Without the presence and power of God the Holy Ghost preaching is but a mere mechanism. You have heard some grand and solemn things here to-night, how stands the matter? We must all appear before the judgment-seat of God—are you prepared for the change? Is there one here to-night that has grown old and hardened in the world? It is a solemn thing to die, but how much more so to die unsaved. God grant that something may have been said to-night that may make some unthinking soul begin to fear. Mr. Ryder, one of the deacons, gave a very interesting account of the position of the Church; twenty-three had been added during the past year, more were coming forward, and they had much to be thankful for. Through the kindness of the chairman, Mr. Mortar, the Misses Mortar, and others, a very handsome collection was made. The chapel was quite full, and the happy season terminated with prayer by Mr. James Lee.—J. W. B.

C L A P H A M.—The anniversary of Ebenezer Sunday-school, Wirtemberg-street, was held on Tuesday, Dec. 8. Brother Bush preached in the afternoon a very acceptable and encouraging sermon from Psa. xxxiv. 11. After a largely-attended tea-meeting in the schoolroom a public meeting was held in the chapel; brother Henry Hall, pastor, in the chair. The chairman read an appropriate portion—viz., 2 Tim. iii. 14—17. The writer sought the Lord's blessing. The chairman then introduced the subject of the meeting by some very reasonable remarks on Mark xiv. 8. Brother Lee dwelt upon the blessing in after life that had attended the study by children of the Word of God, and made some very experimental and savoury remarks upon Gal. vi. 16, concluding with a powerful enforcement of the necessity of the slaying of the enmity in the human heart to God's truth, and of the Holy Spirit being the only Teacher and Witness of the truth to the soul. Brother Riddle, the secretary, read the report, which was pointed and concise, showing the school to be in a very satisfactory and thriving condition—there being still more room for scholars, teachers, and all the gold that could be offered. Brother W. Hazelton dwelt very solemnly on vital godliness as issuing out of 2 Chron. xiv. 11, and enforced its necessity in the Sabbath-school work and on God's saints. Brother Langford stated his experience as a scholar, teacher, superintendent, and Gospel minister, and, as an encouragement to teachers, that he had baptized two most unruly boys that were in a school with which he was con-

nected. Brother Bush related the effect of his early training in the Sunday-school and his subsequent experience in the business of life, urging upon the teachers Psa. cxxv. 4, 5 and 1 Kings xviii. Brother Took dwelt very pointedly and forcibly on 1 Pet. iii. 8, concluding on the one unalterable covenant, spirit, blood, faith, life, road, home, song, throne, Saviour, and likeness. Brothers Hand and Battson made, for want of time, only a few encouraging observations. The chairman interspersed between all the speakers appropriate remarks; announced a total contribution of £5, which he supposed would have to be increased; that he regretted brother Clark was unable to be present through illness, and concluded the meeting by prayer. Very appropriate hymns were sung by the children and people present.—CHARLES ÖRTNER, 1, Cotsterrace, Graysholt-road, Lavender-hill.

POPLAR.—Tuesday, Dec. 8, the third anniversary of the re-opening of Bethel Chapel, High-street, after its renovation, was held. It appears Mr. H. F. Noyes was in the order of divine providence brought to labour here, and in answer to the prayers of him and his friends some £300 have been expended, of which £100 is still owing to the Metropolitan Association of Strict Baptist Churches. Mr. Noyes would be glad of help in this matter. There are forty-nine members of the Church, an addition of twenty-eight in the three years, of whom sixteen were baptized by the pastor. The Sunday-school numbers 120 children and 14 teachers, with a zealous and devoted superintendent, Mr. D. J. Andrews. The Band of Hope numbers over one hundred, with Mr. Noyes as its president. There is also a class for learning elementary music. All these agencies require much effort and incur considerable expenses, which to a poor and struggling cause is a matter of no small importance. However, Ebenezer is our stone of memorial and our brother, the pastor, is full of courage and expectation. The Lord Himself being our helper, an excellent and profitable anniversary was held. Mr. Thomas Bradbury preached an experimental sermon from Eph. i. 3 in the afternoon. A goodly number took tea; public meeting in the evening well attended; collection good; Mr. W. Kempston most ably presided; addresses, all of which were worthy of the speakers, brethren Sears, Winters, P. Reynolds, Box, Copeland, Lovelock, Buttery, and Nash. Brother Saunders implored the divine blessing. We thank God and take courage.—A MEMBER OF BETHEL."

IPSWICH.—"Father, when starting for this town, warned me against homeopathy in the pulpit or out of it. He knew a good man killed; so old 'Allopath' said. He told me hot, hard, pepper parsons were not always safe. The man who preached from "The divine kyan" in their souls would burn into the souls of some, and that fire would never go out. It was not often I could get to Church or chapel; but one fine morning, passing

down a little street, I heard singing; it drew me in; it was what they call 'Zoar.' The preacher was a Mr. Samuel Cozens. A man told me there had been a heavy debt on it for years, but it was reduced, so that at New Year's meeting in January they hoped to bring the debt altogether. I mean to give my mite, and if all who are following on to know the Lord, as I trust I am, do the same, we shall have a happy funeral. I write home to ask all our family to send to Mr. Cozens, the Baptist minister in Ipswich, all they can. I well remember, Mr. C. W. B., how you got the debt off Kedington Chapel. Do all you can for Zoar. The friends there have worked manfully. They have done their utmost. Ask for 'Zoar' a little more help.—D. N."

FROM A MINISTERING BROTHER IN AFFLICTION.

MR. C. W. BANKS.—My dear aged brother in the family of God, who sometimes wonder at the wondrous manner of love that is bestowed upon them that they should be called the sons of God. Good old Shaftesbury has passed on before; blessed be God for the grace conferred upon him, and for the means and life that he so readily laid out for the good of others. He was not much courted by the rich, but very, very many of the poor will revere his memory for long. Oh, for more men of a like mind and means with him. It is no small mercy to be blessed with an absorbing desire to bless others. I cannot help believing that this has been a chief desire with me. "Lord, bless me, and make me a blessing." And though I am pent up here, and my bodily strength so weakened in the way, yet next to my soul's true interest in the blessed Redeemer is the joy of hearing of any poor wretch brought to His feet, there to learn how mighty is the grace, and how full and tender is the mercy of Him "who will not break the bruised reed, nor quench the smoking flax." And I know, too, dear brother, that if you can be a means of good to the souls of others, or wipe the tears of sorrow away, or make the widow's heart to sing for joy, or relieve the poor and needy, it is your heart's desire, and true joy and delight. God bless you yet with grace and strength and means so to do, and I am sure you will unite with me in giving Him all the glory. Amen.

"Hand-in-hand with Jesus,
Thus may you journey on."

From your afflicted and grateful brother,
B. BAKER.

TEDDINGTON.—In consequence of the indisposition of our dear pastor, Mr. Everard, Mr. Pratt, of Clapham, preached for us on the 13th, and although a stranger after the flesh to all of us, we soon found we were familiar in spirit. His text in the morning was the 2 Epistle of Corinthians, chap. v. 20th and 21st verses. "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God; for He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." It was a season of refreshing; his heart seemed filled with the love of the Master. Christ was the Alpha and

Omega of his discourse, and his face glowed from the fire within; his words dropped like oil upon the troubled waters, and the brethren seemed to catch the fire. By the Spirit's power he lifted us right out of ourselves, and we enjoyed a joy and peace in believing. It was not a cry of peace, peace, when there is no peace, but it was to the word and the testimony. Speaking for myself, I felt the Spirit's power in such a manner I had not enjoyed for some time. The text in the evening was from the 7th chapter of Luke, 47th and 48th verses, "Wherefore I say unto thee, her sins which are many are forgiven, for she loved much, but to whom little is forgiven the same loveth little;" and "He said unto her, thy sins are forgiven." It took me back to the time and place when the dear Lord assured me of my forgiveness, and my heart leaped afresh at the sound. It was not the minister's oratory, but his simplicity, that seemed to take hold of us. At the close we asked him if he would come again the next Lord's-day, but he said he was engaged to preach at Hayes Tabernacle on that day, but promised he would come again any time we might want him. May the Lord go with him and bless him abundantly in the desire of a weakling in the faith.—E. E. Twickenham.

Our Tombstones.

THE LATE MR. ROBERT BANKS.

It is with indescribable feelings of deep grief this month announce the death of our intensely beloved son, Mr. Robert Banks, so many years the publisher of this monthly, and the late successful secretary of the Surrey Tabernacle Benefit Society. He had been mysteriously afflicted ever since the loss of his most precious wife. He then said, "Father, my back is broken. I shall never be a man any more." Every means was used; but, rather suddenly, he sunk under the stroke on Sunday, December 20, 1885, in the 55th year of his age, leaving one son and four excellent daughters to weep over the loss of one of the most affectionate and careful of fathers. Before his departure, in seasons of quietude, he was heard repeating, "Rock of Ages," and Psalms, and in a calm, peaceful, and hopeful frame of mind, he breathed his last. We feel anxious to review his life if we are spared. Now we can only say, "The will of the Lord be done."

Benjamin Hickson, died November 20, 1885, aged 55 years. For over five long years he, dear man, has been confined in bed from an accident he received in the suburbs of London when he worked up there. I had visited him numbers of times, and sat with him hours in his bedroom, and was with him the evening of the night he died, and his end was peace. I asked him if he was resigned, and he said, "Yes, yes," and breathed a short prayer. He was buried on Monday in the City Cemetery, leaving a widow and family to mourn his loss—Faithfully yours in Jesus, W. SIMPSON, 32 Binal Bank, Lincoln.

"The memory of the just is blessed." Our much esteemed Christian brother William Blackwell, for many years a consistent and energetic deacon in connection with the Church of Christ at Carmel Chapel, Westbourne-street, Pimlico, now under the pastoral care of Mr. J. Parnell, passed into eternal rest on Nov. 9, 1885, at the ripe age of 77 years. He was indeed a bright example of a true follower of Christ to all around. His farewell testimony was, "For I know that my Redeemer liveth."

Our long valued and much esteemed brother How, who has for many years faithfully served the Church as deacon, at Providence Erith, rested from his labours the 15th December, and has entered into rest.

ERRATUM.—The third line of the second verse of the poem on p. 375 in Dec. E. V. should read "Gloom which all the sorrowing know."

How I Came to Read My Title Clear.

“DEEP in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.”

NOBLY defiant, sternly, awfully solemn, and unalterably sure, in the front and face of all opposing powers, stands that divine decree, that immensely expressive declaration,—

“*My counsel shall stand, and I will do all My pleasure.*”

“My counsel!” It applies to the whole world, to the one Church in all ages, to each and to every individual. The under-currents of Providential working are not seen by us blind mortals until the issue appears. How surprised I was when I first read Joseph’s comforting words, “It was God that sent me before you to provide for you.” How alarmed when I read the Lord’s leaving Job in Satan’s hands, “He is in thy hands, only touch not his life.” How full of mystery to me were Jehovah’s words to Pharaoh: “For this same purpose have I raised thee up,” etc.

Angels, devils, men, and all,
Before the great Jehovah fall.
Each his mission must perform,
Some in sunshine, some in storm.

One of my night companions, Mr. Reflection, gave me recently a march and a meditation among the tombs. He took me to the many graves where the dust of all my children lay, who have been taken from me, and my other near and dear ones. Oh, what scenes of sorrow! what seasons of heart-rending distress I saw I had been brought through! The noble, the honourable, the easy-going gentlemen, who never had chick nor child to lose, may well laugh at a poor, bereaved one, like myself; but I will not stop around these graves now.

There have been many “unfathomable mines” in my little journey, which I never could understand. The late John Foreman once publicly summed up the mystery then being made a market of to ruin me completely, when he said, I “must be either a rogue or a fool.” But he knew *nothing* of the matter, or he would not have dared to stand in his pulpit and utter such an unqualified verdict. “A fool” I may have been—ever willing to help any in distress; but “a *rogue*” I never was. I once rode in a Great Eastern from Shoreditch to Cambridge with that late most devoted Gospel worker of those days. I mean Mr. John Foreman; for he was a profound and great preacher. On the journey referred to, the fluent John Foreman entertained me with an elaborate description of

“THE LITTLE WONDER,”

then springing up. I found he was very careful not to lay hands too suddenly on any man. But the phrenologists tell you there is “a *fatal bump*” on some persons’ heads, which leads them to form a *wrong* judgment of other people, and often does much mischief.

When great men IN A POSITION make their own eyes and ears the only scales in which to weigh men; and when falsehoods, or truth twisted round to mean a misrepresentation, when from those abstract scales alone the judgment is formed, and the sentence is pronounced, then woe be to the poor dog! Hang him out of the way. The old adage is still in force, "A lie will go round the world before TRUTH can get her boots on." I have found truth will prevail. I confess before the Lord that I am a sinner. Some would say—a soft sinner—I will say,—

"Black, I to the Fountain fly!
Wash me, Saviour, or I die!"

I commenced last month a brief notice of the American orator's declaration, that "*the moral estimate*" (or element) had advanced so far that the people would not bear

"THE OLD THEOLOGY."

That means, the people have become so much better than people were, that they will not now have God's revealed way of salvation; but on

THE NEW STEAM ENGINE, EVOLUTION,

man will work himself up into a meetness for heaven; and the new song, "Unto Him that loved us, and washed us," etc., will be abolished.

O, what awful presumption thus to attempt to overthrow the sovereignty of God! The priesthood of Christ! And all the grand fundamental principles of the Gospel!

The new and gifted Editor of the *Gospel Standard* says, "The Church of England is now rotten to the core." Kind Mr. Dennett, I saw that sentence written, and heard it roared out before you was born, it may be. It is a trite, a stale, old missle. Of course, *Mr. Dennett* has proved the truth of the assertion before he wrote it. I will not controvert the statement. But, if any man will come into my study, I will show him that, for 300 years at least, God has mercifully kept some good salt in the Church of England; hence, she lives, although there are things in her I do not understand, for I know not where the core is. I only ask two questions:—First, Is not the rot at the root of many of the Nonconformist systems? Secondly, Although such men as Mr. Philpot, Mr. Tryon, and some hundreds more, have left the Establishment, still, there are within her some of the very best of men yet. Look at Dr. Doudney, Mr. Battersby, and many more. We know not why some good men leave the Church; nor do I know why many good men stop in it. Was there ever a very much better man than the late Dr. Robert Hawker, of Plymouth! I think the blessed doctor had a good conscience.

WHEN HE DIED,

the gentleman who was appointed to succeed him, refused to stand in the same pulpit Dr. Hawker had stood in for so many years. A new one must be erected; but, before it was finished (a gentleman told me, when I was near the grave of the late doctor), the cholera took the newly appointed vicar from time altogether. Let us beware how we touch one of God's anointed messengers.

I have turned away from my original intention here. Just a word now on that soul comforting privilege,

"READING YOUR TITLE CLEAR."

For many years when I heard that hymn so freely sung,—

"When I can read my title clear,"

the appeal to my soul would come up, "*When did you read your title clear?*" I would silently answer, "NEVER!"

I could, I can, I must believe JESUS called me. Never could I throw that precious persuasion away! Nevertheless, such dreadful clouds have, at times, overshadowed me, that nothing but darkness could I feel. Even lately, I have been saying, "The sorrows of death compassed me! The pains of hell gat hold upon me. I found trouble and sorrow." Oh, yes! soul trouble, chapel trouble, family trouble, yea, from every quarter troubles poured in. Thanks be unto the Great Friend I can add,

"THEN CALLED I ON THE NAME OF THE LORD."

Now, there is a mysterious dispensation in the economy of salvation which we never, scarcely, hear a word about: it is,

THE ANGELIC MINISTRATION.

I have often asked myself, "Who, so silently, so indelibly, wrote such and such words on my heart, that they have never been erased or forgotten?" *Ah! who?* In my solitary hours of late, two expressive sentences have come into my soul. First, when anxious fears tossed me about, it was as though a hand was put down flat on my bed, and a secret voice said:

"ALL IS SETTLED!"

Meaning, "*Be quiet.*" I wondered what was settled? Why, the beginning and the ending of thy soul's salvation. See the beginning—"Your life is hid with Christ in God." See the ending or perfecting. "And when Christ, who is our Life, shall appear, then shall ye also appear"—Oh, my soul, look at it—

"WITH HIM IN GLORY."

All that is settled! The most definite expression was this: I did not make it. I will not add one word to it. When in the valley, as I thought, when lovingly asking the Lord to come and speak to my soul, then there came an internal whisper: "I have loved YOU" (not thee) "with an everlasting love. Not because of anything in you, but because My Father gave you to Me before the world began." There I saw my title alone did stand. God's gift of my soul—with millions of others—unto His well-beloved Son.

You say you cannot go so far back to read it. Nay, but there is a chain of mercies following the first. Did the Father give us to Christ? Then Christ gave Himself for us, and to us. The blessed Spirit reveals Him to His own, and they gladly receive Him. Our title to glory lays in being given to Christ, and in Him we are hidden for ever. I must not say more. I am still the servant of the Saviour.

CHARLES WATERS BANKS.

9, Barbury-road, South Hackney, January, 1886.

THE LATE MR. T. STEED OF STEPNEY.

MR. THOMAS STEED was known to most of our readers in the metropolis as well as in the provinces, not only as a minister of the truth, but as a staunch defender of those principles which constitute the distinguishing doctrines of the Gospel, in the advocacy of which he was undaunted; no circumstance, whether reverse or otherwise, ever diverted his mind from these gracious New Testament truths. There was at times, a rich and racy manner in his expression, which gave some force to the sentences that fell from his lips while dilating upon the varied experiences of God's living family, and told distinctively of his being a native of the Emerald Isle, of which fact he often referred to with pleasure.

Mr. Steed was born in County Antrim, near to Belfast, in the year 1817; he was brought up in the Church of England, and attended regularly to the services and ceremonies belonging to the Establishment. In due time he was "confirmed," and as soon as the bishop put his hands upon the head of Thomas Steed, a solemn feeling seized his mind, and directly the service was over, he ran out of the Church and never more entered its portals. After this he was the subject of a very long, severe, and trying state of mind, as to the eternal welfare of his never-dying soul. Eventually he was led to hear Mr. Fleming, a Presbyterian of his native town, where he was set at liberty by the application through the grace of the Holy Spirit of the words: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk, without money and without price." The last clause of this verse was more specially sealed home to his heart, and soon after he had a burning desire to

"Tell to sinners round,
What a dear Saviour he had found."

It was not long before he was preaching occasionally in his native village, in Belfast, and other places round where he resided. His anxiety for proclaiming the truth of the Gospel increased, and arrangements were made for him to leave the land of his nativity. He came to London and joined the City Mission, when he had opportunities of hearing Mr. James Wells, under whose ministry his mind was more enlightened in reference to election, predestination, and other doctrines set forth in the Word of God, which are generally despised by the more fashionable and well-to-do folk. But these truths were burnt more deeply into his heart, and with all the fire which was native to him he went forth blowing the trumpet, giving out a certain sound.

In course of time he had to leave the London City Mission. He then sought the service and influence of the Editor of the *EARTHEN VESSEL*, who sent him to various places, till he got settled at "Rehoboth," Shadwell. The railway requiring the chapel, the Church moved to Wellesley-street, Stepney, where he laboured on constantly, with many ups and downs, for about twenty years.

Suffering from an internal complaint, at his own request he was taken to the London Hospital on December 10, 1885, where the medical staff advised him to stay; and, after undergoing several painful operations, he succumbed to the last enemy on December 25, at 11 o'clock at night, and thus entered that rest which is prepared for all who are brought to love the Lord Jesus Christ in sincerity and truth.

It was his privilege, in October last, to baptize seven, among whom were his youngest daughter and her husband. Our brother Steed was also favoured with a good help-meet, a devoted partner, with whom he held sweet fellowship in spiritual things; and Thomas often said he did not believe there was a more highly favoured and happy couple in all the world. There is a widow, two sons, and two daughters left, with the Church, to mourn his loss.

THE FUNERAL.

took place Friday, January 1, when the remains were taken into Rehoboth Chapel, Wellesley-street, Stepney, where Mr. Beazley commenced the service by giving out hymn 991, Denham's—"Why should we shrink at Jordan's flood?"—and read Job xiv., dwelling upon the words, "And where is he?" He (the late Mr. S.) was a Christian, so he has gone to be with Jesus; the tenant has left the tenement; we have before us the mud-wall cottage, the jewel is gone to its rest. Jesus said, "I am the Resurrection and the life;" the grand matter of redemption is life; our brother lived before he died; now, though he is dead, he liveth for evermore. How stands matters with us? Paul said, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God," &c. Do we dare to come to such a solemn conclusion as this? Spirituality is not a mere excitement, neither is there anything inherent in a fallen son of Adam, none can reveal these things to a poor soul but God the Holy Ghost. Paul was very tenacious for the honour of his Master, and so he says: "All things are of God." Oh, there is a sweet cordial between the covers of the Bible to suit the case of all His children, and especially suitable to you as a Church, to the widow, the children, and all who suffer under this bereaving dispensation; what more could He say than this, "All things are yours, ye are Christ's?" How these blessed truths help us in times of trial. Our brother could well say with dear Paul, "By the grace of God I am what I am." Religion is a grand and glorious reality, it did our brother no harm, it helps us to say, "It is well." It had been an awful thing if our brother had been left to his Adam nature; but, thanks be to God, he is gone to heaven; he had two births, but only one death. Heaven is worth dying for; it is not death, friends, it is falling asleep in Jesus. I love the expression, "We shall see Him," we shall all see an individual Christ, "whom I shall see for myself." The Lord Himself will come presently, and call for us, and sometimes we feel we don't care how soon. Every Christian bears the image of his Lord (1 Cor. xv. 49), we regret it is in so small a degree; if there is one thing the Christian desires more than another, it is to be conformed to his Master.

Mr. Beazley then offered a few remarks on Acts xi. 24: "For he was a good man;" and proceeded to say, If there is one Scripture in the Book more applicable to our brother than another, it is this. Thomas Steed was a good man—that is, a godly man, a regenerated man, a man that had to do with heaven. Christians have to do with heaven on earth. What the departed was, he was by the grace of God; if he was here, he would not wish us to eulogise him; he would say, Put the crown on my Master. He was a transparent man, you could see right through him. If he was to come here in his glorified costume, we could have no affinity with him. His ransomed spirit is at rest; he

is only put down a station or two before us, we are on the same line. He is gone to his own company. His companions here were God's people, none others would suit him; he is now with those in heaven with whom he held sweet converse on earth. I have seen his face shine while speaking of God's love. His faith was unshaken in the truths of the Gospel; there was no equivocation with dear Thomas Steed about the glorious and distinguishing doctrines of the Gospel. He is now in heaven, not as a minister, but as a sinner saved by sovereign grace. He was a man of faith; blessed is the man that can trust God in the dark. He delighted to glorify the God of his salvation, in private as well as in public. What do you and I know of these solemn matters? It is customary in our day for people to run to chapel, but have we been translated, do we know anything about redeeming grace and dying love? Happy is that people whose God is the Lord. "Blessed are the dead who die in the Lord." May the Lord have mercy on us, and sanctify this bereavement to us; it is a knock at our door, and we know not how soon the execution may be put in the house. The great apostle said, "I die daily;" and when the time came, he only had to gather up his feet into his bed and go home.

Mr. Beazley then commended Church, widow, children, and friends to God most solemnly in prayer, and the funeral cortège wended its way to Bow Cemetery, where at

THE GRAVE,

in a few brief words, he (Mr. B.) said: Dear friends, we are brought to a solemn place this afternoon, the place for all living, and so we have brought the mortal remains of our departed brother to the grave, and we consign them to its custody, in sure and certain hope of a glorious resurrection to eternal life. We may look into the grave and say, it is a most uncomfortable lodge for a heir of glory; but this is only the casket, the jewel is gone to the God who gave it; and so we look into this cold cavern and say, Farewell, brother Thomas Steed, it will not be long before some, yea, all of us, we hope, will be with you, and then we shall unite with you in singing:—"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 Him be glory and dominion for ever and ever."

Till then, Thomas, farewell, farewell!

Mr. Holden concluded the service with prayer. Among those who were present we noticed Messrs. Maryon, Noyes, Killick, J. Mote, Wire, James Lee, W. H. Lee, George Pocock, G. Poyton, Bennett, Boulton, Potter.

J. W. B.

THE FINAL VICTORY.

OUTLINES OF A FUNERAL SERMON PREACHED BY T. STRINGER, AT REHOBOTH CHAPEL, WELLESLEY-STREET, STEPNEY, ON LORD'S DAY EVENING, JANUARY 3, 1886, OCCASIONED BY THE DEATH OF MR. T. STEED, THE PASTOR.

"To him that overcometh will I grant to sit with Me, in My throne."—Rev. iii. 21.

THE people of God are all denominated saints, believers, Christians, disciples. etc., but on the present solemn occasion I shall view

our departed brother in the character of a soldier, a warrior. Consider (1) the soldier's victory; (2) the Saviour's grant. For many years he had been enlisted in the service of the King of kings and Lord of lords. He was accoutred with what the apostle terms "the whole armour of God" (Eph. vi. 13), etc., so that he was well equipped in his warlike panoply, and had for many years been trained by the Holy Spirit in the art of spiritual warfare and the use of arms, and understood, to some degree, sword exercise, and was a valiant, Gospel, military man. I shall notice his conflict, conquest, and coronation. A soldier's life, literally, is a life of toil, labour, hardship, and exercise; rough roads to travel, heavy burdens to bear, powerful enemies to encounter, with difficulties too numerous to mention. Paul said to Timothy, "Thou therefore endure hardness (or affliction) as a good soldier of Jesus Christ. Notice, then, his conflict with all the innate corruptions, depravity, and vileness of his own sinful nature, with which he was, as a regenerated man, a perpetual warrior. All the Lord's people are soldiers of the cross, and engaged in this war; but he, like all faithful ministers, was not an ordinary, but an extraordinary soldier; he was a general, a commander in the army in a subordinate way, under the Captain of his salvation, King Jesus. The regiment over which he was general and to which he belonged was the Strict Baptists, and he never deserted his colours, nor lowered his standard, to please anyone; but always aimed to profit all. Then his conflict with the world, its deceptions, delusions, and vanities, evils and abominations. Again, his conflict with heresiarchs, errors, superstitions, and all false doctrines; also his conflict with Satan, his Satanic devices, assaults, and insinuations, all of which he showed no quarter; and if he was not at all times enabled to fight the Lord's battles, through faintness (like David's men at the brook Besor), he still abode by the stuff, nor could any move him. Then, again, he was no stranger to severe conflicts with doubts and fears, unbelief, and the plague of his heart. Dr. Watts sings,—

"Hell and thy sins resist thy course,
But hell and sin are vanquished foes;
Thy Jesus nail'd them to the cross,
And sang the triumph when He rose."

"Must I be carried to the skies
On flowery beds of ease;
While others fought to win the prize,
And sail'd through bloody seas?"

No, brethren! Like our departed brother, all the soldiers will have to fight the good fight of faith down to our last breath; but the final victory is certain, as with brother Steed. Second, his conquest. Doubtless you are familiar with the Scriptures, and perceive how the Lord has always been on His people's side. In Gen. xiv., how the Lord gave Abram, with his little army, victory over the kings. In Exod. xvii., He gave His people victory over the Amalekites; He also gave His people the conquest, or victory, over Sihon, king of the Amorites, Og, king of Bashan and Balak, king of Moab, with all their armies. He also gave Joshua the conquest over all the kings and kingdoms of Canaan. He gave Gideon, with his small army, the conquest over the great host of Midianites. David obtained the victory over the Philistines and all other Powers that came against him, which caused him to say, "Though an host should encamp against me, yet

will I not fear." He gave Hezekiah the victory over Sennacherib and all his army. Again, in 2 Chron. xiv., He gave Asa the conquest over Zerah and his powerful army; in chap. xx. He gave Jehoshaphat the victory over the Ammonites, Moabites, and all their allies, and said to Joshua, "Ye shall not need to fight in this battle; for the battle is not yours, but the Lord's. Then they returned to Jerusalem with music, songs, and triumph." Well might the apostle say, viewing our various conflicts and campaigns, "In all these things we are more than conquerors, through Him that loved us." Watts sings,—

"Then let my soul march boldly on,
Press forward to the heavenly gate;
There peace and joy eternal reign,
And glittering robes for conquerors wait.

When sin and hell their force unite,
He makes my soul His care,
Instructs me to the heavenly fight,
And guards me through the war.

A Friend and Helper so divine,
Does my weak courage raise,
He makes the glorious vict'ry mine,
And His shall be the praise."

Third, his coronation. Our departed brother has thrown off his armour, laid aside his sword and shield for other warriors to use; he has entered into the joy of his Lord, and is in the possession of his triple crown—of life, righteousness, and glory. His ten days of tribulation are over; he fought the good fight, he kept the faith, and now is a crowned victor, like the Roman generals, who were presented with a crown as a mark of honour, on obtaining a victory. Our brother was faithful unto death, and now wears his unfading crown.

2. The Saviour's grant. "To sit with Me in My throne." Not merely with patriarchs, prophets, apostles, and the noble army of martyrs, but with Me "in My throne," shall be partner with Me of My throne, as a mark of distinguished honour, My grant of special favour to thee and all My faithful servants. It implies rest. "Blessed are the dead that die in the Lord; yea, saith the Spirit, that they may rest from their labour, and their works do follow them."

Orders were issued to call our brother, as a faithful servant and a victorious soldier, home to head-quarters, to enjoy repose and rest for ever. It also implies dignity. All that was mortal has returned to the earth, and his emancipated, redeemed, immortal soul, is dignified with a seat by his Saviour's side, on His eternal throne. Then, again, exaltation. "In Thy righteousness shall they be exalted." Our departed brother was arrayed in that costume, the righteousness of Christ, "made meet for the inheritance of the saints in light," and has "entered into the King's palace." Oh, glorious change for him! Exalted, lifted up, as one who, like all the soldiers of the cross, overcame Satan and all his emissaries by the blood of the Lamb, and by the word of their testimony waxed valiant in fight, and turned to fight the armies of the aliens. Like Gad, our brother Steed overcame at the last, and is now glorified. Who can tell what it is to be glorified? It is to be all glorious; in a glorious place, with a glorious assembly, and in company with a glorious God, world without end, to sing His glorious praises, shouting with celestial voices, "Glory to God and the Lamb

for ever." "Whom He called, them He also justified; and whom He justified, them He also glorified." The Apostle says, "If so be that we suffer with Him, that we may be also glorified together;" and "I will glorify the house of My glory, saith the Lord." The millions of conquerors enthroned with Christ unitedly and unanimously sing, "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ." Watts sings,—

"Once they were mourning here below,
And wet their couch with tears;
They wrestle hard, as we do now,
With sins, and doubts, and fears.
I ask'd them whence their vict'ry came,
They, with united breath,
Ascrib'd their conquest to the Lamb,
Their triumph to His death."

We hope, ere long, to join the triumphant choir, and swell our great Deliverer and Conqueror's praise for ever, who triumphed gloriously over sin, Satan, death, and hell.

"'Tis finished, said His dying breath,
And shook the gates of hell."

Our departed brother's bliss is complete, his happiness consummated, and his joy perfected for ever, where there is "fulness of joy and pleasures for evermore." "Everlasting joys shall be on their heads, and sorrow and sighing shall flee away;" and that which constitutes our departed brother's bliss complete, happiness consummated, and joy perfected, is in being with Christ and like Him, with the enjoyment of an uninterrupted, unclouded, full vision of God and the Lamb for ever. May we be found ready as he was, obtain the victory as he did, be enthroned with Christ as he is, and so shall we be "for ever with the Lord." Amen.

"Our brother's gone to worlds above,
On wings of everlasting love,
His joyful spirit's fled;
He trusted in His Saviour's blood,
He lives before the throne of God,
Though number'd with the dead."

ONE WHO WAS THERE.

MY FAVOURITE SEVEN.—I.—In the fields of nature are thrown open to view the **VISIBLE WORKS OF GOD**. Gentlemen called astronomers, explorers, engineers, and others, have told us some things they have discovered. II.—In the Book—the Bible—you may read **THE MIND OF GOD**. III.—In the dispensation of the Gospel may be seen, by enlightened eyes, **THE MYSTERY OF GOD**. IV.—In the living soul's experiences of the saving grace of God, may be seen and felt, something of **THE MERCY OF GOD**. V.—In the fulfilment of the promises may be seen **THE FAITHFULNESS OF GOD**. VI.—In the chastisements of the children may be seen the *rod of God*. VII.—All who are welcomed into heaven will see much of **THE GLORY OF GOD**.—A feather-bed skeleton—C. W. B.

THE first part of a Memoir of Ebenezer Jacob, and an interesting letter from our brother Joseph Knights, in Canada, will appear in our March number.

THE LATE MR. ROBERT BANKS.

A FATHER'S NOTE.

As I calmly reflect upon the whole life of my dear and deeply-loved son, Robert Banks, my heart will melt, my tears will flow. I must say, he was such an instance of earnest industry, as causes my gratitude to God to arise most truly. I would thank God that all my sons, who have been spared unto me, have reached positions of respectability and usefulness. George Waters Banks, baptized by me at Unicorn Yard, was more of a literary turn. He was early connected with *The City Press*, under Mr. W. H. Collingridge. He was well-known in the City Corporation for years. He died at forty-two, by a medical error. A heavy stroke for me. John Waters Banks, after working like a slave in printing the early numbers of *THE EARTHEN VESSEL*, went into the establishment of Messrs. Smith and Son, in the Strand. But Robert was always, more or less, under his father's wing.

One fine Summer's afternoon, in June, 1831, on going from the printing office to No. 12, Union-street, Canterbury, to my tea, the nurse cried out, "Another fine boy, master!" We called him Robert Young Banks, after his uncle, but the "Young" slipped out; hence he was called plain "Robert Banks." And, to my mind, a prettier, more engaging, or willing and cheerful little fellow, I never saw. At the age of fourteen he commenced to learn the art of composing types, and he persevered incessantly, I might add, much: he was a successful worker, but he did not live to enjoy the fruit of his labours. One son, Mr. Robert Fergusson Banks, has providentially been provided, who is ably conducting the business, with the assistance of a thoroughly good sister. We pray God to bless and prosper them. As regards the salvation of his soul, he was too reserved to say much; but occasionally, when alone, he would tell me how well he had heard Mr. A. A. Taylor, when he was at the Surrey Tabernacle; also Mr. Cornwell, of Brixton, and others. I am his sorrowful, bereaved father,
January, 1886.

C. W. BANKS.

The following letter is from his brother Charles:—

BELOVED FATHER,—This is Saturday evening, January 2, 1886. I have just finished writing a batch of copy, and I feel disposed to submit a few words to you. I am thinking of last Saturday—that is, the day succeeding Christmas, the great festival of the Nativity. Last Saturday we took to the sepulchre all that was mortal of dear Robert. It was a gloomsome day. Nature was not only seemingly sullen, but dark, dank, cold, and cheerless! There, on the top of the hill in Nunhead Cemetery, surrounded by his family and a large company of friends, was committed to the ground the body of our dear brother Robert, "in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, who shall change our vile body, that it may be like unto His glorious body, according to the mighty working whereby He is able to subdue all things to Himself."

"The languishing head is at rest!"

That Rock of Ages—the very sound of whose blessed Name lightened up and brightened his countenance just before the dear departed passed away—mercifully gave the strength according to the day. And that same strength can be vouchsafed to those who mourn for him who has been taken up higher.

"Does sadness fill the mind?
A solace here I find,
May Jesus Christ be praised:
Or fades my earthly bliss?
My comfort still is this,
May Jesus Christ be praised.

The night becomes as day,
When from the heart we say,
May Jesus Christ be praised:
The powers of darkness fear
When this sweet chant they hear,
May Jesus Christ be praised.

In heaven's eternal bliss,
The loveliest strain is this,
May Jesus Christ be praised."

There appeared the least of all signs of anything like Summer on that Saturday afternoon, December 26; but we know that this very spot in a few months' time will blossom with loveliness, and the air will be filled with merry songsters. And so—and the change will be scarcely greater—will the Spring-time visit the tombs here! *Resurgam* might be placed on every sepulchre. There can be no doubt of this, because

“Wondrous sound the trumpet flingeth,
Through earth's sepulchres it ringeth,
All before the throne it bringeth.
Death is struck, and nature quaking,
All creation is awaking,
To its Judge an answer making.”

So that as surely as the scene of that sullen, dark 26th December, 1885, shall in a few months be transformed into glorious Summer, so shall the resurrection morning come, and that, too, at the appointed hour. St. John the Divine, amidst the lonesomeness and dreariness of Patmos, said, “After this I beheld, and, lo! a great multitude which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.”

“Hark! the sound of holy voices
Chanting at the crystal sea,
Alleluia, alleluia,
Alleluia, Lord, to Thee!
Multitude which none can number,
Like the stars in glory stands,
Clothed in white apparel, holding
Palms of victory in their hands.

Patriarch and holy prophet,
Who prepared the way of Christ,
King, Apostle, Saint, Confessor,
Martyr, and Evangelist,
Sainly maiden, godly matron,
Widows who have watched to prayer
Joined in holy concert, singing
To the Lord of all, are there.

Now they reign in heavenly glory,
Now they walk in golden light,
Now they drink, as from a river,
Holy bliss and infinite;
Love and peace they taste for ever,
And all truth and knowledge see
In the beatific vision
Of the blessed Trinity.”

Were it not for these grand truths, the grave and the “last enemy that shall be destroyed” were gloomy, dreadful giants indeed! But nothing can shake the *credo* of the Church. Christ toppled over the Roman universal reign of moral darkness; when children of luxury, boys and girls laughed at the torture of human captives writhing in agonies of death on the sand, torn by the teeth of lions. When our Lord came on that first Christmas, some 1885 years ago, there was the beginning of the end to all that was dark and deathly. From that hour when the shepherds heard the herald angels sing, right on to this day, we have been going on to the great resurrection morning. Dull Decembers are to give place to Summer flowers. So we left our dear brother Robert's frame in the grave, knowing that ere long—for a thousand years in Thy sight are but as yesterday when it is past—it shall rise again without ache or pain, a glorified body. To know that rest succeeds pain is to create a feeling of thankfulness and joy for him whom we loved. Our last word is the whisper of prayer—

“Grant us Thy peace throughout our earthly life,
Our balm in sorrow and our stay in strife;
Then, when Thy voice shall bid our conflict cease,
Call us, O Lord, to Thine eternal peace.” Amen.

Your affectionate son,

CHARLES.

THE BEAUTY OF THE LORD; OR,
THE EXCELLENCIES OF "THE WORD" CHRIST.

THOUGHTS ON HEBREWS I. 3.

BY J. HERBERT DEARSLY.

"Who being the brightness of glory, and the express image of His person."

TO the Church of the Hebrews these words had instruction and consolation. They were analogous to and expository of the spirit of prophecy. God, who spake by the prophets of His favour and loving-kindness, now continues to speak by His Son.

The glory is divine. In Immanuel that glory has expression and display. So does God speak and declare Himself. So is revelation made a great light that shines in darkness, but darkness comprehendeth it not. But glory, in the person of Christ, could not be hid; His brightness was as the light sending beams to dispel darkness. God shone in the face, or the presence of the Person of His only begotten Son to give the light of knowledge of Himself.

There must be misgivings if glory be given to a created being; but Immanuel is "God with us," "God over all blessed for evermore." Glory and worship are rendered (for they are due) to His name and person. He is honoured as is the Father. The essence of divine glory dwells and has manifestation in the Word made flesh, and it endures for ever; it can never decline, no cloud or mist can dim it. Oh, that the Spirit may change us into that glory as imaged in Him. The eternal and glorious Christ is here; let us adore Him, and, seeing Him as He is, be glad to trace Him in "His ways that are everlasting" in past and future; and in the incarnation that brings Him so near that we can say, "We have such an High Priest that can be touched with the feeling of our infirmities." "Yet without sin." He dwelt with men, they beheld His glory, saw His miracles, and heard Him speak as none ever spake before.

In this verse is the Gospel we desire to receive. It is of Christ. His essential Deity is declared—"Who being." The scope of the epistle in the early part of it is to prove the greatness of Jesus in His personal and priestly relations with God and men. He was greater than angels, Adam, Moses, and Aaron. His equality with God is asserted and established. The author of this epistle is in harmony with the four Gospels. Here shines, incomparable, "the brightness of glory"* ("his" is in italics). In Him as complex, or having two natures—the divine and human—is perfection, glory unsullied and eternal; and in Him divine glory is, and has revelation, it could nowhere else or otherwise. It is an eternal blot upon the princes of the world, darkness that now rests upon the Jews—"they crucified the Lord of glory." But while they had the veil, to the Gentiles the brightness shone in, and upon that face, and off it, and they who were darkness became light in the Lord. And this epistle proves that some Hebrews saw and believed in Jesus. "The express image of His (the Father's) person,"† a phrase which ought

* Dr. John Owen calls this the "light, lustre, majesty of glory." Dr. Clarke renders, "The resplendent outbeaming of the glory of God."

† Wycliffe renders, "figure of His substance." Tyndale, Cranmer, and the Revised Version, "The very image of His substance." The Geneva renders, "The engraved form of His person." Dr. Doddridge renders, "The express delineation of His person;" and adds, "on whom His likeness is estamp'd in living characters in a manner which no created nature can admit."

to convince those who are willing to accept evidence resulting from seeing, hearing, and experience, and which cost much in loss and suffering. To support this confession of Christ's divinity we have the Father's expressed command, "Hear Him;" and avowal of His dignity and deity, "Thy throne, O God, is for ever and ever." We are surely right in receiving the witness of the God of truth, and swearing and confessing in accord with His holiness on the earth. The unity of the Father and Son is asserted and settled—"I and the Father are One." What the Theist may say and urge seals him as an antichrist; in denying the Son he denies the Father also, and he incurs the doom of blasphemers, for he makes God a liar. The brightest and fairest son of the morning was commanded to worship Christ, and all angels did adore and serve Him when He became incarnate. Surely it will be thought that they worshipped the creature, and it may certainly be said they knew their Creator and Lord. Perhaps a very extended meaning may be attached to the text, "Seen of angels." If they saw and adored in glory the figure and very image of the substance, and the engraved form, or the express delineation of the Father, why, then, may not the words mean angelic vision, dealt with God, manifested in the flesh? Their spiritual look was insight that, by permission, saw; and they knew and identified God's equal in the Babe at Bethlehem, in the tempted one in the desert, and in the lone Sufferer by Kedron and Gethsemane. Angels have their desires as they look on the wonders of redemption; thus they learn the manifold wisdom of God.

Deity cannot be seen by any man. Mortal eyes and intellect, however keen, are not permitted to make or fancy any likeness or image of God. The world never rightly knew God; but to see Jesus is vision of God resting and delighting.

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

The divine glories are insufferable apart from Christ, but in Him they are spiritually discerned, and they are wonders. No one led of the Spirit will indulge fancy or revel in conceits. His glimpses of Jesus cause feeling that make him to own He is the only medium where divine glory has display. The owned perfections of God are embodied in Immanuel—"In Him dwelleth all the fulness of the Godhead bodily. Faith believes the fact of the incarnate mystery, and asks no explanation or demonstration but what the Word gives. Believers adore and trust in Him in "whom are hid all the treasures of wisdom and knowledge." The glory is spiritual, the effulgence is in the God-man, the brightness of divine glory.

"Wisdom, power, righteousness, and love
Shine in our dying love."

The beams that elsewhere are insufferably bright, terrifying and distracting, gathered in Jesus give joy and peace, cause sanctity and true humility.

"The more Thy glory strikes my eyes
The humbler I shall lie;
Thus, while I sink, my joy shall rise
Immeasurably high."

Christ is essentially glory—the glory of God revealed, the express image of God was in Christ. In ineffable sweetness and nearness Divine Majesty comes down to hold converse with men. A personal God is sought and found nigh to all who call upon Him. The Spirit bears witness, communing with, and imparting to us sensible support, and we prove Him our Friend and Helper as well as our Guide. In this seeing of Jesus we deal with a unique, express image sent to be the apostle of our profession, and the High Priest who introduces into the presence of God. Our trust in Christ has this blessedness—“We have access by one Spirit unto the Father.” We see God not as an appalling and frowning Judge to keep us in awe and dread, but as the Father of our spirits and of all our mercies, and the God of all comfort. Divine mercy and comfort enjoyed through Jesus are streams never failing.

We do not humanise God, though we deal with Him in Christ. His Spirit and teaching forbid adoption of the fancies of vain imaginations. The classic gives place to Christ—He is all in all. God’s spirituality guides our worship, reins our fancies. Receiving the words and Spirit of Christ is savour that kills men to Judaic, Greek, and Roman ideas. The new creature in Christ finds old things pass away, and all things become new. The death of Christ is death unto death in a good sense. To be dead with Christ is the life of faith. To be righteous is more than being innocent as Adam was.

Owning Christ as the express and unique image of the invisible, God sets us free from worldly and vain rites. We receive the Spirit of Christ, and bear His image, and sanctified and justified, are being prepared unto glory. It is a good exchange to have the eternal instead of the transient. The kingdom that cannot be moved, received, has eternities and heavenlies that are justly preferred to mere passing shows. “Our God is a consuming fire.” Christ’s death is in everlasting operation as to its efficacy, and the ardour His love creates will sustain undying devotions, and the issue will be the magnifying of Christ in the bodies of the elect through all the ages.

Clapton.

THE GOSPEL SEA.

A SERMON PREACHED BY MR. T. STRINGER, AT THE SURREY TABERNACLE, ON LORD’S-DAY MORNING, NOVEMBER 22, 1885.

“One sea, and twelve oxen under it.”—2 Chron. iv. 15.

WE have not time, I perceive, for what is called an exordium, or preliminary observations, or we might range through the whole Jewish Tabernacle recorded in the Book of Exodus, and we might also roam through Solomon’s Temple, with which my text stands connected, and through the last nine chapters of the prophecy by Ezekiel, which gives you a beautiful, a brilliant, and a blessed account of a certain city and Temple. Our time would be well spent in wandering through those temples, surveying the beauty thereof, the splendid decorations, the furniture, and the glory in its various forms; but we must not occupy our time in so doing. Our text claims our attention. Oh, how short time is to talk about things that are eternal!

In our text we have three things very prominent:—

1. THE SEA.
2. THE OXEN.
3. THEIR POSITION.

First, there will be *the sea*. "One sea, and twelve oxen under it." The things contained in the Temple are instructive and edifying, and we read just now that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, "thoroughly furnished unto all good works." If that be true (which it is), our text is given by the inspiration of God, and contains profitable information. May the Lord, by His blessed Spirit, help us into the enjoyment of it. *The sea*. Now, we believe that Solomon's Temple was a noble and grand type of our glorious Redeemer in His two natures, the man and the God united in the one mysterious Person, Jesus, the Saviour of sinners. We believe also that Solomon's Temple was a beautiful type of the Church; and believing these things to be so, in surveying the temple, and looking at the Person of Jesus, we must say with the apostle, "In Him dwelleth all the fulness of the Godhead bodily;" also with the Psalmist, respecting the Church, in *Psa. xlv.*, "The King's daughter is all glorious within." I love Dr. Watts, and shall do so to the last hour of my life. He says:—

"Is He a temple? I adore
The indwelling majesty and power;
And still to His most holy place,
Whene'er I pray, I'll turn my face."

We come back to the sea for a few moments. The word, *sea*, is but a little one, a monosyllable. It is astonishing how much meaning is contained in little words. We have here things incomprehensibly great, and eternally glorious. What is "*the Gospel*" but a short sentence? The word, *gospel*—*g-o-s-p-e-l*—some say, signifies *God's speech*, and a noble one it is, too. Yes, I have heard some good men speak of it thus: *Gos*, grace over sin; and *pel*, praise, eternal love; and I have no objection to the interpretation, for I think we shall have cause to do so, world without end. The word, *sea*, therefore, though small, comprises and comprehends a world of waters. The word, *Gospel*, though small in itself (two syllables) also comprises and comprehends an eternity of truth, which we shall never fully grasp, know, understand, or comprehend, world without end. Our little island is said to be sea-girt. The Church of God is also sea-girt, surrounded by the sea—with the sea of divine love, peace, pardon, sanctification, and salvation. The word, *sea*, therefore is small, it comprises a variety of waters; and the Gospel contains a variety of imperishable, invincible, and eternal truths, all concentrating in one focus, Jesus Christ. In Him all truth centres, for He is "full of grace and truth." Now, the sea has its variety of names. There is the Atlantic, Pacific, Indian, and German Oceans; the Baltic, the Mediterranean, and the Dead Seas, and I do not know how many beside. I am not a literary man, and have never been a sailor, and am therefore not acquainted with nautical matters; but I know the sea has a variety of names. But let them be what they may, and as multitudinous as they may, they all comprise one vast body of waters—the sea. Yes, says David, in *Psa. civ.*, "So is this great and wide sea, wherein are things creeping innumerable,

both small and great beasts." Thus, then, the sea has its different names; but it is nothing more or less than a multitude of waters, combined and brought together into one grand ocean. Dr. Watts, speaking of the Gospel ocean, says:—

" Rivers of love and mercy here,
In a rich ocean join,
Salvation in abundance flows,
Like floods of milk and wine."

Now, as the sea literally has its various names in different parts and places, so has the Gospel sea. Suppose, for a moment, we look at a few things in connection with this sea; we must not go on far, or where shall we leave off? We may call the Gospel a sea, as it consists of pure, precious, crystal-like, unadulterated, prevalent, powerful truth—truth in every part and place, in every department a vast conflux, a conglomeration of holy waters, such as the prophet saw coming out from under the threshold of the house. John says, in the Revelation, "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." We see, then, from where the water, the river, the ocean comes. It must necessarily be pure and genuine; but if it flowed from Oxford or Cambridge I should stand in doubt of it; but seeing that it comes from the throne of God and the Lamb, I accept it with all the gratitude of my heart, knowing it to be pure throughout. Look at that sea of Gospel truth, "the Trinity in unity," Father, Son, and Holy Ghost. Glorious Trinity, that! Who can, or ever will, fully understand it? They say the sea, in some places, is without a bottom; I am sure that the Trinity in unity is. The sea is pure and clear, so is the Gospel. Look, again, at that one great fundamental doctrine of the everlasting Gospel, Father, Son, and Holy Ghost, three subsistances in one divine incomprehensible Essence. God over all, blessed for evermore, who devised, schemed, planned, and appointed in eternal counsel, the redemption, reconciliation, salvation, and glorification of elect multitudes. Long before sin had an entrance into the world, all was settled by the eternal Three in the undivided One in eternity. Is it not wonderful and marvellous? Dr. Watts sings:—

" Thus God the Father, God the Son,
And God the Spirit we adore;
That sea of life and love unknown,
Without a bottom or a shore."

Then, Christian brethren, the truth of God is pure, precious, comforting, and encouraging to God's people. Everything connected with their present and eternal welfare was settled in the mind and will of God from everlasting, never to undergo the least variation or change. "I change not; therefore ye sons of Jacob are not consumed." The sea is deep. "The Spirit searches all things, yea, the deep things of God," as we are told in 1 Chron. ii. Yes, they are deep things indeed!

" How deep Thy counsels, how divine!"

Brethren, they are not to be got at by human reasoning, nor found out by the industry of men, nor by college instruction; but they are to be comprehended, and understood, and enjoyed, and experimentally felt by revelation. Now, the sea is deep, so are the things of God. Yes, the lovingkindness of God is deep, His counsel, decrees, and

purposes, foreknowledge, will, and divine resolutions concerning His people, are deep and profound matters. St. Paul, looking over the precipice at the Gospel sea, says, "O, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out."

You must step from this part of the Gospel sea to the great doctrine of Election. You must excuse my not dwelling long on this matter. I should like to talk for four hours upon it, if I had time. "Elect according to the foreknowledge of God the Father." It is the election of grace. "Knowing your election," etc. We must not linger, but step on from that to the great and blessed fact of God's everlasting love. "I have loved thee with an everlasting love." What a sea that is! the love of God in Christ! Kent says,—

"Angelic minds cannot explore
This deep, unfathom'd sea;
'Tis void of bottom, brim, or shore,
And lost in Deity."

Then there is predestination. "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will. Another part of the ocean most certainly was Christ's assumption of human nature, coming down into our sinful world, putting on our flesh, with the intention of doing His Father's work, and with the resolution to complete that work; and a little before they left Him hanging between heaven and earth, He said, "Father, I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do." Yes, this is another part of the Gospel sea, Christ's assumption of human nature; the God, the Man Christ Jesus, the God-man Mediator. Then the work He performed; how beautifully He executed it, How perfectly He completed it, amid all the opposition He met with! The spite, the malice, the rage, the wrath of men and devils, hindered Him not; He steadily pursued His course, until just before He expired and bowed His sacred head, He said, "It is finished!" It was complete and done for ever and ever. That is another part, and a deep part too, of this inexorable ocean, the sea of eternal truth, the sea of the everlasting Gospel. Look at the redemption of the Church by the infinitely precious blood of Christ. What a sea to cast sins into; when cast into the depths of that sea of love and blood, mercy and grace, they are sunk out of sight for ever. Oh, friends! what a grand portion of the sea is that, the atonement of Christ for the redemption of the Church. Then there is her justification from all things, in, by, and through His perfect righteousness. Then look at sanctification by the indwelling, anointing, teaching, and guidance of the divine Spirit; yea, Christ Himself is the Church's sanctification, her wisdom, righteousness, and redemption. Are these not deep departments of the Gospel ocean? Most certainly they are. Yes, friends; the longer we inspect, examine, and look into them, the deeper they will appear.

"Deep in unfathomable mines
Of never-failing skill;
He treasures up His bright designs,
And works His sovereign will."

Yes, the things of God are deep, delightful, and glorious realities. One

sea! How grand! Look at the regeneration of the saints of God by the eternal Spirit. That is a deep part of the sea, quickened into life, made new creatures, translated and transformed, born again, capacitated for God on earth, and capacitated for God in heaven, where they shall live and reign with Him for ever. How sweetly Dr. Watts, speaking of the enormity of the sins, transgressions, and iniquities, that the child of God and the Church of God are the subjects of, says,—

“ See here an endless ocean flows,
Of never-failing grace;
Beholds a dying Saviour's veins,
The sacred flood increase.

It rises high and drowns the hills,
Has neither shore nor bound,
Now if we search to find our sins,
Our sins could ne'er be found.”

Is it not wonderful? Reconciled to God by the death of His Son! That is another great branch of Gospel truth, “having peace with God through our Lord Jesus Christ.” Wrapped up in justifying righteousness, cleansed in atoning blood, and set on the high road to eternal glory. Then there is “the final perseverance of the saints,” that is another portion of the Gospel sea. The righteous will, shall, and must hold on their way, because Jehovah, who never fluctuates or changes, is their Leader, Guide, and Preserver. Friends, remember one thing—it is ONE SEA; there is only one standard of divine truth, the Bible. We have not two Bibles. It has been translated into a variety of languages, thank God! to suit all classes and characters. There is but one Bible and one Gospel. Some say there are four Gospels. Well, I never could find them in my Bible. Oh, say you, how can you say that—have you never read the four Gospels, Matthew, Mark, Luke, and John? Most certainly I have, but I look upon them as one Gospel, written by four different men; one truth, all harmonising, all agreeing, all pointing to one great fact, that Jesus Christ came into the world to save sinners; that He lived and died, rose again from the dead, and ascended into heaven, obtained the final ascendancy and full conquest over sin, Satan, death, and hell, and that He ever liveth to make intercession for us. The four writers may vary as to their language, but they all concentrate in one truth, that Christ is the one Saviour, and the only Saviour for sinners. I call that one Gospel. You have a variety of ministers preach here, but you do not have a variety of Gospels. Here is poor Thomas Stringer come to see you again; he probably sets forth the Gospel in a different way to the rest of his brethren, but it is all one glorious Gospel, one sea, we don't want two; one Bible, one God, one Mediator between God and men, the man Christ Jesus; one atonement, one fountain to bathe in, one righteousness, one Redeemer to save us, one Spirit to sanctify and instruct us, one way to one home, where we shall all meet in one grand assembly and sing the one everlasting song and “crown Him Lord of all.” I should like to have dwelt longer upon this part, but neither time nor strength will permit.

II.—Notice *the oxen* which were under the sea which Solomon made or had made for him. One sea and twelve oxen. We have, so to speak, an emblematical discourse this morning. You must all get to heaven by the sea. They could not get to Canaan except by the sea of Jordan. The word Jordan means a river of judgment; the Gospel is a river of mercy—no judgment there for the child of God. “Mercy rejoiceth against judgment.” At Calvary's cross judgment fell upon the Surety, and mercy is therefore reserved for whom Christ stood as Surety. An

ocean of mercy is the Gospel, by and through which we get to glory. By the sea, what negotiations and correspondence are kept up between our own and other nations. So through the medium of the atoning blood, everlasting righteousness, and sea of eternal truth, what sweet communications and correspondence are enjoyed between Jehovah and His people. The Church brings her food from afar, like merchant ships which bringeth provisions from foreign nations. You cannot get to heaven except by the sea—that is (let me be explicit), you and I must have a vital revelation of the truth and an implanting of it in all its majesty and glory in our own hearts and souls, or there will be no heaven for us. You must get to heaven by the sea.

I read in the fourth chapter of Revelation that “there was a sea of glass before the throne like unto crystal.” You must go through this sea in order to get to the throne. This sea was pure, transparent, clear like unto crystal; that is what the Gospel is, there is no mixture in it, no mud, no free-will, no *ipse dixit* probabilities mixed up with the pure sea of the Gospel. It is a sea of glass, clear as crystal, because in this sea (you must forgive me retracing my steps a moment) we see the perfections of God, we behold as in a glass the beauties of the Saviour and the glories of heaven. The sea is often calm, in an unruffled, peaceful state; just so with the sea of the Gospel, there is no wrath, no judgment, no vengeance; everything is tranquil, peaceful, and serene. Yes, there is a voice of love and mercy from Calvary, and peace and pardon through the atoning blood of the Lamb, access to God, and admission into heaven at last, by and through the sea of eternal truth.

Coming back to the oxen, there were twelve of them. These were emblematic of the twelve apostles and all faithful ministers down to the end of time. They were *oxen* not *asses*. The Israelites under the law were not allowed to employ the ass and ox together. Oxen-men, laborious in their work and calling, clean in principle, clean in character and conduct.

(To be continued.)

THE PULPIT—THE PRESS—AND THE PEN.

The Seeking Saviour, and other Bible Themes. By the late Dr. W. P. Mackay, M.A., of Hull. Hodder and Stoughton, 27, Paternoster-row, London. Price 1s. 6d.; in cloth, 2s. 6d. A thick volume of Dr. Mackay's sermons; worthy of careful perusal.

The Christian Governess's Magazine. By the directress of the Christian Education Union. Published by W. Guest, 29, Paternoster-row, E.C. Whether your governess be Christian or not, give her this magazine, only tell the printer to use a more decent paper.

Storm Signals. By C. H. Spurgeon. Publishers, Passmore and Alabaster, 4, Paternoster-buildings, E.C. 3s. 6d. A

volume of sermons, which may not please everybody, but will profit soul-seeking persons who are honestly searching for the Pearl of Great Price. For sin-sick souls, for those in the battle of life, for souls in danger, here are signals and safe warnings, “storm signals,” are come out seasonably. There is too much parsonic, stereotype platitude now-a-days. The people tell us the preaching is too tame. Let us go in, then, for “storm signals.”

The Jewish Herald, a Record of Christian Work among the Jews. The Society's office, Great Russell-street, Bloomsbury. If you are interested in the welfare of the Jews, read this monthly.

The Protestant Dissenters' Almanack for 1886. Robert Banks and Son, Racquet-court; Price 6d. This is a budget of every kind of Information. "The Protestant Dissenters' Almanack" is now forty years old, and is well received by the people for whom it is intended. The portrait of Rev. J. G. Rogers represents a handsome gentleman with head and face full, firm, and decided for all he believes to be right. How singular it is that the ministers of God of ancient times were more saintly and solemn. Now they are, in every muscle, of a determined cast, as though they had opponents to contend with. See this expressive portrait of Mr. Rogers.

The Christmas Number of the Gardeners' Magazine, including an Almanack for 1886. Printed in colours. "The Gardeners' Magazine" Office, 4, Ave Maria-lane, London, E.C. Price 6d. A fine large pictorial and gardener's guide. No better anywhere.

Silent Messenger. When John Slate Anderson first came up before our Churches, who would have thought such streams of truly spiritual poetry were flowing in his soul? See his January hymn.

An Open Door. Sermon by Mr. P. Reynolds, the almost new and popular minister of Islington. We have many sermons for notice, but if you can enjoy something new, fresh, and stirring, you must read P. Reynolds's sermons. One of the quiet philosophers, after hearing a fly-about young preacher, asked, "What mould was he cast in?" No one could tell him. In like manner, we have asked, "Whose mould was this Mr. Reynolds cast in?" Nature has an immense variety of moulds, but they produce nothing singular or attracting. Herds of the common people, although there may be diverse shades of countenance, they are generally about the same. A couple of grave and slow-speaking disciples, too far advanced in life to be irreverent, said to us recently, "The ministers of this day are tedious to hear; they only repeat the same ideas' we have heard thousands of times, and because the people never think for themselves, they are content to have the same A. B. C. every Sunday. When, as in Jeremiah's case, God ordains a man to be His messenger, it will be true, as in Jeremiah, "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." Yet see the suffering life of Jeremiah. Now, the original genius which we perceived in this Mr.

Reynolds's sermons created in us a curiosity to find out what or whose mould he was formed in. We went around the study; we consulted "Prynne." Oh, no, not literal, like him. That old Broughton clergyman! No, not an awful judgelike him. Thomas Adams! No, not quaint enough like him. Bridge! No, Reynolds does not plough into soul matters, as Bridge does. Thomas Ward, Charnock, Owen, Goodwin, "the chop-stick carpenter" in Somersetshire! No, more refined, if not such a breaker of hearts as the once amazingly popular "chop-stick carpenter," as he called himself. Sirs! it is heart-breaking, heart-melting, heart-piercing, heart-healing men we want now; but we cannot find many. Having searched in vain for Reynolds's mould, we concluded he must have springs of original thought in his soul. He must not be too much occupied with pen, ink, and paper; nor must he be too dependent on memory, much less must he let the fear of man bring a snare. We pray P. Reynolds may be preserved and much honoured of God for fifty years to come.

Romish Inquisitions; Their Terrors and Tortures. By C. H. Berridge. Price 6d. Published by R. Banks and Son, 5, Racquet-court. This will wake you up if you can read it. Oh, the sufferings of the saints, how dreadful they have been!

A Perplexing Text Clearly Opened. That ancient gentleman, Samuel Ponsford, Esq., and others, have persuaded Mr. C. Cornwell to print and to publish the two sermons he recently preached on Luke xvi. 9. The sermons do honour to the mental and spiritual powers of the preacher. We read them with surprising interest. No earnest inquirer after a knowledge of the deep things of God will fail to obtain the sermons and to digest them carefully. The following is the title:—"Advice and Warning. Two Sermons, preached on Tuesday afternoon, Nov. 10, and Lord's-day Morning, Nov. 15, 1885, by Mr. C. Cornwell, at Brixton Tabernacle, Stockwell-road, S.W. 'Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations' (Luke xvi. 9)."

The Little Gleaner. Houlston and Sons, 7, Paternoster-buildings, E.C. E. Wilmshurst, bookseller, Blackheath, S.E. 1s. 6d. A favourite and a household companion in many quiet homes.

New Tracts for the People. One half-penny. J. C. Pembrey, 164, Walton-street. Excellent seed for broadcast sowing.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

"I WILL COME TO YOU IN A CLOUD."

During the last eighteen months through the clouds around us, and over us, that if it were possible to describe them, the description would be thought, by some, to be an exaggeration,—there have come now and then the soft whispers of mercy by the ministering angel. We have realized sacred feeling from the fact, that a good and holy angel is, ever and anon, attendant on us. **THINK OF THIS!**

The following letter came to us with such heart-melting power, we thought some of the children might find a few crumbs of comfort. The Lord still more enrich the soul of brother W. Rowton Parker. So silently prayeth,—C. W. B.

A NOTE FROM GAINSBORO'.

MY DEAR BROTHER BANKS,—Here-with I send you one of our motto cards, which please accept. I thought you might like to see what we are doing in that way. The photo' came to hand yesterday quite safe, and we were quite delighted with it—shall have it framed and preserved. Please accept my very best thanks, in fact, we all join in hearty thanks. My prayer is, that the mantle of the prophet may rest on his humble fellow-traveller. I feel that the dear Lord has so manifestly and abundantly used you for good to others, and for the glory of His own name, that it is an honour to have your portrait near to me; it will also serve to spur me on when flesh and blood crave indulgence, and it will help to comfort me when sorrows and trials perplex. Companions in tribulation, our souls seem to flow into each other. God knows how I joy in all that is good and prosperous with you, and how I share in the sorrow and the trials of your life.

"Joined in one spirit to our Head,
Where He appoints we go;
And still in Jesus' footsteps tread,
And do His work below.

O may we ever walk in Him,
And nothing know beside:
Nothing desire, nothing esteem,
But Jesus crucified.

Closer and closer let us cleave,
To His beloved embrace;
Since of His fulness we receive,
And grace to answer grace."

God has wondrously used you, marvellously kept and upheld you, nor will He suffer the covenant of His peace to be removed. Partaker of the Saviour's sufferings, you shall also partake of and share in His glory. More happy, but not more sure, are the saints around His throne. I wonder whether I shall ever see you in the flesh, I am often with you in spirit; whether we ever meet on earth or not, we shall surely meet in heaven. For He, of His infinite grace, has clasped us in the covenant, and His covenant is ordered in all things and sure; He is faithful who has promised, He cannot deny Himself.

I was pondering, the other day, the words, "I will appear in the cloud upon the mercy-seat" (Lev. xvi. 2), and I thought, that in our dear Lord's dealings with His chosen people, there is full often mercy in mystery, and mystery in mercy, and turning over the leaves of my own experiences, as inscribed on memory, I saw how altogether true was this. We could not bear the full revelation all at once, either of God or His ways, so He comes to us in a "cloud," obscured, mysterious in His approach. But is it not a mercy that He should come to us at all. I will appear in the cloud—when the cloud breaks, the God of mercy is seen.

"The clouds ye so much dread,
Are big with mercy, and shall break
In blessings on your head."

Yes, even the cloud is upon the mercy-seat, and no dark clouds of experience rest upon the mercy of God. The foundation is mercy, while the darkness is only a passing cloud. Glory be to God, while the mercy of God is clouded in mystery, yet even the mystery itself is a mercy. Thus "all things work together for good to them that love God, to them who are the called according to His purpose." "I will appear in the cloud upon the mercy-seat." This was God's own assuring and comforting promise to Moses, the man of God, and the same is handed down to us for our comfort and help. It was thus He appeared in the tabernacle of old, in the "shekinah" glory-cloud between the cherubims. It was thus He appeared in the incarnation of His well-beloved Son. Mercy came down to earth in mysterious form; "God manifest in the flesh." So in our conversion God's sovereign mercy was manifest, but who can ever explain the mystery? and it is even so in all the Christian's experience—mystery in mercy, mercy in mystery. Oh, for more and more of the faith of God's elect.

But pardon me, brother, I don't need or want to preach to you, I had no intention to write thus, but somehow it flowed out of my heart by the way of my pen—forgive me. May the God of all grace daily load you with benefits, so prays,

Yours in covenant bonds,
W. ROWTON PARKER.

Lea-road, Gainsboro', Jan. 6, 1886.

CARLTON, BEDS. — On Lord's-day, December 13, 1885, after a sermon on Matt. iii. 13, the pastor, Mr. King, baptized two sisters, who after much exercise of mind were constrained to follow their Lord. On the first Sabbath in the New Year the above persons, with two other sisters from another Church, were received into our communion at the Lord's Table, the pastor addressing a few words of counsel and encouragement to each, and giving them respectively, as a motto, the following texts: Psa. xxxi. 24; xxv. 1; cxix. 94; cxix. 173.—J. K.

CONDOLENCE.

DEAR MR. EDITOR,—We have heard of your heavy affliction in the death of your partner, in your own serious illness, and that of your son's death, and have sympathised with you therein, and have not been a little glad to find that you have had the sympathy of the Great Head of the Church, who has fulfilled His gracious promise in your experience, to be with you when in the fire and flood. This is indeed the grand essential. You might, yea, you would have had the affliction without the blessed antidote, but for the grace of God, that grace that chose you in Him, has supported you in all, will soon carry you home—

"When, Come, ye blessed, will sound sweetly in your ear.

By love everlasting expressed;

When no place will be found for your doubts and your fears.

In sight of the mansions of rest."

It is well nigh eight-and-twenty years since we were introduced by Mr. Foreman to Mr. Odling, trustee of Gower chapel, to preach the everlasting Gospel in this locality, and here we are still—

"Supported by His guardian hand.

And see when we survey our ways,
Ten thousand monuments of praise."

According to our wonted custom, we held services on the last day of the year. Our brother, Mr. John Box, preached the Gospel of the grace of God in the afternoon from Eph. v. 19, making us all, not back-biters nor mischief-makers, but songsters, singing not pseudo songs, nor half in the speech of Ashdod, but thoroughly Jewish singing, and making melody in our heart to the Lord; and brother Thomas, of Camberwell, who, I should think, might well be taken to be brother Thomas, called Didemus, for I should say he is just such another obstinate one, wont-believe sort of one, except he has something to believe in; but when that something appears, down he falls and "worships the three glorious Persons in God, whose sovereignty all shall adore." What his intended text was he didn't tell us; but the singing of the second hymn, "Talk with us, Lord," took it away, whatever it was, and he took "Did not our hearts burn within us," etc., plunging at once into the Scriptural mine, bringing forth things new and old.

At ten o'clock we commenced our devotional meeting, interspersed with short addresses by brethren Battson and Hand; and so in prayerful silence passed away the midnight hour, which we have, ere now, passed away at the card-table, lifting up our hearts to God for grace, more grace, Lord; and after the Clapham clock tolled the funeral knell for 1885, we arose and sang part of the hymn,—

"Great God, we sing that mighty hand

By which supported, still we stand;

The opening year Thy mercy shows

Let mercy crown it till it close"—

and then wished one another what we wish you, a year of spiritual blessings, and departed to our homes; and some said they were much refreshed by the services of the

day. Our New Year's texts were, "Our hope is in Thee," and "We will rejoice in Thy salvation, and in the name of our Lord will we set up our banners."

The Lord be with you in your affliction, raise you up to tell out the tale of mercy, and give you your reward of grace at last, prays yours unworthily in the Lord Jesus,

H. HALL.

Ebenezer, Wirtemberg-street, Clapham.

WILLINGHAM, CAMBS.—The annual New Year's tea-meeting was held on January 12. Although the day was most inclement for aged friends to venture out of doors, yet a goodly number gathered around the tea-tables. At the public meeting in the evening brother Frohock presided. On the platform we had brother Morling, of Over, and brother Hall, of Chatteris. On the left-hand of the chairman sat H. E. Sadler, the newly-resident minister. Brethren Morling and Hall gave us some excellent, kind, and reasonable advice and good counsel. Three hours peacefully and rapidly glided away before the Doxology consummated this happy and conciliatory meeting. Many true and faithful friends here are hoping that they are just entering upon new favours, mercies, and blessings on the old Baptist cause. The importunate prayers of their new minister is, that the Church of Jesus Christ, and all who have a special desire to see the Redeemer's kingdom flourish in Willingham, may cling to each other, embrace more than ever the grand old truths of the Gospel of God's great love to His Christ and the Church given to Him. Also, may the dear Lord unite one and all in the bonds of love and concord, for the good of Zion, and for the Master's sake.—H. E. SADLER.

BIERTON.—The annual services were held in the Baptist Chapel on Tuesday, Dec. 29, when two eloquent, thoughtful, and encouraging sermons were preached by Mr. P. Reynolds, of Islington, showing himself to be a workman, rightly dividing the word of truth. In the afternoon he took the words of Christ to His disciples (John xvi. 33): "Be of good cheer, I have overcome the world." And, indeed, it was soul-cheering to hear the glorious truths which fell from the preacher's lips, as he showed how Christ had trampled the world, and all its powers, beneath His feet. Tea was provided in the chapel between the services. In the evening, Mr. Reynolds took, as the basis of his remarks, the words of Moses to Joshua (Deut. xxxi. 8); it was truly a refreshing from the presence of the Lord, and we hope that the faith of God's people will be strengthened thereby, and that the savour and dew which attended the word will abide with God's living children for a long time. The congregations were not so large as we should have liked to have seen them, nevertheless, we would praise our covenant-keeping God, because He was graciously pleased to favour us with His Divine presence.—A. W.

GURNEY ROAD BAPTIST CHAPEL GOSPEL BAND.

The first annual meeting of the friends and members of this band was held in the school-room of the above chapel on Thursday evening, January 7. An excellent tea was provided at 6 o'clock, after which the friends spent a very pleasant and profitable evening, to which there was, however, one drawback, in the absence, through illness, of the leader of the band, Mr. M. Cannings. The chair was taken by the pastor of the Church, Mr. J. H. Lynn. The report showed that since the commencement of the band, on January 29, 1885, 38 had signed the band-book during the year; 18 as full members—that is, members of the Church—and 20 as associate members—that is, those introduced by members, and who are desirous of meeting with us. One of these latter has since been transferred to full membership by joining our Church, thus making a total at the end of the year of 19 full members and 19 associates. Two of those who have joined our Church during the year have testified that the bands of Satan were broken during our band meetings, and others have said that some of their happiest moments have been spent in our midst.

Cheerful and encouraging addresses were given during the evening by the pastor (on "the Banner"), Brethren Crouch (one of our deacons), Barnard (superintendent of the Sunday-school), and other friends. The motto card for this year was then read, the texts are as follows:—"Show us a token for good" (Isa. lxxvii. 17). "When He giveth quietness who then can make trouble?" (Job xxxiv. 29); and "If God be for us, who can be against us?" (Rom. viii. 31). The first text speaks of our past anxiety for the prosperity of the band. The second speaks of our present rest in the love of our heavenly Father. The last speaks of our hope and faith in the promises of our covenant Jehovah.

We do not seek to persuade those who attend our meetings to join the Church, but seek to show to all their true position in God's sight, and pray that they may be led by the Holy Spirit to confess their sins, and be washed in the atoning blood of Jesus, and so be brought into the communion of saints.

After the meeting some refreshments were provided and a motto-card presented to each. The attendance (51) was not so good as was expected, owing to the unfavourable weather.

The objects of this society are to afford young Christians an additional means of spiritual strength by mutual association, to give them that encouragement and sympathy so much needed in health and sickness, and by combined study of the Word of God and prayer to build them up in the faith. Also to encourage young men and women who have not professed faith in the Lord Jesus to search the Scriptures with us. This society will be composed only of members of the Church, and its interests and conduct will be watched over by the officers of the Church and of the Sunday-school, with the aid of such persons as may from time to time be

appointed by such officers. Persons who attend its meetings, but who are not members of the Church, will be enrolled as "associates," but will have no voice in the administration of the society's concerns. All associates must be approved by the leader. The members feel themselves responsible to aid each other's welfare, and will endeavour to fulfil the Saviour's commandment, "That ye love one another as I have loved you" (John xv. 12). They are banded into an association to pray for and with one another, and to be mutually helpful in every possible way, and also pray that they may be under God a fruitful means of bringing many to the feet of Him whom they love, and who loved and gave Himself for them.

THE LONDON STRICT BAPTIST MINISTERS' ASSOCIATION.

The above Association held their first social tea-meeting on Tuesday, January 5. Most of the members with their wives were present, and a pleasant hour was passed. After tea a devotional meeting was held, with the president in the chair. Several of the brethren engaged in prayer, and brother Sears read Rom. xvi., making some encouraging remarks with reference to the sisters. A vote of thanks was then accorded to the pastor and Church at Little Allestree for the gratuitous use of the large vestry.

The next meeting will be (D.V.) Feb. 2; subject for discussion—"Eternal Punishment: its Necessity."

The following is a list of our members:—W. Archer, S. Banks, S. T. Belcher, G. E. Ballney, J. Cooler, J. Cullingford, C. Gorderier, J. Garrod, T. J. Hall, J. House, J. Kingston, J. Mayhew, H. D. Mobbs, N. Oakley, W. Ryder, I. Whatnough.

Churches needing supplies, please address the secretary, S. T. Belcher, Fibre Works, Millwall.

DUNSTABLE.—Solemn and interesting services were held in the old Baptist chapel, Mary-street, on Wednesday, January 13, 1886, to welcome the pastor elect, Mr. Realf, late of Harlow. Mr. Winters, of Waltham-abbey, preached in the afternoon. A large number were gathered together, and the sermon was listened to with rapt attention. Tea followed. In the evening at 6 o'clock a public meeting was held and ably presided over by our brother Kempston. Able and animating addresses were delivered by the following: Messrs. Bowles, of Halford, who in the course of his address elicited many a smile; Fuller, of Aylesbury; Sanders, of London; W. Winters; and last, though not least, brother Realf. The receipts for the day were most satisfactory. It ought not to be omitted that the singers performed their part in a most efficient manner, so that singers and trumpeters were of one mind to make one sound heard in blessing and praising the name of the Lord. Some of the oldest members remarked that they never remembered having had such a glorious meeting before.

A BEAUTIFULLY-LOVING MEMOIR.

[We dared not run our pen through one word. We wept tears of grateful feeling to God that such a testimony could be borne to any man. Oh, brother minister, what a loss to you! I seem to live until nearly all are gone.—C. W. B.]

To the Editor of the "Earthen Vessel."

DEAR SIR,—It is with feelings of sorrow that I accede to the request of the dear pastor of New Church Street Chapel, Mr. Meeres, to ask you to insert this in your next number of the VESSEL, as he is unable to write himself since it pleased the Lord to so seriously afflict him with paralysis. The Lord in His infinite mercy and pleasure has taken unto Himself the senior deacon of New Church Street Baptist Chapel, Bermondsey, Mr. George Gordon, who I have no doubt was known to very many of your readers. He was connected with the Church meeting there for over 25 years, and was respected, honoured, and I may say loved, by everyone with whom he came in contact, not only as deacon of the Church, but in the world, in the office, and by all connected with him in his daily calling. These words are penned in loving memory of him, my dear father-in-law. It pleased the Lord to call him home very suddenly while in good health on the evening of November 13, 1885. He had been to business as usual, came home and partook of a good tea, and was standing talking with his dear wife, daughter, and son-in-law, when the Lord struck him with a fit of apoplexy, and in a little over three hours his happy spirit had fled to the bosom of his Lord, whom he had loved and served for so many years, at the age of 71; sudden death was to him sudden glory.

He had the blessing of a godly mother and was called by divine grace in early life, and joined the Strict Baptist Church at Great Brick Hill, Buckinghamshire. In the course of providence he came up to London, and joined the Church at City-road; Mr. Lucombe then being the minister. He removed from there to Mr. Charles Smith, Cumberland-street, and Hackney-road, Shoreditch, where he used to lead the singing, which was his delight. He was then transferred to New Church-street Baptist Church, Bermondsey, where he assisted Pastor Meeres for 25 years in his works of faith and labours of love. How true in his case the words of the poet:—

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

The Church mourns his loss, a loving pastor mourns his loss, as also his dear widow and family; but our loss is his eternal gain, he has but gone before. His Saviour is our Saviour, and in a little while we hope to meet again on the eternal shore.

He was interred at Nunhead Cemetery on Nov. 21, 1885; Mr. John Box officiating for Mr. Meeres on the occasion; it was a deeply-solemn occasion: Mr. Box remarking that his deceased brother Gordon was the first one he related his youthful experience to when coming before the Church at

Hackney-road, Shoreditch. He was followed to the grave by a great number of loving friends, who came to pay their last tribute of respect to one whom they greatly loved.

"He lived a debtor to His grace,
Rejoiced in sins forgiven;
Died in his Father's fond embrace,
And fled from earth to heaven."

H. J. OLNEY.

37, Farncombe-street, Bermondsey.

CITY-ROAD.—Special New Year's services were held in aid of the cause at Jireh, on January 3 and 5. Brethren Waite, J. H. Lynn, and R. E. Sears preached the sermons. The pastor, in his opening remarks at the public meeting, observed that, while it was a pleasure to be able to say the Word and the truths preached had been blessed to the comfort and building up of His own people, yet there was not that visible sign of prosperity which they earnestly desired to see. During the year 1885 four had been removed from them in Providence, but two had been recently added by baptism, one a brother who hails from the neighbourhood of Tunstall, who told the writer some time since that while a resident in Suffolk the VESSEL had been made a great blessing to his family and himself; and that the editor, while preaching some years ago at Tunstall, was made instrumental in comforting and establishing his parents in the truth and faith of the Gospel. We hope and trust this brother Ling will be a source of help to Mr. Waite and the cause at Jireh. Mr. Tickner, in a short though telling address, spoke of their attachment to their pastor, and of the financial state of the Church. In regard to members they were few, but he believed each did their best. This was not sufficient to cover expenses; hence, in the name of the Lord, they appealed to that meeting for help. The keynote struck at the commencement of the meeting was rather flat, but while Mr. Batson was speaking on the new covenant, Mr. Reynolds on the new song, Mr. Winters on the new and living way, and Mr. Thomas on the new name, they were instrumental in striking a chord which reverberated in the hearts of the hearers, and all cheerfully united in singing, "All hail the power of Jesu's name."—J. W. B.

GAINSBORO'.—A popular lecture was delivered at the Baptist chapel in this town on Thursday, January 14, by Pastor W. Rowton Parker, entitled, "The Shams of Modern Society." The chair was taken at 7.30 by the senior deacon, Mr. Palmer. The lecture was listened to with very great interest, and strong expressions of warm approval were given. The lecturer, in deference to the urgently-expressed wish of the friends, has promised that other lectures of a similar kind shall follow at intervals. On the following Sunday a special sermon was preached. Subject, "Gospel Lessons from the Snow, the Frost, and the Thaw." On this occasion the congregation was good, a number of strangers being present.

THE LAST NIGHT OF 1885.

SOUTH HACKNEY.—A service was held in Speldhurst-road on Thursday, Dec. 31. Messrs. J. E. Eley, H. G. Maycock, A. Pardoe, and J. Sanders spoke on grace, mercy, love, and peace. Mr. J. Swan Linsell presided, and after reading Scripture, gave a savoury address on the goodness and mercy of God. Mr. George Poyton led the song of praise. Mr. J. Mumford sought the Lord's blessing, and many said it was good to be there. It was over by 9.30, when Mr. Linsell and a few others went off to

ISLINGTON.—Providence, Upper-street—where we found the chapel well filled to the Watch-night service. Mr. Reynolds read Psalm xc., Mr. Joyce and Mr. Mayhew offered prayer. Mr. Willey brought forth striking tones from the harmonium, which led the congregation to sing in time and tune, and that right heartily. Mr. Reynolds delivered a soul-stirring and suitable discourse from "a tale that is told" (Psa. xc. 9).

HACKNEY-ROAD.—At Shalom, after several friends had engaged in prayer, Mr. Myerson spoke from the words, "O magnify the Lord with me, and let us exalt His name together."

STRATFORD.—In the new chapel, Gurney-road, a very large company assembled, prayer and praise being joined in heartily and unitedly. Mr. John Hunt Lynn founded his closing remarks for the year on the words, "The Lord is the lot of my inheritance, and of my cup," in which the pastor noticed (1) the greatness of the inheritance; and (2) the daily ministry of the cup.

DEVONSHIRE-ROAD.—In Trinity chapel Mr. Vaughan and his friends gathered in many who were not in the habit of attending the worship of God, and delivered an address from "The Lord Thy God shall be with thee in all that thou doest." Messrs. Plumb, Ford, Chapman, Bailey, and G. Holt took part in the service. At

HOMERTON-ROW, Mr. Bennett preached from the words, "The world passeth away." Mr. Haynes was prevented from being present owing to the funeral of a sister.

PIMLICO.—Carmel. The service was conducted by Mr. J. Parnell. After singing and prayer by eight brethren, the pastor gave a sound, spiritual address from "A time to be born, and a time to die." Those who were favoured to be present felt it to be a solemn and profitable season.

BRIXTON TABERNACLE.—The service commenced at half-past 10, and was conducted by the pastor throughout. Psa. cii. was read, and the sermon was preached from "The feast of ingathering, which is in the end of the year" (Exod. xxiii. 16). The "ingathering" was first dwelt upon, which, being a shadow of good things to come, typified the gathering in of the Gentiles, upon the ground of Christ and His finished work being accepted by God as the first-fruit. The period of time, "end of the year," sets forth the end of the Jewish dispensation, when their sacrifices should end, there being no more need of them, when Christ should offer up Himself, and by one offering make an end of

sin. The feast at the end of the Jewish year was the feast of fat things, of wine on the lees well refined. "Go," saith our dear Redeemer to His disciples, and "tell them My oxen and My fallings are killed, and all things are ready." We found it good to be there. There were many strangers present.

KEPPEL-STREET, RUSSELL-SQUARE.—Two services were held here. The Church under the pastorate of Mr. John Box, of Soho, united with the Church at Keppel-street for the last services of the year. Mr. Box conducted the early service, and preached from "I have stuck unto Thy testimonies." At the later service Mr. Styles preached from "For ye shall not go out with haste, nor go by flight, for the Lord will go before you; and the God of Israel shall be your reward" (Isa. lii. 12). Messrs. Wakelin, Flegg, and several others took part. Attendance very good.

CITY-ROAD.—Jireh. Mr. Waite's sermon was founded on "But the end of all things is at hand; be ye therefore sober, and watch unto prayer" (1 Peter iv. 7).

WHITECHAPEL.—On the last day of the old year, a devotional service was held at Little Alie-street chapel. The brethren supplicated the throne of grace, and Mr. Sears delivered an address on prayer. It was a solemn and savoury opportunity.

BROADSTAIRS.—Providence Baptist Sunday-school Christmas Festival was held on Monday, December 28, 1885. A tea was provided in the school-room for scholars, teachers, and friends; a goodly number of the latter were present. An entertainment was given in the evening, at which recitations, anthems, solos, and choruses were delightfully rendered by teachers and scholars, presided over by Mr. Perry, of Margate. Prizes of books, including copies of the Word of God, were given to the scholars by the pastor, and a number of presents from the Christmas-tree by Mr. Carter. Collections in aid of the fund exceeded previous years. Mr. A. F. Bennett gave a short address. Notwithstanding the weather in the evening was wet and stormy, there was a very fair attendance. There was one general expression of appreciation and pleasure.

CHATHAM.—New Year's services were held at Enon, Nelson-road, on January 17 and 18. On Lord's-day, January 17, brother E. Langford preached. On Monday, brother G. W. Thomas preached. Tea meeting; afterwards public meeting. Brother E. Langford addressed the meeting with warmth and feeling from the word, "Lovingkindness." Brother E. Word spoke in an experimental, encouraging manner, from the words, "Goodness and mercy." Brother G. W. Thomas's address was principally upon "Heart-work," showing the necessity of the heart being right with God. The speeches were interspersed with singing the praises of Him who has done great things for us.—J. C., Chatham.

HAPPY AND PROSPEROUS TIMES AT BEULAH, WATFORD.

On Wednesday, January 13, for the first time in the history of this now happy and prosperous little cause, a New Year's tea and public meeting was held, a rostrum erected, and heralds of salvation announced from London, in the persons of brethren Squirrell, Belcher, and Clark. Prompt and ready hands provided tea. Tea being over, the public meeting was held in the chapel, presided over by Mr. W. Weston, of Grove Mill. The grand old hymn, "Kindred in Christ," was sung with great fervour. Brother Goodson earnestly implored the divine blessing. Brother Squirrell then dissertated on the "Bond of Unity" with his usual vivacity and soul-stirring warmth, and then followed a speech from the chairman, who said they were met that night as they never met before, under new auspices and new expectations. He then gave a brief outline of the history of the cause, and stated that they were met that night to do honour to one to whom honour was due, to one who had been in God's hand the honoured instrument at a time when the waves of trouble rolled high and a collapse of the little vessel seemed imminent, of steadfastly and bravely standing to his post until the storm had subsided, and the little barque was safely landed on the golden shore of prosperity. He alluded to his dear brother and beloved fellow deacon, Robert Campbell. He then presented to Brother Campbell a handsome and valuable time-piece, which had been subscribed for by the members of the Church and congregation, stating that they were not attempting to pay him for any services he had rendered, but as a token of their love for his work's sake, and to show their appreciation of that work in the cause of God and truth. The name of Mrs. Campbell was honourably coupled with that of her husband in that she had cheerfully and gratuitously entertained the ministers who had come to supply since the cause had been without a pastor.

Mr. Campbell then essayed to return thanks, but his broad, manly chest, was too much moved with emotion to allow his lips to give vent to a speech; for the thing had been kept a perfect secret from him. He simply said, "Thank you; God bless you," and then gave place to a hymn.

The writer made a few remarks, and Brother Clark, of Wandsworth, delivered a soul-elevating and Christ-exalting discourse on "the safety of the saints," from Deut. xxxiii. 3. Another hymn, and Mr. Belcher closed with prayer one of the happiest meetings ever held at Beulah.—S. T. B.

BOW.—Anniversary services of Mr. Lee were held at Mount Zion on Tuesday, Jan. 19. In the afternoon, Mr. Hall, of Clapham, preached from "So I prayed unto the God of heaven." At public meeting Mr. Hall presided. Mr. Winters spoke from "I love my Master, my wife, and my children; I will not go out free." He pointed out that the wife was an exhibition of the Church of Christ, that the children were the spiritual

children, and that the boring of the ears showed the opening of the ears for the truth. Mr. Cornwell then spoke from "Whose goings forth are from everlasting." He showed that the Christian was perfect in Christ Jesus before time, which he illustrated by the difference that God had placed between the sons of Adam, and others in the Old and New Testament. Mr. Holden from "In hope of eternal life, which God, that cannot lie, promised before the world began." It is a good hope, for it is a hope in a God of infallible truth, and free and sovereign mercy. Mr. Kempston followed. He first spoke on eternal life from John v. 24. 1. We have it in the gift of God, for the gift of God is eternal life. 2. We have it in Christ, for when Christ, which is our life, shall appear, then shall we appear with Him in glory. 3. We have this life by the sworn covenant which is spoken of in Malachi. 4. By the indwelling of the Holy Spirit, for it is as a well of water springing up unto eternal life. Then he spoke from "Joshua was clothed in filthy garments." He came just as he was, and God changed his raiment for him: and the Lord's people now have two changes of garments, one when they are called by grace, and one when they get home to glory.

LIMEHOUSE.—New Year's tea and social meeting was held at Elim on Thursday, January 7. The pastor, F. C. Holden, presided over the meeting, and addresses were given by Deacons Turner, Pike, Baldwin, Kemp, and Read. Brother Baldwin, on behalf of the friends, presented the pastor with a pocket-book containing the sum of £12 16s., as a token of their love and continued appreciation of his services, for which the pastor (taken by surprise) returned thanks, and also for the loving and able address by which it was accompanied. Brethren Dent, Beardwell, Lovelock, and Smith, engaged in prayer. The addresses were spiritual and good; the prayers short, earnest, and sweet; the hymns suitable and well sung; the meeting altogether harmonious, profitable, and encouraging.—F. C. HOLDEN.

WHITECHAPEL.—Mr. R. E. Sears celebrated the third anniversary of his pastorate at Little Alie-street, on Sunday, January 17. Since he (Mr. S.) has been here the cause has greatly increased. Three years ago there were a great many empty benches; now the place is very well attended. Mr. Stevens, who has been a member there over 45 years, told us he has seen a great many changes in the place, but never saw it look so well as now. This must be very cheering to Mr. Sears and the deacons, as well as the fact that all the institutions connected therewith are doing well, and Mr. Hyde, the treasurer, said they were in a better position now than last year, financially, numerically, and, we hope, spiritually. Messrs. Box, Squirrell, Moxham, Copeland, and others, gave addresses, which were edifying and profitable.

FOOTSTEPS OF MY GOD.

BY JOHN BOLTON.

(Continued from page 34.)

CHAPTER II.

PURE fountain of eternal light,
Who kindled up the gloomy night
Into a glowing flame,
Do Thou assist a feeble worm,
Dependent on Thy mighty arm,
To glorify Thy name,

But here created powers must fail.
For who can tell the wondrous tale
Of what the Lord hath wrought?
"O the depths!" the apostle cries,
Seeing the mystery outwies
The utmost stretch of thought.

No chance can face these grand designs,
In which eternal wisdom shines,
Surpassing angels' thought;
Like tender blooms before the sun,
The blazing splendours of the throne,
Wither the thing to nought.

Here carnal reason hides its face,
Yea, seeks a lower hiding-place,
And lays her weapons down;
While wisdom, justice, truth, and grace,
Still hold their rightful dwelling-place
On heaven's eternal throne.

Here proud free-will must hide its head,
And sink into eternal shade,
When truth its sceptre breaks.
Free sovereign grace its power displays,
The fig-leaf robe rots and decays,
When the Eternal speaks.

Ah! what is man that he should boast?
A sinner fallen, ruined, lost,
Whose life is but a span;
Whose breath is in his Maker's hand,
Before whose bar he soon must stand,
Oh, think of this, frail man!

And shouldst thou feel thy lost estate,
I've more to tell thee, ere I get
Through what I've now in hand:
My tale is of rich love divine,
Redeeming souls, once lost like thine,
To join the heavenly band.

Ere prophets sang their lofty themes,
Or fountains filled the rolling streams,
Or seas displayed a wave,
Foreseen had been the fall of man,
And wisdom, too, had drawn the plan
A countless host to save.

Here human merit sinks and dies,
Should it attempt to mount the skies,
Like Dagon, it must fall;
Man is by nature wholly lost,
Of no good thing hath he to boast,
For "Christ is All-in-all."

When such is felt we hear the cry,
"Oh, save me, Lord, or else I die,
I sink beneath the wave."
And then how sweet to hear Him say,
"I am the Life, the Truth, the Way,
I mighty am to save."

Ye Gospel heralds, tidings bear.
In Zion's camp the truth declare.
The glorious work is done;

Tell ye her children, weeping sore,
To dry their tears, and weep no more,
Christ hath this victory won.

Let every sinner hear the sound,
Tell them in whom salvation's found,
To whom its praise is due:
And may the Spirit's quickening power
Expel the tempter from his tower.
And form the heart anew.

How great the wisdom, love, and grace.
Toward a future, fallen race.
The Triune God display'd,
For lo! the high and holy Three,
The covenant ordered rich and free,
Ere earth or seas were made.

The Father from His radiant throne
Looks with an eye of pity down,
His holy bowels move.
He graciously vouchsafes to give
His Son to die, that man might live.
Behold! what wondrous love.

The Son, with equal love to man,
Admires the Father's glorious plan,
Oh, bless His sacred Name!
Oh, what eternal wisdom schemed,
That ruined man might be redeemed
By Christ, the slaughtered Lamb.

The Holy Ghost was here concerned,
Of whom the sacred truth is learned—
The truth of ancient lore:
Without whose teaching none can know
The source whence grace and mercy flow,
Oh, may we know Him more!

(To be continued.)

HIGH WYCOMBE, BUCKS.—CHRISTMAS AND NEW YEAR'S MEETING.—December 28, the parents, children, and friends of Zion Chapel Sunday-school, met in their prettily decorated school, which showed the interest of teachers and scholars in their Christmas gathering. After partaking of tea, the large number of friends retired into the chapel, while preparation was made for the evening meeting: at seven o'clock every available space being occupied. The President, Mr. W. E. Palmer, gave out a well-known and much loved hymn, "All hail the power of Jesus' name." God's blessing on our school he sought, and a few kindly words from the President. Mr. A. Dean, and his class of singers, with a few friends, took up the evening by giving that beautiful Service of Song, entitled, "Jessica's First Prayer," the children reciting the connecting portions in a praiseworthy and creditable manner. New Year's meeting, January 4, 1886, a goodly number assembled at 4.30 to tea, and at evening meeting at 6.30, the schoolroom being crowded; the pastor, Mr. W. E. Palmer, gave out the hymn, "Come, let us join our cheerful songs." After reading the 108th Psalm, he called on Mr. R. Collins, sen., to lead us in prayer. The pastor gave a short address from the words, "We have not gone this way heretofore;" Mr. G. Ives from, "God hath led me by a right way;" Mr. F. Tilbury on "God the Father's love, revealed in His great and many gifts;" Mr. S. Oakley ex-

horted us not to forget all God's benefits. Mr. Collins, sen., said a few words on the preciousness of God's eternal truth, as the only place of safety for poor seeking sinners; after which, he turned to the pastor, saying, he had a special work to do before he sat down, and one which he entered into with all his heart: it was to read an address, and to present a testimonial (consisting of a purse containing twenty pounds) to Mr. Palmer. He then read the following address:—"Dear Sir.—The Lord has greatly blessed your ministry to our souls, and we thought we should like to make you a little present to encourage you in your work, and show our love to you and the truths you preach, which are a good, solid foundation, which will stand when all else will fail and give way. May you find this to cheer you when you are downcast and sad, and in your dark moments may say, 'Who hath believed our report, and to whom is the arm of the Lord revealed?' We, dear pastor, have believed your report, it has been truth without contradiction; it has, through God's blessing, sweetened our bitter, enlightened when dark, and we have often said in Zion, 'It is good to be here.' May God, even our own God, bless us together more and more.—Richard Collins, James Maunder, Amos Austin, Deacons." Mr. Palmer made a feeling acknowledgment of the kindness shown him, and B. Osborne closed with prayer a very happy meeting. The singing-class gave several anthems, &c. Collection taken for Poor Fund.

HOMERTON.—Annual New Year's meeting on Tuesday, January 12. Notwithstanding the inclemency of the weather, a good number accepted the invitation of Mr. Bennett and Messrs. Barmour and Haynes to take tea with them previous to the meeting. At half-past six, Mr. Bennett commenced the service by singing, and Mr. James Lee supplicated the throne of grace. The pastor briefly introduced the subjects selected for the brethren to speak upon. Mr. Griffiths said the covenant of grace, or new covenant, sets forth the wonders and greatness of God; it leads our minds to think upon the covenant made by the Father, Son, and Holy Spirit. The words of the text tell us of the new covenant (Heb. viii. 8), but it is the old covenant revealed in the New Testament, and all the blessings we are the recipients of are due to the free and sovereign grace of God flowing from the ocean of new covenant mercy; the law condemns us, but the grace of the new covenant brings pardon and peace. May we all know and understand it, for Christ's sake. Mr. William Waite: There is a great difference in the experience of God's people. Some need strong meat, others, those who are young in the way of salvation, need to be more gently dealt with, but all must be taught of the Lord to understand and obey the injunction, "Come out from among them." May God give us His Spirit to follow His command, and write His new name on our heart. Mr. J. H. Lynn said: We are but the clay. All

the life that is in us is of God. The potter may mould, and fashion, and beautify, but he cannot vivify it. All the glory of that belongs to the great Almighty God. To be a new creature in Christ must be Christ in you, heart with heart, pulse with pulse, life with life. Mr. Myerson told us it was often a time of mourning here; but at times we could sing the new song. They sang the Messianic Psalm in the future tense; we sing of Him in the past—He has come, and we hope in our hearts. Mr. Boulton gave expression to some excellent things relating to the love of God. Messrs. Dawson, Hayes, and Barmour also took part.—J. W. B.

BROSELEY.—Monday, Dec. 28, 1885, a tea and presentation meeting took place in Birch Meadow Chapel. The former of which was served in an excellent manner by the female teachers. The after meeting, Mr. W. Smith (Bilston) presided. After singing hymn, Mr. J. Clebury offered prayer. The chairman then called upon Mr. A. Shinn, who distributed, with some terse remarks, a valuable lot of books to the scholars for regular attendance and good behaviour during the past year. Another hymn, and Mr. Patten, in appropriate words, presented on behalf of teachers and friends a teacher's Oxford Bible (a revised edition) and views of the Mediterranean, of high finish and costly binding, to Mr. Shinn, who is leaving the neighbourhood, as a token of esteem and recognition of earnest, devoted interest and work in connection with chapel and school, in the management of which, for some time past, he has taken an active part. In a very able speech, the recipient thanked the friends for their kindness, showing how the Lord had met with his soul through their late pastor (Mr. Thomas Jones). Addresses of encouragement followed by Mr. E. B. Lloyd (Sydenham), J. Beddows (Willenhall), Mr. Bradley (Birmingham). The children's recitations, the sweet music by the choir, the addresses, and presentations, all tended to make this a gladsome gathering.

BILSTON.—**BROAD-STREET.**—A tea and public meeting was held here on New Year's-eve. About 150 friends sat down to the well-laden tables—the provision and arrangements being all that could be desired. After the usual half-hour interval, the chair was filled by Mr. E. B. Lloyd, pastor of Sydenham, and son of our venerable deacon, Mr. Simeon Lloyd, to the utmost satisfaction of all present. Mr. George Banks (Willenhall), in a neat address, gave us words of counsel, directing our minds to the Author and Finisher of our salvation. Pastor David Smith greeted the friends and brethren with kindly words. The Sunday-school scholars deserved credit for the clear way they recited their pieces. The special Christmas anthems by the choir were much appreciated. The usual vote of thanks. The meeting closed by singing, "Praise God, from whom all blessings flow." Later on a solemn hour was spent in closing the Old and opening the New Year.

THE LATE MR. G. KELLAWAY.

DEAR MR. BANKS, AND BELOVED IN THE LORD.—Our dear old friend Mr. Kellaway fell asleep December 21. During the last few months of his mortal life he was a great sufferer, but wonderfully supported, although oftentimes passing through great darkness, and bitter soul conflict, yet he was more frequently kept in perfect peace, having his mind stayed on the God of his salvation. The portion of Scripture on the card dwelt much on his mind for weeks before his departure to glory (1 Peter v. 10). Again and again has he said to me when visiting him, "after that ye have suffered awhile," and expressed too with a solemn manifestation of soul feeling. Well, my dear friend, he is gone a little before you. Often has he mentioned your name, and your path of affliction of late, but too weak and ill to write to you; in prayer our dear old friend was much favoured at times, but we shall bear his voice no more in this vale of tears, and would desire to bless the Lord in that our loss is his eternal gain. He was much favoured to the last. I think I may say "his Maker took his soul away;" it was indeed a falling asleep.

I am sorry to see by EARTHEN VESSEL that the Lord has seen fit to add to your cup of sorrow by taking your beloved son Robert; yet, my dear friend, I doubt not but you will say, "Love is seen in every stroke of the Father's hand." I am fully aware it is only as the Lord is pleased to sanctify the dispensations of His providence that you can submit thereunto. I knew your dear son well, and deeply sympathize with you in the loss you have sustained, but like our dear old friend Kellaway he is gone to be with Christ which is far better. The Lord bless and support you, and if consistent with His good pleasure raise up and strengthen you for a little time longer, to testify to His faithfulness and loving kindness, as manifest in the glorious person and precious salvation of our exalted Lord Jesus Christ. That JEHOVAH THE SPIRIT may cause your soul to revel in the eternal sea of Jehovah's love, grace, mercy and peace, and then the day will come when you will be welcomed home to your Father's house. Blessed be the Lord for the prospect, but what must it be to be there? It is cheering to see that the Lord graciously favoured your dear departed son with some moments of quietude before he was taken by death. Poor dear man, the last time I saw him at the Surrey Tabernacle, I asked him how he was, after the evening service. And his expressive answer proved he was intensely suffering. One remark was, "I could not see you or the pulpit, although sitting very near." I have known him, I think, nearly fourteen years. The Lord bless and support the dear ones, who have lost one of the best of fathers. The Lord grant you a Happy New Year, causing you to abound in hope through the power of the Holy Spirit. With much love in the Lord, I am yours, in hope of reaching home at last.

RICHARD VARDER.

December 31, 1885.

[We thank our brother Mr. Varder much for his Christian letter. It is over forty years since we first had our most singular, truly original, and genuine brother, George Kellaway, in our house and chapel. His knowledge of Christ knit our heart to him in a strong and holy bond: this was never shaken. O, yes! how much we loved Christ in friend Kellaway no one can tell.—C. W. B.]

GAINSBOROUGH.—A special sermon was delivered in the Particular Baptist Chapel, Spring Gardens, on Sunday, Dec. 27, 1885, by Pastor W. Rowton Parker; the subject being "The Ministry of Angels." The discourse set forth how in many ways the angels of God are used of Him in carrying out the eternal covenant of grace; how they ministered not only to the Lord Jesus Christ but to every blood-bought saint of God: "Are they not all ministering spirits, sent forth to minister," &c. A public watch-night service was also held on Thursday, Dec. 31, commencing at 10.30 p.m., with a sermon by the pastor, having special reference to the occasion; this was followed by a prayer meeting. The last moments of the Old Year and the first of the New Year being spent in silent prayer; the hymn was then announced, "Come, let us anew," &c.; shortly after the service closed with the benediction. The pastor then wished the whole congregation a Happy New Year in its truest and best sense, and great spiritual prosperity. A mid-day devotional meeting was also held at 1 p.m. on New Year's-day, and a social New Year's tea-meeting for members of the Church and congregation took place at 5.30 p.m., which was followed in the evening by a conversation, and a very pleasant time was thus spent.

SYDENHAM, OXON.—An interesting and encouraging meeting took place on Monday evening, January 4, at Ebenezer Chapel; the object being thanksgiving to the Lord for His goodness during the past year. The meeting opened by singing, reading a portion of God's Word, and prayer, followed by an address from Mr. E. B. Lloyd (pastor), who in an earnest manner reviewed the manifested blessing of God towards them in a spiritual and temporal sense in the year 1885. Mr. Daniel Chown and Mr. William Chown also spoke words suitable to the occasion. Mr. Oliver Young (secretary of the school) presented the pastor with a beautiful time-piece, with glass-shade, on behalf of teachers, scholars, and friends. In receiving the same, Mr. Lloyd thanked them for this token of their Christian affection towards him, wishing them all a very happy and prosperous New Year. There was a good number present.

SHARNBROOK, BEDS.—On Wednesday, January 6, the friends at Bethlehem chapel held their annual tea, at which more were present than was expected. In the evening, Mr. King, of Carlton, preached an encouraging sermon from Isa. xlii. 16.

A LOVING CHURCH CHEERING A FAINTING PASTOR.

[We praise the Lord for such testimonies as the following.]

BELOVED BROTHER IN THE LORD—I am so deeply impressed with the kindness of my dear friends and with the sympathizing letter written to me, that I feel I should like a record of this to be made in the **EARTHEN VESSEL**, as a memorial, if you will grant me such indulgence. We, yesterday, had a public prayer meeting in the forenoon, which, I think, will never be forgotten. The Lord was in our midst, and the friends much enjoyed His presence. In the afternoon, I gave a short address, hardly knowing how to stand up in the pulpit, my head and chest being so bad. I fear I shall not be able to drag through this year. Yours affectionately in Jesus.

B. TAYLOR.

"DEAR PASTOR.—We, the deacons, members, and congregation, desire to greet you by wishing you a Happy New Year, and beg your acceptance of this small sum, as a token of our love to you. We wish the sum could have been greater; but it is our lot, as a Church, to be poor and needy. We thank God for sparing your valuable life, and preserving you through another year; and that, through you, we have the continuance of the ministry of the glorious Gospel. We are, in a measure, acquainted with your life trials and troubles, which you have been called to pass through, believing the same to work for your good, our good, and the glory of God. We sympathize with you in all your afflictions, and are sorry for our many faults and failings, by which, we fear, we have wounded your dear mind, during the past year. We pray that through the year upon which we have entered, you may be enabled to set before us, as you ever have done, the great things of Jesus Christ, and to lay the sinner low in the dust, that we may be mutually blessed; and if spared to see the close of the year, you may be favoured to say it has been the happiest year of your ministry. And when last come last, may pastor and people all meet in that blessed land of pure delight, where we shall never have to say good-bye, but be favoured to gaze for ever on the ever unfolding beauty and glory of our adorable Lord Jesus.

"Signed on behalf of the church and congregation, by

"P. ELSEY, W. ATKINS, M. BIRD,
AND J. ELMER."

The hearty thanks of both pastor and people are given to sister Bird and Adkins, for their zeal and activity in collecting the sum presented.

Pulham-St. Mary, January 4, 1886.

TROWBRIDGE.—Annual meeting of teachers and friends to Sunday-school on Thursday, January 14. About 260 took tea. At the meeting which followed, Mr. Schofield presided. Mr. John Gore, jun., read report, which showed school and funds to be in a very satisfactory state. Mr. William Apple-

gate, in a well-ordered and pointed address, which was listened to with the greatest possible attention, spoke of his attachment to the school. He (Mr. A.) rejoiced to know that their labour had not been in vain; some had been brought by the grace of God from the school into the Church, and it was also a pleasing fact that Mr. Schofield, like the late John Kershaw, took practical interest in the welfare of the young. Mr. Applegate, in the name of the teachers and friends, presented Mr. Long with a handsome timepiece. Mr. Long and Mr. Applegate had worked together as superintendents harmoniously for over 20 years. This token of esteem and affection for Mr. Long was presented to him on resigning the post of superintendent; but we are glad to say he still holds the office of deacon to the cause at Zion, which is so dear to his heart. Mr. Long is a steady-going, loving Christian, and, by the grace of God, an ornament to his profession in the Church and in his daily avocation. We rejoice at this manifestation of respect to him. On accepting it, Mr. Long briefly replied. Being of a very sensitive nature, his reply can be better imagined than described. Our old friend and brother, James Oram, Mr. Gideon Gore, and Mr. Pollard, sen., also spoke. During the evening anthems were sung by the children, and as the large congregation were about to disperse, they gave forth in sweet, harmonious strains, "Lord, now lettest Thou Thy servant depart in peace." The occasion was also Mr. and Mrs. Schofield's silver wedding.

BRIXTON.—The eleventh anniversary of the Sunday-school in connection with the Brixton Tabernacle was held on Sunday and Tuesday, January 10 and 12. The sermons on Lord's-day were delivered by the pastor, and a children's service held in the afternoon of that day. On the Tuesday Mr. W. H. Myerson preached, and in the evening a public meeting was held in the schoolroom, which was very prettily decorated with ivy, laurel, and evergreen, Scripture banneretts, and appropriate illuminated texts; presided over by our esteemed friend, Mr. Thomas Carr, of the Surrey Tabernacle, who in his opening address and during the evening made some very sweet, precious, and cheering remarks. Mr. Cornwell, the superintendent, read the annual report, which was very encouraging, and from which it appeared that the school was improving in usefulness and numbers. Mr. W. H. Lee, of Bow, spoke very precisely on the words, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." Mr. T. Stringer then delivered a noble, bold, and stirring address from those beautiful words in Psalm cxlv. 11, "They shall speak of the glory of Thy kingdom." Mr. W. Winters, of Waltham-abbey, followed with some sound Scriptural and practical remarks on Sunday-school work. Mr. Holden, of Limehouse, and Mr. Cornwell also delivered good addresses, and the meeting closed with singing the doxology and benediction. The collections amounted to £12 6s. 5d., which is less

than on previous years, and as the expenses are heavier this is a serious matter, and help from friends is solicited. The reduction in the collections is, no doubt, attributable to the fact that since May last we have commenced contributing to a fund for the reduction of the chapel debt.—G. F. GRAY.

GLEMSFORD.—Special New Year's services were held at Providence Baptist chapel on Sunday, January 3, 1886. Three sermons, which were comforting, experimentally, and ably preached by Mr. A. Morling, of Brockley. We are thankful the Lord is calling young and faithful men into the field to preach the Gospel. Mr. Morling is a very useful servant of the Lord's at Brockley. Having many preaching stations, people are gathered under his ministry, and his labours blest to souls. Mr. A. J. Ward, of Ebenezer, Glemsford, being present, took part in the service. On the Monday a public tea and a public meeting. The pastor being absent and afflicted, it cast a gloom over the meeting. Mr. Morling preached. Brother Cook, deacon, prayed. A portion of the Word was read. Mr. Crown, of Wratting, gave an address upon the Shepherd and the sheep. His remarks were profitable and solemn, referring to his long-known friend and brother Page. Mr. Morling's address was with sympathy towards pastor and people. The presence of the Lord was felt, and where the Master is it is good to be there. Our brother Robert Page, the pastor of Providence chapel, well known to you as an old friend, is seriously ill. Mr. Page preached the last Lord's-day of the old year, but felt ill. This is a heavy affliction for the Church, with which he has laboured for many years, being their pastor for over seven years. Love and union with one another, and the blessing of the Lord has been their happy lot. We are praying the Lord to raise him again to preach His truth.—W. HUDSON.

A MOTHER IN ISRAEL.

MR. BANKS, DEAR FRIEND AND COMPANION IN TRIBULATION.—I herewith send you 10s. in stamps: five for chapel debt, and five for poor fund. Troubled to rise up in bed to write; very, very weak and ill; pray my mind may be kept in peace, in Jesus safe, held up in His loving arms; no peace or safety out of Him. Just give me a line to say how you are, dear friend.

Just heard from my dears in Brisbane, Queensland, Australia. Cattle died by hundreds for want of rain, no water to drink, all leaving their homesteads and flocking to Brisbane for food and employment; then the rain came and their hope brightened. What a favoured *isle* is ours, but, alas! we have abused our privileges and lightly esteemed our blessings. I weep with the prophet over our great city, with her *midnight dark, dark* dens of iniquity, which is loudly calling for vengeance. Our country convulsed, our great minded ones pondering, thinking, trembling for fear our merchant men can't keep their balance in trade.

Cramped isms and schisms, and crimes, and wickedness abounding, and in silken dresses too. Our great statesmen, at their wits end, know not how to act. How need of prayer for sparing mercies! Babylon said she should sit a lady, for ever intoxicated with her splendour; in a moment fell. Alas! what is earthly grandeur?

Enough of the dark side, now let us hear what Isaiah says: "Unto us a child is born, &c.," and the government on His shoulders, and so on. Blessed are they who are under His rule, come what will; safe in His pavilion, our life hid with Christ in God, what want we more? Then continual peace in Himself, our joy and strength, and a present help in trouble, and bring good out of evil. No more, so tired. Yours in everlasting love, and in the noblest bonds,

M. MARTIN.

NORBITON.—ZION.—The New Year's meeting was held on Jan. 1, when Mr. R. E. Sears preached two excellent sermons, afternoon from 2 Sam. xiv. 4, "Help, O King," Christ a King. Times and seasons when we need His help and when we may expect it. In the evening the text was from Judges xiii. 22, 23. The husband's fear and the wife's faith: arguments she used why God would not destroy them; what encouragement for the children of God, He would not have heard our prayers and granted us answers of peace if He had intended to destroy us. We felt it good to be in God's house on that occasion. Brother Stevens thanked those friends who were present that had helped us with the building fund, which amounted with the promises to £50. Truly God has done great things for us, whereof we are glad.—J. L. D.

MR. CORNWELL'S INDEPENDENCE.

A lady brings us a notice of Mr. Cornwell's speech at the Sovereign Grace Mission anniversary. The notice referred to is from a City journal, and in it are words like these: "The adoption of the report was moved by Mr. Cornwell, a gentleman described as 'a minister.' In the course of a very peculiar speech, he said that he did not care 'a bad sixpence' whether the Conservatives or the Radicals were in the majority, for he was neither Conservative, Liberal, Radical—no, nor even a Parnellite—nor did he care whether the Church was disestablished or not. Then followed a touch of native eloquence. He did not know whether a bishop wore a round hat or a square one, for he had never seen one in his life."

We should call the foregoing remarks as expressive of Mr. Cornwell's *indifference* to all political partizanship. Some years have passed away since Mr. Cornwell mounted the white horse of the free-grace Gospel. We were at his first ordination at Stoke Newington. We were at the stone-laying of the first Brixton Tabernacle, where Mr. Cornwell prospered in the ministry for some years. Now he stands as the minister of a new and noble edifice; and Mr. Cornwell simply means, his whole heart and soul is so set upon the dispensation of the Gospel, that he cannot attend or take part in the contention of political wars. Mr. Cornwell is an original, a persevering, a gifted man, and we hope he is doing a good work in the kingdom of Christ.

BRIGHTON.—At Ebenezer chapel, the good work in connection with the Blanket-lending, Maternal, and Dorcas Society, is going on. The report read at the annual meeting, on December 10, 1885, shows that the committee are most earnest and energetic in this their labour of love. Mrs. Harris (Barnet) and Mrs. Payne, by their benevolence, have materially strengthened the hands of the committee.

WIDCOMBE, BATH.—Then was our mouth filled with laughter." Truly, this is what we felt at Widcombe on Tuesday evening, January 19, 1886. For nearly twenty years there has been a debt of £100 owing on the chapel. About two years ago the friends determined to clear it, and such was the energy displayed, that by the end of last year we raised, through God's gracious help, £137, which paid the debt, cleared the accumulated interest, and met one or two sundry expenses. To celebrate this happy event, we had a hallelujah meeting as above. A good number sat down to tea, after which the same old pastor that has been there the last twenty-five years. Mr. John Huntley, took the chair over a very hearty gathering. In his remarks, he spoke of the great gratitude that filled him as he thought of what God had wrought. Since he had been there, the whole of the body of the chapel had been re-pewed, a heating apparatus introduced, a rostrum and baptistry built, and now the old debt was gone. "Not unto us! Not unto us, O Lord! but unto Thy name give glory." The chapel is now vested in the names of thirteen trustees, to be held perpetually for the preaching of the old Gospel. He especially thanked the young people for the great help they had rendered. Then the pastor's curate (his son, John Ryland Huntley) added a few words, and showed the Scriptural principle of systematically giving to the Lord's work. Brethren Millard and Chesterman added their testimonies, and our ever-green friend, John Seaman, who renews his youth like the eagle, spoke in stirring and feeling terms of the Lord's dealings with him. Then when we thought the meeting was over, a friend was prompted to offer £10 towards the £100 required towards cleaning the building. This so provoked others to good works that by the close we had £27 promised. This has since been increased to £43. Oh, Israel, trust thou in the Lord. Thus the year has begun with much temporal blessing, the harbinger, we hope, of greater spiritual prosperity; and so the language of our hearts is, "We will bless the Lord from this time forth, and for evermore."

LYNTON-ROAD SUNDAY-SCHOOL.—The annual Winter treat to the scholars of this school took place on January 20. Tea was provided; and afterwards several scholars gave recitations, which were listened to with much attention. The most interesting feature of the evening was the presentation to Mr. Thomas Knott of a handsome music whatnot, by Mr. Thomas Lawrence, on behalf of the committee, teachers, and scholars. Mr. Knott has been connected with the school ever since its commencement in 1861, having served as teacher, librarian, secretary, and, for the past six years, superintendent, a post which he has been compelled to relinquish, owing, in a great measure, to the fact of his having been made a deacon of the chapel, and also Secretary of the Surrey Tabernacle Benefit Society. A silver plate, affixed to the whatnot, bears the following inscription: "Presented to Mr. Thomas Knott, on his retirement from the office of superintendent of Lynton-rd. Sunday-school, Bermondsey, as a token of the affection and esteem of the committee, teachers, and scholars." As a further mark of their regard, the committee and teachers have elected Mr. Knott vice-president of the school.

HADLEIGH.—Our members' annual tea took place on Wednesday, January 13, when a goodly number assembled. Tea having been partaken of, a public meeting was held. The pastor presided; brother Woollard sang the divine blessing. The balance-sheet, which was a very satisfactory one, was presented. Addresses were given by brethren Keen, Sewell, Watson, and Miller. The past year has been one of blessing and prosperity, both as regards the Church and school; and our congregations continue very encouraging. "The Lord of hosts is with us, and the God of Jacob is our Refuge." We have been called to part with some of our number; but others have also been brought in. We felt we had much cause to unite in singing, at the close of this happy meeting, "Praise God, from whom all blessings flow," etc. On the first Lord's-day in the year, three were added to us by baptism.

Birth.

On December 20, 1885, at 13, Westminster-terrace, Mutley, Plymouth, the wife of Edwin M. Bacon, of a daughter.

Our Tombstones.

On December 29, 1885, Mrs. Davies, wife of Mr. Thomas Davies, late of Poplar.

In affectionate remembrance of Eliza J. (Lizzie), eldest daughter of Mr. S. J. Banks, Baptist minister, Baurbridge, who fell asleep in Jesus on Sunday morning, December 20, 1885, and entered into rest, trusting in her Saviour. "It is finished." Her remains are interred in the Baptist Cemetery, Tandragee.

It has pleased the Lord to come into this little garden, and remove from our midst our dear and beloved brother, Thomas Thorn, of West-end Baptist chapel, Tring. He was one of our oldest members, and our oldest deacon. He was baptized and received into the Church in August, 1841. A weak and humble follower of the Lord Jesus Christ, a peace-maker. His daily life, walk, and conversation, was such as becometh the Gospel of the blessed God, which was ever dear to his heart. Our good brother Kendall visited him many times during his illness, ever since last July, and he always found him in a beautiful, calm frame of mind, firmly fixed on the Rock Christ Jesus, and trusting alone to what He has done and suffered here below, and what he is doing for us now. He sweetly breathed out his soul into the hands of that God who gave it, on Friday, Jan 8, 1886, aged 81.

"Triumphant in his closing eye,

The hope of glory shone;

Joy breathed in his expiring sigh,

To think the fight was won.

Gently the passing spirit fled,

Sustain'd by grace divine;

Oh, may such grace on me be shed,

And make my end like his."

We laid the mortal remains of our brother in the silent tomb in Chalsbury Churchyard, in sure and certain hope of a joyful resurrection to eternal life. Our brother was a reader and dear lover of the EARTHEN VESSEL for very many years. May the Lord comfort and cheer the heart of our dear aged sister, all the family, and the Church, is the humble and earnest prayer of yours in the bonds of the Gospel,—T. F. KIBBLE.

On January 4, Mr. William Rowe, aged 63; for many years an exemplary member of Bethel, Poplar. The pastor, H. F. Noyes, officiated at the burial at the East London Cemetery, and on the following Lord's-day evening preached a funeral sermon from the text given the deceased in his last illness in answer to prayer, "Thine eyes shall see the King in His beauty; they shall behold the land that is very far off."

A Grand Prophetic Painting.

BY ONE OF THE OLD MASTERS.

"Salvation! let the echo fly
The spacious earth around,
Till all the armies of the sky
Conspire to raise the sound."

"Then said I, Here am I, send Me!"

OF the Dover dissolution I know nothing. "One of old Deborah's daughters" thinks, from hearing so many supplies, that some of them are only *word-spinners*; in fact, these are but words, winds, and watery vapours, except the great saying of the Master be realised in a man—

"IT IS NOT YE THAT SPEAK, BUT THE SPIRIT OF MY FATHER WHICH SPEAKETH IN YOU."

THEN—ah, then, sleepy souls are awakened, careless hearts are aroused, even seared consciences are alarmed, blind eyes are opened, sin appears indescribably dreadful. The state of a soul lost, when inwardly brought to see it, will dry up the appetite, will take away every kind of peace, throw a black cloud upon the whole world, and turn the man into a Mager-missabib—a terror to himself and to all who know him.

To the merely natural mind the Bible is full of mysteries. The real inside experiences of a regenerated soul is full of mysteries too. When the mystery in the Book is made to fit in with the mystery in the soul, then the Bible becomes most convincing, eternally true, and confidence in its verity cannot be shaken. Yes! the words against us, as well as those for us, are received as true, although we know not at the moment from whence they come, or by whom they are spoken.

Well, sirs, after a long and serious affliction, after what, to me, has proved one of the most intensely painful bereavements; after some peaceful seasons of a hopeful future; after reading my title clear, this horrible sentence came into me, as it were, of itself. I mean, who sent it in I cannot tell. The sentence was this—

"HELL FROM BENEATH IS MOVED FOR THEE AT THY COMING!"

I had not been reading it, nor hearing of it. It came as a message delivered secretly in my mind; but who the messenger was I knew not.

"What!" said I to myself, "after all, will the dogs of hell be sent to hunt my soul down to the pit where JESUS' person, name, or worship are never known?"

The dreadful message set me to think over the darkest parts of my life, and I said,

"MINE IS A BAD CASE!"

Now, these are solemn premises, these are experiences not to be sneered down. Heaven knows I write truly. I questioned myself as to the character I had been. "An angel of *light*" merely? Those lines came—

" Devils believe and tremble too,
But Satan CANNOT LOVE."

I said to myself, " I CAN LOVE!" Before I could have any motive of an earthly kind, Jesus had

" Won my affections and bound my heart fast."

Still, there was a terror in my feelings, arising from the coming in of the words, " Hell from beneath is moved for thee at thy coming." No sooner had I said, " Mine is a bad case," than the words of Isaiah flashed in upon my soul, " Then flew one of the seraphim UNTO ME, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth and said, Lo! this hath touched thy lips, and thine iniquity is taken away, and thy sin purged."

No feelings of excitement, of comfort, or of freedom were produced; but mentally I was led to look upon that most magnificent

INSPIRED PAINTING,

that remarkable vision which the prophet had, and which he lines out and fills up, so full of heavenly instruction.

My reader! if you have never surveyed this great scene, it may be of some use to you to notice its most significant features.

First. All the heavens are opened unto the prophet, and he saw

CHRIST IN HIS ORIGINAL GLORY.

Isaiah marks the time, as we all do when some special manifestation, visitation, or deliverance is wrought for us. To be sure! we cannot forget the words, or the works, which the SPIRIT of CHRIST favours us with. Can I forget that Sunday morning when Jesus called me out of sleep, out of bed, to fall at His feet, and to cry out, " Lord, fulfil this promise in me—Christ shall give thee light." Can I forget that same forenoon when the Gospel (for the first time in my life) came to me, " not in word only, but in power, in the Holy Ghost, and in much assurance," saying, " 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?" My reader, if the Lord to thy heart hath spoken, you will not forget that. See how often, in the Acts of the Apostles, Paul tells of the time when Christ met him, and said, " I am Jesus, whom thou persecutest. So Isaiah here saith, " It was in the year that king Uzziah died, I saw also

" THE LORD SITTING UPON A THRONE,

" High and lifted up! And His train filled the temple." Sirs, let me speak freely, lovingly, gratefully unto you, whether ye believe and receive it or not. Christ, the eternal Son of God, " the Son of the Father in truth and love," God's well beloved Son, had been in the bosom of the Father from all eternity—before all the ages. But a throne was prepared for Him, a kingdom was assigned to Him, a work was appointed to Him, and a glory was to honour Him for ever and ever.

Oh, who shall attempt to sketch out the majesty, the mystery, the splendour of that scene when the Father brought forth His only-begotten Son?—set Him upon His throne!—when He became high and lifted up! when His train filled the temple, and when the divine fiat was proclaimed—

“LET ALL THE ANGELS OF GOD WORSHIP HIM!”

Isaiah “saw” it; he tells us of it. We are amazed; but to realise the sacred scene, with us, it is impossible.

Natural men, with some certain theological bias, never having come, never having been led by the Spirit into the spiritual fellowship of the Father, of the Son, and of the Holy Ghost; such letter-learned, such outside believers, are sure to laugh at the expressed experiences of the heaven-born soul. They are like the Jews of old, of whom the author of “Songs of Rest” says:—

“They all were looking for a king
To slay their foes and lift them high;
Thou cam'st a little baby thing
That made a woman cry.

O Son of Man, to right my lot
Nought but Thy presence can avail;
Yet out the road Thy wheels are not,
Nor on the sea Thy sail:

My how or when Thou wilt not heed,
But come down Thine own secret stair,
That Thou may'st answer all my need,
Yea, every by-gone prayer.”

“Ah! child of God! it is Christ's coming down His own “secret stair” into your soul, and therein whispers in you, and reveals Heaven's mercies in you; these are the consoling witnesses in your experience; these are the secrets of the Lord that are with you and these sovereign favours instrumentally open the doors of the new covenant to you, and you behold the transcendent difference between “the plaster of Paris” which clothes the external professor and the often much-afflicted child of God, who, as regards his spiritual mind, lives only with Jesus, the chiefest among ten thousand, the altogether lovely to his spirit.

I am getting you away from the grand prophetic painting which Isaiah saw. There is the Lord Himself; the prophet says he “saw Him.” There is the altar with the live coals, all full of holy fire. There are the seraphim and their devotion. There stands the man, crying and confessing his uncleanness. There are the tongs in the hands of one of the seraphim, the live coal, the application, the cleansing, cure, and the commission.

WHAT DOES ALL THIS MEAN ?

I ask not the bench of bishops—mark you, I write not in any way disrespectfully of them: God forbid I should do so of any man who holds office in the visible Church of Christ; God at least permits them to stand where “the powers that be” hath placed them, and the man who dares despise them, despises the providence of God. I heard Mr. John Hazelton say, when William Webb was recognised as pastor of the Bow Church, “There must be different classes here among men.” Certainly there must. There cannot be a more senseless enterprise than that of the Socialists. Surely they would drive the nation into a cruel war. “There must be classes.” Between the Archbishop of Canterbury and John Bolton, of Boston, there are extremes “wide as the poles.” But the chief bishop has his place and work; John Bolton could not do it. John Bolton, travelling in the Wiltshire villages, does his work. But in seeking to know the mind of the Lord, I go neither to the bishops nor

to the Boltons. I wait, I listen, and, after a time, I affirm that the vision in Isaiah (chap. vi.) is to show us the essential qualifications for the service of the Lord. See how after this the person and the incarnation of the Son of God is opened to Isaiah as he expresses so minutely in chap. ix., and then, ah, then see that

THREE-FOLD EVANGELICAL VISION

in chaps. liii., liv., and lv. Those three golden leaves, those mines of Gospel glory, those seas of ever-flowing mercy, those unfoldings of the deep things of God are inexpressibly astonishing to my soul. I first saw their harmony and beauty at Broadstairs, when preaching for Mr. Carter. On the first leaf, I write at the head,

“THE INNOCENT SUFFERER.”

What a contrast between the two visions. First, Christ in the riches of His glory. Second, Christ in the depths of His poverty. I cannot sail over this wonderful sea now, but I hope to.

Come now to the second golden leaf (Isa. liv.). Here I write,

“THE WORK OF THE COMFORTER.”

Does He thus speak to thy heart, my reader? Then it proves Christ suffered for thee. The third leaf shows us

“THE GOSPEL PROCLAIMER.”

The spirit and substance of the Gospel. On these visions I will look again, if the affliction now trying me is abated. For eighteen months I have endured some chastening. How much more remains is unknown to your servant in weakness,

CHARLES WATERS BANKS.

9, Banbury-road, South Hackney, February, 1886.

WORK AND REST.

WHAT have I yet to do ?

Day weareth on;
Flowers, that opening new,
Smiled through the morning's dew,
Dropt in the sun.

'Neath the noon's scorching glare
Fainting I stand;
Still is the sultry air,
Silentness everywhere
Through the hot land.

Yet must I labour still
All the day through,
Striving with earnest will
Patient my place to fill,
My work to do.

Long though my task may be,
Cometh the end;
God 'tis that helpeth me,
His is the work, and He
New strength will lend.

He will direct my feet,
Strengthen my hand,
Give me my portion meet,
Firm in His promise sweet,
Trusting I'll stand.

Up, then, to work again,
God's word is given
That none shall sow in vain,
But find the ripened grain
Garnered in heaven.

Longer the shadows fall,
Night cometh on;
Low voices softly call,
“Come, here is rest for all,
Labour is done!”

[From that splendid little gem, called “The Songs of Rest,” by the Rev. W. Robertson Nicholl, M.A. Published by Messrs. Hodder and Stoughton.]

THE GOSPEL SEA.

A SERMON PREACHED BY MR. T. STRINGER, AT THE SURREY TABER-
NACLE, ON LORD'S-DAY MORNING, NOVEMBER 22, 1885.

(Continued from page 55.)

OXEN were very much employed in agricultural pursuits among the Orientals, and they are still so. In 1 Kings xix., when Elijah was about to be taken to heaven, Elijah found Elisha, the son of Shaphat (whom God had designed should succeed Elijah after his transmission to heaven in the fiery car), ploughing in the fields with twelve yoke of oxen before him, and he with the twelfth. On passing him, Elijah threw his mantle over him. Elisha understood that to be an emblem and a sign that he was to fill his place, and he thereupon left his agricultural pursuits and became decided for, and devoted to, God. The apostle Paul, in transferring this matter to the Gospel, in 1 Cor. ix. says, "Doth God take care for oxen, or saith He it altogether for our sakes? For our sakes, no doubt, this is written, that he that ploweth should plow in hope, and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" There are some people ready to say it is, but the Holy Spirit, by the apostle, thought otherwise.

You read in Proverbs xiv. 4 that "where no oxen are, the crib is clean, but much increase is by the strength of the ox"; meaning, that where no agricultural pursuits are carried on, and oxen not employed to cultivate and till the ground, no crops are produced, the crib is clean, there is nothing in the granary nor in the barn. So mystically, where there is no oxen, no hardworking, diligent, and devoted minister in a cause, or among a people, there is nothing for a hungry soul to eat, but husks.

The learned tell us that the word ox or oxen comes from two roots, the one signifying to lead, teach, and govern. I ask whether this is not applicable to all faithful ministers of the Gospel who lead, teach, guide, and govern? The other comes from a root in the original language, signifying to see, to look, as John says in his first epistle, speaking of Jesus Christ, "Which we have seen with our eyes and which we have looked upon." We had a good look at Him. Ah, Jesus Christ will bear looking at, friends—shall we?

When you have time read Ezek. i., but be careful, or you will get your head entangled among the wheels. I have many times read it and pondered over its weighty, inscrutable, unfathomable, inexplorable contents. It is a wonderful chapter, and speaking of the four living creatures, as for the likeness of their faces, they four had the face of a man and a lion on the right side, the face of an ox and an eagle on the left side. Lion-like, ox-like, man-like, eagle-like ministers. Oh! that we had more such men in our day. Men devoted to their work and calling, decided for God and lovers of the Saviour, intent upon the demolition of error, and the establishment of truth. We want ministers of this description in these perilous times. We have so many school-boys coming out from free-will foundries and duty-faith manufactories, that the world is inundated with delusions and the Church herself would also be, if they were once permitted to come in. Oh, my hearer, such men are like "the pestilence that walketh in darkness, and the

destruction that wasteth at noon-day." We want men, bold, intrepid, courageous in the work of their Lord and Master. I am sorry my time is nearly gone—I have scarcely begun yet. Twelve oxen, these are staunch, honest, faithful, sincere, loving, hardworking, living creatures, they have the spirit of life in them. We have men here, there, and yonder, speaking, preaching, and teaching, who have neither life in their souls nor grace in their hearts. They are like the dummies we see dressed up and ornamented and placed in shop windows to attract attention. There is no life, nor breath in them. Friends, we want living, honest, and weighty men to confront the abounding errors existing in the world. The apostles were hardworking, undaunted men, faithful witnesses for the truth. From that time to the present God has had such witnesses. Look at the noble army of martyrs, and those that lived hundreds of years ago, the great Calvin, and Martin Luther, with other reformers, and I know not who beside—oxen. These men unfurled the banner of God's truth, and stood up in defence of that truth which will stand when the world is in a blaze.

" Firm as a rock, Thy truth shall stand,
When rolling years shall cease to move."

Oxen, faithful ministers. Will my Father send you another? I hope so, I shall be glad to live and see it and be present at his installation. When I look at that tablet on my left I think of the ox that has laboured here.

III.—Let us notice next their *position*. Twelve oxen under the brazen sea. If you had some of the learned collegians here, they would be able to give you the exact dimensions of that sea: they would tell you how long it took to make, what an important undertaking it was, and so forth, and say a lot of pretty things, which would no doubt be very amusing; but there would be nothing in it to cheer your mind or comfort your poor troubled hearts. It is the burden of the Word of the Lord in bearing up the sea. I have not found it to be an easy task, my brethren. For fifty-two years have I been in His service, and I feel more incompetent to-day than I did twenty years ago.

The position of the twelve oxen was under the sea—a very proper place for them—*under* the Master, not *above* Him. We are under grace, under the anointings of the Holy Spirit. We ministers are under the sea, under the Gospel to bear it up; that is my work to-day, and every time I preach my business is to lift up and exalt the Lord Jesus. The Saviour said, "And I, if I be lifted up from the earth will draw all men unto Me." Oh, the power of the Gospel! Have you ever felt its influence when it has been proclaimed faithfully, has it ever refreshed your soul and sent you away rejoicing in the hope of the glory of God? The position of the oxen under the sea and "all their hinder parts were inward." I am glad of that. What a mercy to have all our defects, all our deformities, all our failings, and faults, and follies buried in the love of God the Father, drowned in the blood of the Lamb, and hid from sight by the justifying righteousness of the Redeemer.

" My Saviour's obedience and blood,
Hides all my transgressions from view."

The oxen were looking in four different ways, East, West, North, and South. What were they looking for? For success to attend their

labours, looking to see Satan's kingdom shake to its very centre, to see Satan himself dethroned, error destroyed, and truth established. Looking to see God's Word fulfilled, and Himself glorified, the world filled with truth, the saints with rapture, and to hear them shout for very joy. God grant we may all so live and die under the influence and power of the everlasting Gospel, that we may ultimately share in the realization of heaven, holiness, and happiness, for ever.

I leave these remarks I have made this morning. God bless them and His truth to you, for Christ's sake. Amen.

A BRIGHT AND A SHINING LIGHT.

MANY SAW THE GRACE OF GOD AND ADMIR'D IT.

"The memory of the just is blessed."

ANOTHER beloved one taken to the bosom of God. On Lord's-day, Jan. 24th, just as the natural sun began to rise on the earth, our compassionate Lord was pleased to call away our esteemed sister, Mrs. Muncey, the widow of the late Mr. Muncey, who for some years was the faithful Pastor of the Willingham Church. After being a widow over forty years, living a godly, upright, and faithful life, she has gone to dwell with those who have washed their robes and made them white in the blood of the Lamb. While in this militant state she was a bright and shining light. Those who knew her will deeply lament her absent body, and sympathetic words. Even those who differed in sentiment with our departed sister, followed her body to the grave. Her humble and devoted deportment could not be concealed, and in her burial she was much honoured by a number paying the last tribute of affection. The ungodly took cognisance of her. In Psalm xc., Moses says, "The days of our years are three-score and ten." To this period of perfection our sister had just arrived. Like a blade of wheat fully developed, she was taken from the field of this world and transplanted in the paradise regained.

Respecting this beloved one, the writer knew but little personally about her. Only one interview was he permitted to enjoy with this precious vessel of mercy. Just coming among the people he is comparatively but a stranger. All at present is new to him. Now, about a week before our sister's exodus to the Promised Land, brother John Frohock and I visited our sister, Mrs. Muncey. This one interview was sufficient to convince me that she had a genuine heart, a sincere mind, and an affectionate feeling for the glory of her loving Lord, and the advancement of the Redeemer's kingdom, especially at Willingham, where her spiritual home had been nearly six and forty years.

Like David, she had a desire to dwell in the house of God all the days of her life, to behold the glory and beauty of her Lord and King. There were four special things on the surface of her heart, shall I call them her dying meditations, which assured me that the love of Christ was permeating her ransomed spirit. I could not help observing her face was radiant with the glories of heaven. An evident sign she had often turned towards the Sun of Righteousness. His grace in her heart was making her face to glitter with the rays of His glory. Not

only did her face indicate that she had often been with Jesus, but her conversation was most enchanting, heavenly, and impressive. Importunately she wished me to have respect to the young and rising generation. If she had only lived two weeks longer, she would have had greater reason to rivet home the important fact (care for the youthful), as, since her death, Willingham is molested, annoyed, and agitated with the ridiculous, ludicrous, and burlesque, noisy Army, which is now disturbing the peace and holiness of the day of rest. These comical jesters are captivating the thoughtless young and unstable imbeciles, leading into rioting and desecrating the Lord's-day. Our aged and beloved sister is taken from this awful delusion of Beelzebub. A report had reached her that a Bible-class was being organised: this cheered her exceedingly. In expressing her admiration of this undertaking, she said, "May it be a great blessing, and God make it to prosper." Moreover, I discovered she was a woman who loved prayer. Unquestionably she could say, "But I give myself unto prayer." We had not been long with her when she requested me to implore a blessing at a throne of grace. But the most impressive thing this dear saint sealed home to my memory was on leaving her room. She was not confined to her bed, and was able to walk about, and so she followed us to the sitting-room door, and as I stood on the threshold of it, she took my hand most affectionately, that dying hand, which within a week was cold in death, hand in hand she said, "May your bow abide in strength." This was her dying blessing. It was an arrow to my heart. On returning home I turned to Jacob's last words to his beloved Joseph. They were words which I fed upon, and the Sabbath after our sister's interment, in the morning, I was led to preach from them to the people.

Six and forty years this dear saint of God walked among the Lord's own people in Willingham. She was a bright constellation. Respected and beloved by all who were acquainted with her. All around took knowledge of her, for she had been sanctified by God's blessed Spirit, and made a willing follower of the Lamb of God.

Only a few hours after her rapturous spirit had been caught up into the celestial Paradise, on going into the Chapel Vestry, one of our deacons met me at the door, saying, with a throbbing feeling, "Sister Muncey has gone." "She was a widow indeed," he further exclaimed. Just over forty years she had been so. Dear sister, fond nature regrets that you were not spared a little while longer to us, so that we might hear thine own voice narrate the wonders of your widowhood. We would, however, be resigned and passive under the severe dispensation. Your Lord had need of you, therefore we must submit to the way of the Lord. It is undoubtedly thy eternal gain. Thou hast entered into glory and into the joy of thy Lord.

"Methinks I see thee now at rest,
In the bright mansion love ordain'd;
Thy head reclines on Jesus' breast,
No more by sin or sorrow pain'd."

In conclusion, let me say concerning our much beloved sister, she loved the Lord, because He had first loved her; she likewise loved His people; and she moreover loved the house of the Lord:—

"Where Jesus shows His smiling face,
And whispers I am thine."

As it was with the apostle Paul, so was it with this departed one, "For her to live was Christ, and to die was gain." We humbly desire to acquiesce in what our God has done, by falling at His feet, saying, "He has done all things well."

The last Sabbath in January we endeavoured to memorise her life and departure, by preaching from Rev. xiv. 13, "Blessed are the dead which die in the Lord."

HENRY E. SADLER.

Willingham, Cambs.

"THE DAY IS COMING."

THOUGHTS ON THE THIRTEENTH OF MATTHEW.

BY A GARDEN LABOURER.

THE parables in this 13th chapter of Matthew are all pointed to the use of the means. The Lord, by His sent servants in their several appointments, in the first parable, seems to give encouragement to those who go forth as evangelists to sow in the field the Gospel of salvation in Jesus Christ, first, to search in the Word of God for instruction for their own souls' feeding; and as soon as the seed is received from that Book of inspiration unto their own seed-plot to cast it forth without regard to where it may fall or who may pick it up, for the sower knows nothing of the soil on which it shall fall; but, be sure, that which the Lord destines for one of His ransomed ones, shall be as a tree of life to that poor soul. Take courage, then, Christian evangelist, and sow the Word everywhere; it shall not return void, and thy own soul also shall be watered and fed in the work. But while thou sowest, or rather while thou sleepest after sowing time, there comes Thy Master's old enemy, with a bag full of tares, and all along the way and over the field in the darkness of night, with his hand and his eyes and heart full of evil, he scatters all among the wheat the seeds of those insidious words and doctrines which his emissaries, the hypocrites in Zion, delight to twist and twine around the hearts of God's true children. But fear him not; the day is coming when he and all his shall be consumed by the power of the Word of God, and the Lord alone shall be exalted in that day; for, like the grain of mustard seed in the next parable, the kingdom of heaven sown in the heart of God's elect shall germinate and grow. It is the smallest of seeds; a little word, nay, sometimes without a word, it takes root and springs into life, till it becomes in the heart a lodging-place for the heavenly affections, the soul's longing, holy desires, and brings forth foliage and fruit which shall be to the glory of God, and afford life and wealth and sustenance to the soul, and whose affection, like the bird's, shall send forth songs of joy and praise to the Great Husbandman. The smallest of seeds, imperceptible to the human eye, it grows and develops its nature till it becomes the largest of all trees, takes precedence of all other growths of the mind, and as the apostle says, "knows nothing but Jesus Christ, and Him crucified." But the Holy Spirit works in the heart of each believer, and consolidates and puts into shape the whole body, like the woman with the leaven. Thus they rise into a body of useful, wholesome, sustenance, upon which they may all feed together; the ordinances and the Word become more and more food and strength to the soul, as they speak often one to another and tell of the Lord's visits of love to

their souls. In the Church the whole body is united, and in proper shape and place. And thus they shall work and rise and be seen of men to the glory of God. And as they work together, it is revealed to them that in the field which lies near there is treasure hid, and that is surely the Word of God. Oh, precious Bible, which tells us of a precious Jesus, hidden for ages amidst the prophecies of holy men of old, but now revealed. And when, through grace divine, the eye of faith is opened to see the bright shining of heaven's salvation, he gladly parts with all his attainments and finds his all in that holy Book, and as the dirt of his own corrupt nature crumbles off, he clasps the Gospel to his heart and exclaims,—

“Were all the realm of nature mine,
That were a present far too small.”

Oh, yes, there is the treasure, search for it daily, brother and sister, and like the man in the following parable, thou shalt find a pearl beyond price, and God the Holy Ghost shall reveal to thy heart the things of the Kingdom of Heaven. And while in the first parable there is a special word to the evangelist; in the second, to pastor and people, a word of caution; in the third, the growth of a kindly Christian spirit is shown forth; and in the fourth, a word of instruction to all the Christian Church. In the two following is told how every one should seek for more and more revelation of God, through His Word, to his or her own soul, and hold the Word of God more precious than rubies and all earthly pearls. The last is again evangelistic, but this, combined with the Pastor's work, whose duty is not only to keep the Church, so far as he can, in the love of God, but to shew forth that in the last great day the discriminating power of our God shall search the gathering of the Gospel net, and all the false fish of rotten profession shall, with the tares, be devoted to everlasting destruction; while the good and chosen fish shall be gathered into God's appointed vessels, and like the wheat, and indeed all together, appear before Him in His heavenly storehouse, the preserved in Christ Jesus to all eternity, and in His righteousness shall for ever shine, “as the sun in the kingdom of their Father,” to whom be glory evermore. “He that hath ears to hear, let him hear.” Hallelujah! Amen.

“GOD IS MY KING.”

BY SAMUEL COZENS, *Minister of Zoar Chapel, Ipswich.*

“God is my King.”—Psa. lxxiv. 12.

WHEN Israel grew tired of the kingship of God, they asked for the kingship of man. They said to Samuel, “We will have a king over us.” They wanted to be under human government. They had been under Divine government; but now they wanted a man of like passions with themselves. They wanted politics without God, without religion. And when they had consummated their apostacy, Judah lost his sceptre, and their house was left unto them desolate.

They would have a man to reign over them. And God gave them a man, head and shoulders above the rest. If we go after the flesh, God will give us flesh for our chastisement. He gave them a king in His anger, and took him away in His wrath.

The history of all the empires is the history of human rule and

human ruin. I have read history, ancient and modern, the history of the kings of antiquity, the history of the Pharaohs, the history of the Cæsars, the history of Cyrus, the history of Alexander, the history of Romulus. And it is the same history: the history of the beast, of brutal power. It is the history of the strong against the weak, of might against right. Give man the power to rule man, and as a rule he becomes an oppressor, a tyrant, a beast. It is remarkable that all the great political powers of the earth are compared to savage beasts of prey (Dan. vii.). And they are. They eat up the people. I have told you over and over again, that I believe that we have nearly reached the end of the history of human kingship.

These thoughts have been suggested to my mind from an impression I have that this Psalm was written after the termination of the kingship of man in Israel. And then the living thought of the nation came back to the Kingship of God. (See ver. 12, "God is my King.") You have no politics worth having, unless you hold them for the honour and glory of the Kingship of God.

Some of you think I hold views hostile to yours, and adverse to the public interest. Well, my views are my own. I have attended no public meeting. I have told no one for whom they should vote. No, but I went to the King, the Sovereign Ruler of all events, and asked Him to direct the voters to elect the men that should best serve the country. "God is my King." I know I am an unworthy and sinful subject of His kingdom, but, nevertheless, I love to honour the King. "God is my King." He is King everywhere, "He everywhere hath sway." Human governments without God fall to pieces. Rome tried seven forms of government, and then fell to pieces. God is King, King of the world, King of men, King of nations, King of kings, King of heaven, King of angels, King of glory, King of eternity. It is a blessed privilege to believe that the Lord reigneth high over all in heaven, and earth, and hell, over angels, men and devils, over all the kings of the earth, over all the governments of men; over all events in time.

"Let the heavens be glad," for there shall be a new heaven, without a Lucifer in it; "and let the earth rejoice," for there shall be a new earth with righteousness in it; "and let men say among the nations, The Lord reigneth," to call the nations for His own. "God reigneth over the heathen," the heath ones, the roughs, the wanderers, the outlaws, those who seem to live without social obligations, or civil restraints. A friend who had many of his windows broken on Wednesday last, said to me, "I feel humiliated." It certainly is a sad thing that men cannot follow their convictions in this enlightened age without suffering insult and injury. It is clear that the barbarian is not exorcised out of human society.

"The Lord reigneth," and thrones and powers before Him fall. "The Lord reigneth," let the people, yea, let all the people tremble. For He must reign till He hath put all enemies under His feet. Bow to the King, touch His sceptre, "kiss the Son, lest He be angry, and ye perish from the way." "I will go in unto the King, which is not according to the law; and if I perish, I perish."

"I can but perish if I go,
I am resolved to try,
For if I stay away, I know,
I must for ever die."

THE BITTER SIDE OF CHRISTIAN EXPERIENCE.

BEING THE SUBSTANCE OF TWO SERMONS PREACHED AT DUNSTABLE,
OCT. 11, 1885, BY A. E. REALFF, PASTOR ELECT.

"And with bitter herbs they shall eat it."—Exod. xii. 8.

IN this chapter we have a full account of the Passover, as Jehovah instituted it. But the learned inform us that the Jews in our Saviour's time added several other ceremonies to those which Moses enjoined at the command of God. They tell us that the festival was then observed according to the following order:—The family being assembled at the time appointed, the father (or host) commenced by invoking the divine blessing over a cup of red wine mingled with water. This was passed round, and partaken of by all assembled. Then they washed hands. A servant brought in a dish containing the "sop." This was a compound of dates, figs, almonds, raisins, spice, &c., diluted with vinegar to about the consistency of mortar. They called it *charoseth*, and it was designed to remind them of the fact that their forefathers made bricks in Egypt. Each person then took a piece of Passover cake, and laying upon it a portion of wild endive, or some other bitter herb, dipped the two together into the dish of sop, and ate them. Then one of the youngest present (generally a child) asked the question found in verse 26, "What mean ye by this service?" This prepared the way for the "*haggadah*," or showing forth—that is to say, the father then repeated to the company present the story of the bondage and deliverance of their ancestors, and of the institution of the Passover on that eventful night. Now a second cup was mixed and taken like the first, after which they again washed hands. Then they sang the first part of the *Hallel*—viz., Psa. cxiii. and cxiv. This over, the paschal lamb was brought in and eaten, according to the law, after which a third cup was taken with a piece of unleavened bread. A fourth cup, followed by the singing of the remainder of the *Hallel*—viz., Psa. cxv.—cxviii., concluded the service.

Now, in the account which the evangelists give us of the Lord's observance of this feast with His disciples, we find it stated that "He took the cup, and gave thanks, and said, Take this, and divide it among yourselves" (Luke xxii. 17). This was probably the *first* cup of the feast, before the supper proper. We read of no useless washing of hands, but instead thereof the beautifully tender and instructive circumstance recorded in John xiii.—the washing the disciples' feet. We read of no singing till the close; then that they sang "a hymn" (or psalm), and "went out into the Mount of Olives." The hymn or psalm would therefore be the whole or part of the *Hallel*. Instead of the formal reiteration of the "*haggadah*," we read, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." We do not read in either of the Gospels that any lamb was roasted and eaten on this occasion, but they tell us that instead thereof the Redeemer instituted, and commanded to be perpetually observed to the end of time, the solemn ordinance of bread and wine, in commemoration of His sufferings on our behalf. Verily, there was no need of a typical lamb now, for the great Antitype was there, and about immediately to be sacrificed for His Church and people. I desire at this time to draw attention only to one little circumstance in connection with this paschal

supper. We read that the Master did take the bitter sop with His disciples. Now the "bitter herbs" spoken of in our text set forth three distinct parts (though closely connected) of every believer's experience.

I. *The Bitterness of Sin.*—Among the Jews these "bitter herbs" would be a standing memorial of the sorrows of that cruel bondage which their forefathers had endured under Pharaoh and his taskmasters, for "they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service, wherein they made them serve, was with rigour" (Exod. i. 14). They were in a foreign land, among a people who had no love for nor sympathy with them. Not only so, but they were bond-slaves unto that people. This slavery was attended with "rigour." Their bondage was rendered "hard" and "bitter" by several aggravating circumstances, for their work was not only mean and laborious, its demands were pitilessly increased. They had no reward for all their extra toil, nor the least encouragement, but everything to the contrary, while they laboured from morning to night under the burning sun. And to all this must be added the terrible fact that their children were torn from their embrace and cruelly destroyed. In a word, they were treated as unmerciful masters treat brute beasts.

And, oh, my brethren and sisters in Jesus Christ, how bitter was your bondage and mine under self, sin and Satan, till the Lord Jesus appeared for us, and set us free! Truly at that time we were "servants of sin unto death. Then we yielded our members "servants to uncleanness, and to iniquity unto iniquity." And we should have gone on in that way to "the bitter end" had not the eternal purpose of God ordered it otherwise. And then at last we should have proved, what every unregenerate person in this congregation must prove, if they live and die without the grace of God in Christ, that "the wages of sin is death;" whereas now we know by blessed, heart-felt experience, that "the gift of God is eternal life through Jesus Christ our Lord." We were slaves indeed, "hateful and hating one another" (see 1 Cor. vi. 9—11). Then our heart was like "a cage of unclean birds." We were in bondage to various carnal lusts and passions, led "captive by the Devil at his will. Conscience often alarmed us. Death, judgment, and hell frequently filled us with terrors; and the holy law of God, which we constantly broke, demanded restitution. Oh, how sad was our condition!

When negro slavery, in some of its worst forms, existed in the United States, if a poor, ill-used black, goaded and driven to desperation by the horrible scenes of cruelty he was so often compelled to witness, struck his tyrannical master, he was tied to a post and thrashed in a most inhuman manner. Sometimes a female was thus lashed up and beaten in sight of her husband. Imagine what must have been that poor man's feelings! Yet he could not help either himself or her. Occasionally, one would try to run away, and in some instances such a one succeeded in reaching the free States. But far more often bloodhounds were sent to track him out, and he was brought back, beaten within an inch of his life, then loaded with heavy chains, or fastened down to the ground, and almost starved to death. Just so there were times, when we were under sin and the law, that we tried hard and long to deliver ourselves. We made strong resolutions, and fought hard in

And you went away to your worldly calling, saying,—

“ Lord, Thou hast won; at length I yield;
 My heart, by mighty grace compelled,
 Surrenders all to Thee.
 Thy terrors long I have withstood,
 But who can stand against Thy love?
 Love conquers even me ! ”

And thus you proved the truth of Matthew Henry's remark, that the bitterness of repentance is an admirable relish to the soul that is enabled by faith to feed on Christ the Lamb, because, he adds, “ Christ is sweet when sin is bitter.”

The Jews were commanded not to eat their lamb without the bitter herbs, and there is certainly no real partaking of Christ otherwise than with repentance for sin. The child of God first begins to repent when grace softens his heart; and then he goes on repenting, more or less, all through his earthly pilgrimage. We are told that Esau “ cried with a great and exceeding bitter cry.” But his cry was only one of carnal grief at the loss of a temporal blessing. In the epistle to the Hebrews he is denominated “ a profane person,” because he had no appreciation of the spiritual benefits couched in that paternal benediction. Are there any such profane persons here, who are still carnal, and therefore have no desire for the spiritual dainties of the Gospel of Jesus—viz., those connected with a changed heart, and a nature renewed by God the Holy Ghost, resulting in holy hungerings and thirstings, heavenly desires, pure thoughts, a love of God's Word, ways, and people; a feeding upon the Lamb of God by faith, as the “ meat that endureth unto everlasting life? ” If so, may God have mercy upon you ere it is too late; for if you live and die in that carnal condition, where God is you never can come! Our text is suggestive also of

III. *The bitterness of tribulation.*—This bitterness is another that every believer knows something about. There are personal troubles, relative troubles, business troubles; some trials are physical, others mental, and some are spiritual; for all the while we are in this time-state the unholy motions of our flesh will cause us uneasiness and vexation. Then there is outward temptation, that is another sore trouble; and persecution from the world and carnal professors, that is another. All these are the trials of the people of God; but here is the comfort, they are all amply provided for in the covenant of God's grace, so that it is impossible for any of them, or all of them together, to work harm to the Lord's people. “ I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. This is “ the time of Jacob's trouble, but he shall be saved out of it.” “ Many are the afflictions of the righteous, but the Lord delivereth him out of them all.” Yes, because He says, “ Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me.” And again, “ When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.”

Now herein is the satisfaction of God's saints; they are assured that “ all things shall work together for good to them that love God, to them

that are the called according to His purpose." This is the reason they can "glory in tribulations also"; and on this account the early believers could take "joyfully the spoiling of their goods." Now what did the apostles Paul and Barnabas say to the disciples whom they had instrumentally made in Lystra, Iconium, and Antioch? In Acts xiv. we find them "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." So afterwards, when the apostle is in view of heaven, and writes his second letter to Timothy, what does he say again? "Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch; at Iconium, at Lystra; what persecutions I endured! but out of them all the Lord delivered me. Yea (he adds with emphasis) and all that will live godly in Christ Jesus shall suffer persecution."

My friends, tribulations are not in themselves to be desired; still less to be procured by our own folly, making a rod for our own back. Let us leave this to fools. Nor are we expected to like tribulations for their own sake, even when divinely sent. Nevertheless, "afterward they yield the peaceable fruits of righteousness unto them that are exercised thereby," although they are like "bitter herbs" at the time. Therefore, "beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." May God bless His Word. Amen.

THE LATE MR. HENRY JACOB.

DEAR BROTHER BANKS,—If you can find space in the pages of the EARTHEN VESSEL for the insertion of the following memorials of the late Mr. Henry Jacob, of Graham-road, Dalston, I shall esteem it a great favour to myself and to the family, and probably, many of your readers would be interested in the perusal. Mr. Jacob was the oldest of my spiritual friends in the Gospel; he was, so to speak, my *protoplast* in life; for, in the year 1827, he was the first to lead me away from worldly amusements to the house of God; he was the first who helped me to the knowledge of hymn music and singing; he was the first that put into my mind thoughts of the ministry; he was the first, on the death of my father in 1832, who enabled me to obtain my first situation in business; and in 1840 he was the first person to become surety for me in a place of trust, and from that period to the time of his decease, an unbroken friendship remained. It was at his own request I undertook the funeral service at Abney Park Cemetery, Mr. J. Taylor, Sen., another old friend of his, sung the 996th hymn of Denham's Selection, "Death is no more a frightful foe." And on the morning of the 10th of this month, with your kind concurrence, a funeral service for the family was held in Speldhurst-road Chapel, my text on the occasion was, "Precious in the sight of the Lord is the death of His saints" (Psa. cxvi. 15). Our kind friend and brother J. J. Fowler led the service of song, your good son John provided every comfort and accommodation that could be wished, the relations expressed much satisfaction with the arrangements.

Yours in the truth, C. GORDELIER.

25, Devonshire Road, Hackney,
January 14, 1886.

To Mr. Gordelier.

MY DEAR FRIEND,—My late dear father was called by grace in early life, he informed me; the Lord, by His Spirit, convinced him of sin in his

youth; when, one evening, in company with a worldly companion, these words came powerfully to him, "Hitherto thou shalt go, and no further." The arrow of conviction entered his soul, he was in great distress for some time, but was delivered from his bonds, sometime afterwards, by these words: "The blood of Jesus Christ, His Son, cleanseth us from all sin." The ministry of the late Mr. Wales Horne was made a great blessing to him, and by him he was baptized into the name of Christ. Soon after he attended the ministry of the late John Bowers, of Shoreditch, where his father was deacon. In after years he attended the ministry of John Gooderham, George Abrahams, Thomas Gunner, J. C. Philpot, and E. Vinall. On one occasion he remarked, whilst hearing Mr. Gunner from "Thy shoes shall be iron and brass, and as thy day so shall be thy strength," he said to my mother, "My dear, I have heard the dear old man so sweetly, I feel as though some great trouble was coming upon me, but he said, nevertheless, 'As thy day, so shall thy strength be;'" after which, he underwent a very heavy family affliction, losing three of his children, in a very short time, by scarlet fever. On another occasion he said, whilst going to Zoar Chapel to hear Mr. Smart, he felt very rebellious, concluding, that "all these things were against him," yet begging the Lord to give him a word of comfort. When Mr. Smart gave out his text, "Though He causes grief, yet will He have compassion according to the multitude of His tender mercies," suddenly he felt his poor heart give way in love and gratitude to his God, whilst Mr. Smart was speaking of the long-suffering mercy of God, etc.

My dear father was afflicted for some few years with paralysis, and on one occasion he told an old friend, a deacon of the Church with which he stood a member, "that he felt quite resigned to the will of God; these words had rested with him, 'the cup which My Father hath given Me, shall I not drink it?'" &c., and said that, "come life or death, it would be well with him." This was some three years before his death, at the time he had a severe attack of hiccough.

In the later stage of his illness he said but little. On different occasions I read Mr. Philpot's sermons to him, and when alone I frequently pressed the question to him close, "Dear father, are you afraid to die?" He said, "No." "Do you feel it will be well with you when you come to Jordan's brink?" He said, "Yes; but sometimes I feel very dark." The last Friday he was upon earth I said to him, "Dear father, are you happy?" He said, "Quite happy," and pressed my hand. I said to him, "It will not be long;" he looked very earnestly at me. I also said, "When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee," &c.; and then I repeated these lines, to which he listened very earnestly:—

" Though painful at present, 'twill cease before long,
And then, oh, how pleasant, the conqueror's song."

The following evening, Saturday, you remember, my dear friend, you prayed with him; he listened most eagerly. You said, "You are not afraid of entering the heavenly Jerusalem, nor of appearing before the great King? You are not tired of resting upon the Rock of Ages?" how emphatically he said, "No," and how he pressed your hand, and said, "Good-bye;" and your last words to him were, "I wish you an

abundant entrance into the everlasting kingdom of our Lord and Saviour," which I feel sure he had. He said no more afterwards, but sweetly breathed his ransomed soul into the bosom of Jesus, without a sigh or a groan, on the following Tuesday, December 23rd. I feel persuaded he has joined that ransomed throng bought with the Saviour's blood, joining in the precious song, "Unto Him that hath loved us, and washed us from our sins in His own most precious blood;" but

"In vain our fancy strives to paint
The moment after death;
The glories that surround the saint
When they yield up their breath.
One gentle sigh their fetters break,
We scarce can say they're gone,
Before the willing spirit takes
Its mansion near the throne."

May it be our happy lot, with every member of our family, to follow our dear father, so far as he followed Christ.

I remain, with Christian love,

Yours affectionately, for the truth's sake,

EBENEZER JACOB.

33, Graham Road, Dalston, January 12, 1886.

P.S.—Reference is made in the above letter to a deep family affliction; this was spoken of in the Memorials of Mrs. Jacob, his partner; see the *EARTHEN VESSEL*, November and December, 1884; see also in the *Gospel Standard* for September, 1861, in a letter from Mr. Jacob to the Editor, Mr. Philpot.

C. G.

[A copy of the above-mentioned letter will appear in our next.—ED.]

WHO CAN ANSWER THIS QUESTION?

WHAT SIN IS THAT WHICH NEVER CAN BE FORGIVEN?

"WHEN I tread the verge of Jordan,
Bid my anxious fears subside,
DEATH of deaths! and hell's destruction!
Land me safe on Canaan's side!
Songs of praises, I will ever give to Thee."

IN my travelling hither and thither for the last fifty years, I have been afflicted with the testimony of many professing faith in Christ, who were, or had been, inwardly distressed with the fear that

They had committed the unpardonable sin;

and yet, from no minister, from no book, from no conversation, could they ever learn what that sin is which never can be forgiven.

"Mr. Banks," says one, "the Apostle Paul cut me off root and branch years ago. Paul says (Heb. x. 26), 'If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but

"A certain fearful looking-for of judgment

and of fiery indignation, which shall devour the adversaries.' Now, sir, that declaration of the Holy Ghost by Paul cut off all *lively* hope in my soul, and 'a certain fearful looking-for of the judgment' has been down in the bottom of my soul ever since. Mind you, my faith in all the divine revelations in the Word remains the same. My faith embraces Christ as the only Way to God and glory; but the full assurance of

any personal interest I may have comes not to my soul. Mr. Joseph Hart's hymn on the Fountain opened has been surprising to me, and the Saviour's declaration of 'All manner of sin,' &c., has been staggering. Will you allow me to press the question?"

ONE IN THE FURNACE.

THE PULPIT—THE PRESS—AND THE PEN.

Is there no help for us? A thinker and a writer asketh, "Is it true that we are growing small by degrees and beautifully less?" Stop, friend, let us take time to survey the land and consider well. Any kind heart who saw the gathering around Mr. John Slate Anderson on the 22nd anniversary of his pastorate, and heard what our reporter calls Mr. G. W. Shepherd's "grand sermon" and Mr. Anderson's report of their peace, their progress, and prosperity at New Cross, would never think such people, with such pastors, using such practical measures, and having men of substance with them, "such people die out? no, never!" But Zion has her times of trial. We have received a volume with the following title:—

Is the Spirit of the Lord Straightened? By Wm. Crosbie, M.A., LL.B. Messrs. Hodder and Stoughton, 27, Paternoster-row. Price 2s. 6d. The author's second title is, "A Call to Prayer." In preparing these discourses he says: "I endeavoured to put myself into God's hands, and desired to be simply the medium of His thoughts and influences." The author believes that the supreme want of these times is a deeper baptism of the life of God. These discourses cannot be read without interest, although some would object to the conclusions he draws. The subjects of the discourses are "Life Abundantly," "Filled with the Holy Ghost," "Many Gathered Together Praying," "The Everlasting Gospel," and "The Spirit Straightened." Themes of immense importance; although we believe there are statements made in these discourses which cannot be substantiated by the revelations God has made. For

"The Spirit, like some heavenly wind,
Blows when and where He please."

But, if spared, we will notice the book and the question, "Is there no help?"

A talented young Scotchman, styling himself "The Christian Leader," has condescended to quote something C. Kirtland said respecting the VESSEL, which quotation unjustly characterises our position. This has been the course

adopted by Generals and by Particulars for nearly half-a-century. Nevertheless, through the amazing mercy of the Lord, we still live, and have some testimonies to prove our work has not been in vain. In point of time the sole and only editor of the EARTHEN VESSEL was "the leader" or the originator and editor of the first Christian penny weekly ever known in this world; he called it *The Christian Cabinet*. It was well received; but through the deception of a paper merchant, C. W. B. was obliged to sell his *Christian Cabinet* to the late Dr. Gordon, and ultimately the poor thing was strangled. During the last thirty years a host of Christian weeklies crowd the book market; but not one out of the large army comes out in the defence of the Truth of the Gospel of the grace of God. Like John the Baptist, in early life our head was cut off as regards journalism. We only wish to publish God's revealed truth because we love it heartily; but in deep humiliation we have sighed to be content.

Songs of Rest. By the Rev. W. Robertson Nicholl, M.A. Published by Hodder and Stoughton, 27, Paternoster-row. To a troubled soul, how teasing the title "Songs of Rest." Such a soul saith, "I can sing no songs—I can find no rest!" Poor soul; thy case is sorrowful. Look on this dear little book again. "Well, I have; it is clothed in scarlet and gold; its front door is covered over with flowers, all sprightly, and cheerful, and gay; but I am clothed with sackcloth and ashes, and am afflicted with the poisonous weeds of unbelief, despair, and death." Well, if you cannot sing one of these songs, still try and read some of the songs others have sung; it may be your poor soul may be caught up by the grateful praises and sympathies of others, and out of your melancholy fits of soul trouble you may be helped to sing praises unto the Lord. The Rev. W. R. Nicholl has in this precious cabinet collected some of the most elevating poetical compositions ever produced. We have made a quotation on another page.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE LATE R. G. EDWARDS.

After years of suffering, R. G. Edwards has passed from this country, where perfection in the flesh is not to be found, either in the persons or in the people. We have been much grieved to hear and know of clergymen committing suicide. How indescribably awful! But the cause and the consequences of these sad scenes we must not attempt to comment upon. We do now (on the margin of a four-score life) most intensely pray to be thankful, that after a life of perpetual trial, toil, tumult, a life wherein the bereavements have been unusually, and the clouds of darkness often exceedingly dark; yet mercy has preserved our mental powers up to the present, although five successive Winters of bronchial affliction have desperately afflicted us in every way. That we have not long since been buried out of the way has, perhaps, been a disappointment to some; but we cannot help that. It is to us a cause for deep thankfulness that hitherto God's kind hand has both helped and corrected us. We only truly pray to be filled with the Spirit of Christ, and to be satisfied *in Him*, and *with Him*.

The late R. G. Edwards was a severely afflicted man; but the following letter which we received from him a few weeks since, will show his heart was still set on the best of all treasures. We sent 20s. each to all the afflicted ministers we knew in town or country, and Mr. R. G. Edwards, in his note dated December 29, 1885, says:—

"DEAR BROTHER BANKS,—The Lord bless you more and more, as He has made you a blessing unto thousands by preaching and the press, and now as the royal almoner to administer to the necessities of His people. I heartily thank you for the 20s. you have so kindly sent to me. It was not only most acceptable, but came in the time of deep anxiety and trouble, which I would tell you, were I with you, but do not think it well to write about the same, seasonable and suitable, and so your work must be to the many whose hearts are cheered by such helps, springing their hearts up to God, and tears of gratitude to Him 'who hath remembered us in our low estate, for His mercy endureth for ever.' I was only able to get out Lord's-day evening, and that with the greatest difficulty, going and returning; thought I should never reach home alive again, but the Lord gave me strength just sufficient (none to spare). Very ill yesterday, or should have written. Hope you will still be recovered, and yet see the goodness of the Lord more abundantly.

"Have not heard of Brother Steed since he went into the hospital, and his son-in-law came to ask me to supply his pulpit, which I could not do. He has his affliction, you have yours, and I have mine. Christ had His, but He has leaped out of them all, and is now engaged in extricating His dear

afflicted ones, one by one. You and I are wailing, and it cannot be long ere those everlasting arms which are now underneath will raise us up far above all clouds and crosses, into joy unspeakable. God shall wipe tears away for ever.

"Yours affectionately in the Lord,

"R. G. EDWARDS."

On Saturday, January 30, 1886, we received the following from one of his members:—

"BELOVED FATHER IN CHRIST,—Peace be unto thee. I write in much sorrow to inform you that my beloved pastor, R. G. Edwards, entered his rest yesterday afternoon (January 28), at half-past four o'clock. He preached his last sermon the first Sunday in this month. The Lord in mercy has taken His servant out of great sorrow and affliction to Himself.

"The storm of affliction is past,

And he is in glory sat down;

A victor through Jesus at last.

The cross is exchanged for the crown."

"He was a true and faithful minister of the Gospel of Christ, and sadly shall we feel his loss; but the Lord liveth, and blessed be the Rock of my salvation. He can supply and make up every loss. I expect our poor little Church will now be scattered. The dear Lord direct our footsteps, or be pleased to send us another pastor. Pray for us.

"M. P. ROBERTS."

MR. R. G. EDWARDS' LIFE IN THE MINISTRY.

It is about forty years since Mr. Edwards first came to us. We were then frequently used in obtaining pastors for the country Churches. We introduced Mr. Edwards to the South Chard Church, in Somersetshire. He had happy days there. In our subsequent visits to South Chard we found the savour of his young ministry had not died out.

Oh, the sweetness of the spring,

When first you speak of Christ, and sing,

When all is love, and heaven so sure.

We feel assured we shall endure.

When Mr. Froude wrote of Carlyle, he said, "In writing a man's biography you must tell all the truth, so far as you know it." The changing scenes in Mr. Edwards' life would occupy much space, which we require otherwise. In 1853 we helped to conduct Mr. Edwards' settlement at Trowbridge. But the original John Warburton was then alive, and one morning we sat between the good old man and his wife. That interview we have never forgotten. Cottenham, Islington, Notting-hill, and other places, were subsequently the scenes of Mr. Edwards' ministry; but his work on earth is finished. God be merciful to the weeping widow and family.

"MY DEAR BROTHER IN THE LORD,
—It was my painful duty to bury Brother

Edwards, of Stepney, yesterday afternoon (February 1), at Hanwell. There was a select company of mourning relatives and Christian friends. Now the widow and family desired me to lay the case of Mrs. Edwards before you. There is a young daughter much afflicted. She has frequent fits, and is quite incapable of looking after herself. Mrs. Edwards is very weak, and incapable of doing anything to get a living. It would seem that she is left destitute, so far as any money coming in. Could you give her any help out of any fund you may have to dispense to the poor? You will excuse my writing in this way, but I am sure (with the friends), that if you can do anything, you will do it. God Almighty comfort and support you. So prays one of the least of the flock.

“HENRY WELCH.”

[We sent a messenger with money to Mrs. Edwards immediately. I know, for a long time, it has been a distressing case. Come at once, all who can, and help a poor widow and orphan child.]

[We thank T. G. Edwards for his letter. The foregoing article was in type, and space would not permit us to insert the letter. We hope to do so next month.]

EDITORS WHO HAVE LEFT THE CHAIR.—No. III.

Their brains did spin,
Their pens did fly;
But they were men,
And sure to die.
Where are they now?

“Geoffrey Oldcastle” was the (assumed) name of the editor of the *Canterbury Magazine*, which I had the honour of carrying through the press for him. I have often felt a glow of gratitude for the privilege of having seen one *thorough gentleman* in the course of my life. It was my happiness to see, to know, to converse with, to serve this gentleman for some years, and I was daily in his study with him and saw in him what I never saw in another in all my life. Nature had formed him what I should call, so far as it can be, a perfect model; or, as the new school calls it, the ideal of manhood. He was like an iron pillar for *decision*. His word was final, unalterable, yet expressed with a beautiful, chaste, and lofty manner, that carried you with it without a doubt. His character, his conversation, his abiding conduct (to my great astonishment) showed me a pattern, which indirectly cast into the shade multitudes of *so-called men*, both in the Church and in the world. This gentleman had been previously the chief editor, and I think, proprietor, of one of the once flourishing London evening journals; but in consequence of this gentleman's loyal defence of the then reigning king on the English throne, the country turned its back upon the journal referred to, and all was lost.

“Geoffrey Oldcastle” was no idler. At the time he was editing the *Canterbury Magazine* he was the sole editor of the

Kentish Times, the *Kentish Observer*, the *Canterbury Journal*, and supplied leading articles to a London weekly paper. I saw the birth and the burial of the *Kentish Times*, because it “did not take.” I was present at the closing scenes of the *Canterbury Magazine*, because its weight and worth were above the people's appreciation. But the *Observer* and the *Journal* remain a living property. Why all this testimony concerning a gentleman? Simply to bring out one fact. When the *Canterbury Journal* was commenced, the editor, Geoffrey Oldcastle, announced his intention to give every week two columns of “Sunday reading,” which was continued for years. These two columns were selections from the old divines, which the editor made himself, and they convinced me that deep down in the heart of Wm. Mudford, Esq. (Geoffrey Oldcastle), there lived the faith and fear of God, and a sanctified use of all his trials cast a halo of solemnity over the whole man. There was what Huntington calls, “Love in the ashes.” My service under such an editor has been a blessing to C. W. B.

ESSEX.—The Church and congregation assembling at Bethel, Waltham-abbey, held their biennial tea feast on Jan. 28, in the British school-room, after which a public meeting was most ably presided over by Mr. F. A. Bourne, minister of Totteridge-road chapel. After singing the 793rd hymn, Denham's Selection, and prayer by Mr. W. Jackson, of Paradise chapel, Mr. Stevens, one of the deacons, made a brief statement of the financial affairs, shewing a deficiency of £20, and that the object of the meeting, together with the services of last Lord's-day, was, if possible, to extinguish this debt. Messrs. Flavel, Gerdeler, S. J. Smith, of Enfield, W. Jackson, and Mr. R. Andrews, of St. Ives, addressed the meeting, which was enlivened at intervals by the service of song, accompanied with the organphone by Miss Parker and her uncle, Mr. W. Parker. It is fervently hoped that the cordial sympathy of the neighbouring ministers who took part will long exemplify the Scripture, “Behold, how good and how pleasant it is for brethren to dwell together in unity” (Psa. cxxxiii. 1).—C. GERDELER.

SWALLOWFIELD.—Small things sometimes serve to remind us of the past. While in conversation with a friend yesterday he made an allusion to the work done by him at Littlebourne in the Sunday-school; at the same time he showed me an old Bible which was given for the use of the friends worshipping there as far back as 1814. This same book was used there until 1870, and I suppose yourself used it when you first preached at Littlebourne. It has now travelled as far as Reading. Who can tell how many sinners have heard read from its pages the life-giving and soul-sustaining Word? I am glad to say we are still upheld at Swallowfield, the congregations keep up, the people profess to hear with profit.—R. DANIEL.

BETHNAL-GREEN.—The special New Year's services were held at Hope chapel on Tuesday, Jan. 26. Mr. Shepherd delivered an excellent discourse from "It is well" (2 Kings iv. 26). In the evening Mr. Upsdale took the chair, and after reading Heb. i., he gave a few remarks shewing why the Christian ought to be and is a happy man. The first speaker was Mr. Sears, the subject allotted to him being "The Shepherd" (Psa. xxiii. 1). After remarking that this Psalm, which has been called the pearl of Psalms, follows the Psalm of the cross; that this Psalm of peace is preceded by the Psalm of war; he said that the Chief Shepherd is our Brother as well as our Shepherd, for in the Lord's prayer we have, "Our Father." Though He is enthroned on the right hand of the Father, He is with the under-shepherds in spirit, and we know that when He shall appear, we shall appear with Him in glory. Mr. Squirrel then gave an address from "The Sheep" (John x. 27). The sheep are Christ's by the gift of the Father, and by the gift of covenant love. All sheep are born lambs, and therefore the old sheep of Christ ought to deal tenderly with the young lambs of the fold. The Christian hears the voice of his Shepherd, and he finds music in it, and he will follow Him, but he must follow as closely as he can, and be careful how he walks, lest he be a power for evil instead of good, both in the Church and before the world. Mr. Langford's address was from "The Fold" (John x. 16). There is one fold and one Shepherd, and those in the fold are all of one nature, for they are all one in Christ. Fold suggests security, for that old lion the devil cannot get in and take one out of the fold. Mr. Copeland's subject was "The Rod" (Psa. xxiii. 4). The Shepherd uses it to bring back the wanderers, to lead them into good pastures, and it is their comfort in death, for "Thy rod and Thy staff they comfort me." Mr. J. H. Lynn was the last speaker, and his text was "The Pasture" (Psalm xxiii. 2). It is a green, a pleasant, a good pasture, to love which is to have the same mind of what is pleasant as Christ, which causes us to have fellowship with God. There is no waxing old about the new covenant, for it is always green. If we desire God's mercies we are sure to get them, and there are no barren Winters in the pastures of the King. The Shepherd gently leads us along the path, which is truth itself, through the green pastures. After singing "All hail the power of Jesus' name," and the benediction was pronounced, the happy meeting was concluded with a vote of thanks to J. Upsdale, Esq., for presiding.—H. D. B.

NEW CROSS.—Mr. G. W. Shepherd delivered a grand discourse on Tuesday afternoon, February 9, from the words in Rev. xix. 5, 6. To the feeble and doubting ones, the weaklings in faith, we know Mr. Shepherd's message was made a blessing on this occasion, which was the twenty-second anniversary of Mr. J. S. Anderson's pastorate; and, of course, in consequence of the high

esteem in which he is held by everybody, there was a large congregation. The evening meeting commenced by singing the following hymn, composed by the pastor for this service:—

"Descend, celestial fire,
Our coldness to remove,
And every heart and tongue inspire
To sing the Saviour's love;
For should we fail the praise
Of Jesus to proclaim,
The very stones a song would raise,
And make us blush for shame

"The blessings of His grace,
Our comforts to renew,
Descend upon us in this place,
Distilling like the dew,
In love and concord sweet,
Through all the bygone year,
We have been privileged to meet,
Each other's hearts to cheer.

"Our ranks have been increased
By those for whom He bled;
Who were from legal bonds released,
And by the Spirit led,
To pastures fresh and green,
And streams out of that Rock,
By holy prophets long foreseen,
As smitten for the flock.

"In view of mercies past,
Shall we the future dread?
No, every care on Him we'll cast,
Who suffered in our stead,
He on the cross endured
The curse that was our due,
And for us life and peace procured
And crowns of glory too

"Your every burden drop,
And take the Master's hand;
He'll lead you up to Pisgah's top,
And shew you all the land,
And while you realize
Your ransom from the fall,
Let joyful hallelujahs rise
And crown Him Lord of all."

In his (Mr. A.'s) opening remarks he said, I first stood in the pulpit here as pastor, Sunday, January 1, 1864. Those who knew the place then and see it now, are conscious of many material alterations, but there has been no alteration in the truth, in doctrine, practice, and creed—same now as when I came; and have many evidences that the world is blessed. During the past year thirteen have been added (eight by baptism), deacons, church, and myself are in harmony. We have a good number of young people, they are the hope of the Church. Some aged ministers have lost their hold on the young; our young folks respect the elders, and do not seek to overrun them. We have no sensationalism, but keep on preaching the grand old Gospel as the only remedy for a sinner's salvation. We are preparing to enlarge the school accommodation, and hope that work will be proceeded with in the coming Spring. We are sorry that our brethren Meeres and Box are prevented from being with us through illness.

Mr. Winters spoke of the joys and sorrows of a pastor's life. Mr. Dexter gave, in his gentle, easy-flowing, native manner a sublime dissertation on peace, prosperity, joy, hope, as particularly applicable to, and ex-

perienced by brother Anderson since he has been at New Cross. Peace has been based on the principles of truth, governed by love; where there are conciliations and reconciliations, peace will be sustained. Prosperity has been material, numerical and spiritual, of which we who knew the place twenty-two years ago have ocular demonstration; if this prosperity is to be continued you, as a Church, must be untiring and unceasing in your efforts in the future as in the past, then will your joy increase and your hope be strengthened. Mr. W. Hazelton gave an address from these words, "Having a desire to depart and be with Christ, which is far better." These words were written by the apostle a short time before he was taken home. He did not want to depart just for the sake of getting rid of his troubles, but because of the love he had for his Saviour. This is a beautiful and wonderful world in which we live, and I am sorry for the man who can find no happiness in it. But our enjoyment here is not lasting, there, in heaven, it will be fulness of joy and pleasures for evermore, it will be the perfection of bliss; here we learn the song, there we shall sing it. Mr. R. E. Sears, in expressions of Christian affection towards Mr. Anderson, hoped and prayed that the future of his ministerial career might be more profitable to himself, edifying to the Church, and for the honour and glory of God. Mr. Squirrel said it had been a season of joy and pleasure to be with them to-day. Mr. Horton, of Croydon, offered prayer.—J. W. B.

RICHMOND.—The New Year's meeting was held at Salem on Thursday, January 21. There was a good attendance. In the afternoon a sermon was preached by Mr. W. J. Styles, from "Worthy is the Lamb that was slain." At five o'clock a tea was provided, and in the evening a pleasant meeting was spent in listening to the addresses of the chairman, Mr. J. S. Anderson, and of Messrs. J. Bush, J. Hunt Lynn, and J. Parnell.—C. G.

READING.—A correspondent says: "At the New Year's meeting at Providence, Oxford-road, brother Wakelin filled his post admirably as chairman, and brother Mitchell spoke some precious things. The young friends cheered us with singing. The evening was spent happy. The Lord has, in love, kept us in peace and harmony. The school looks healthy with the teachers in full work. A very excellent Bible-class, conducted by our brother Wileman, jun., also a Band of Hope, conducted by brother Wileman, sen., not forgetting the missionary work; and you will be also pleased to know three young friends have been constrained by love divine to come and testify of the grace of God experienced in their souls and with a desire to be immersed and join the Church. Brother Rose will, by God's help, perform that sacred duty Sunday evening, Jan. 31. The Lord has not forsaken us. Brother Mitchell's text was, "God is in the midst of her."

LIMEHOUSE.—In the year 1869 the cause meeting in Bancroft-place, under the late Mr. Christmas, ceased to exist. Near the same period there was a little unsettlement at the "Cave," through the departure from time to eternity of Mr. Webster. Hence, some few of the Lord's people were seeking a home. A room was obtained in which for a short time they met; from thence to Coverdale Rooms, where Mr. and Mrs. Tyler, Mr. Pike, Miss Powel, Mr. Smith, and about twenty others were united in Church fellowship by Mr. W. Lodge. The Church now numbers nearly one hundred, under the pastoral care of Mr. Holden, meeting in Eilm Chapel, Pekin-street, East India Dock-road, Limehouse, in which place on Tuesday, February 2, 1886, the sixteenth anniversary of formation of Church was held, when the chapel was well filled. It is pleasing to know that the congregation here is well kept up—the chapel on Sunday evening being nearly full—the Word preached is made a blessing, there is peace and unity between pastor, deacon, and church, and they are progressing, which gives much cause for gratitude. On this occasion, Mr. W. Kempston presided, and Mr. J. H. Dearsly prayed for God's blessing on the meeting, which was addressed by Messrs. Bennet, Holden, Lee, Myerson, and Dearsly. Mr. Kemp led the song of praise, Mr. Baldwin gave expressions of gratitude to chairman and friends; more money was collected than asked for (£15), the speeches were truly spiritual, edifying, and instructive; the necessary repast was in every way excellent, and all united very heartily in singing:—

"Praise God, from whom all blessings flow."

"WHAT PARTY?"—"Y. M. Fels" whispers, "What party do you belong to?" That venerable M. Hopkins says, "I am a Baptist. Thomas Bradbury says he does not believe in it." Christ's forerunner was a Baptist. Our Lord and Saviour Jesus Christ was a Baptist. Paul was glad he did not baptize some; but Chrispus and Gaius, and many more. When the Holy Ghost first set up the New Testament Church at Pentecost, it was by preaching, by smiting, by believing, by repenting, and being added by baptism; and they were all of one mind. Now, Mr. Fels, I was made one of that kind of Baptists by reading Christ's words, "For thus it becometh us," &c. The church parson had sprinkled me when only 12 years old; but 10 years after that I saw sprinkling was not baptism. Hence, when Mr. Henry Christian pressed us into the Church we were immersed by the late William Matthews, and went quietly on our way for Jesus. We were staggered to find men like Joseph Irons, George Abrahams, and others so bitter against baptism. When we were pulled out of obscurity, we heard, and still hear, of (1) General Baptists, (2) Union Baptists, (3) Pre-existerian Baptists, (4) *Standard* Baptists, (5) Spurgeon Baptists, (6) Seventh Day Baptists, and (7) the despised Outsiders. We may answer Mr. Self more distinctly if our mind be so led.

MAYFORD.—The village cause here having been rather low for some time, an appeal was made to the old Baptist Church at Guildford to render some help. In response thereto, special services were held on Wednesday, January 20. Mr. E. Mitchell, pastor, of Guildford, preached in the afternoon from Hab. lii. 2.—“O Lord, receive Thy work.” It was a sober, savoury, and appropriate discourse. The preacher, speaking of the need of the prayer, and the plea, urged “Thy work,” showing that the work was the Lord’s. Friends from London, Mr. Crutcher, of Thomas Bradbury’s Church; Mr. King, and other friends from the Surrey Tabernacle; Mr. Crutcher, of Tooting; Mr. Nash, of Egham; Mr. Pickett and others, from Guildford and Knapp-hill, assembled to encourage brother Standbrook, who hopes, with the Lord’s blessing, to revive his old place of Truth. The chapel was full. Tea was provided by Mr. Stedman, of Knapp-hill. In the evening a public meeting was held, Mr. J. Bonney, of Guildford, presided. The Chairman explained the object of the gathering. Brother Crutcher sought the divine blessing. Mr. Mitchell stated that an application, signed by the Mayford friends, had been sent to the Guildford Church to come over and help, and on behalf of that Church, expressed their willingness to render what aid they could in maintaining the Mayford cause. Mr. Standbrook, on behalf of Mayford, accepted their assistance in providing ministerial brethren, &c. The members present spoke in approval of the arrangement. Mr. King gave a thoughtful address on Unity, showing its divine source, its need, and blessedness. Mr. Pickett, in a seasonable speech, gave excellent counsel from the words, “Continue in prayer.” Mr. Stocker followed in a suitable strain from the text, “Lord, help me.” Mr. Nash, with some warmth and feeling, spoke from David’s motto: “O give thanks unto the Lord.” Mr. Crutcher (Grove, Camberwell), having formerly lived in the locality, spoke very sweetly on “Divine leading,” and gave suitable and affectionate counsel to the youth present. Collection between five and six pounds. Prayer by brother Ayling, of Witley, closed a meeting sanctified, we trust, by the Lord’s presence and blessing. P.S.—There are four rooms attached to the Chapel, small, but comfortable; a Christian man and wife, who wanted to retire into the country, could have them for about one shilling per week if the wife could attend to the chapel cleaning, &c. Must be persons connected with a cause of truth of the same faith, &c. Such may write to Mr. Standbrook, Mayford, near Woking, Surrey.—J. B.

HERTFORD.—A pleasing and highly interesting service was held at Ebenezer chapel on Tuesday, January 28, to commemorate the pastor’s (Mr. Robert Bowles) silver wedding, or 25th year of his pastorate. A sermon was preached in the afternoon by Mr. E. Casey, of Walkern. A goodly company sat down to tea. Public meeting commenced at 6.15, ably presided over by Mr. G.

Lovelock, who spoke of his long acquaintance with their esteemed pastor and of his sincere love to him. For it was from his lips that he (Mr. L.) first heard the truth—that truth which ever since, through grace, he had been able to abide by. Mr. Bowles gave a brief history of the Church at Ebenezer since its formation in 1773, the call and resignation of the different pastors, the longest not exceeding 12 years, so that his own was the longest, he having now entered upon the 26th year of his reign. In conclusion, he would just say that he could only ascribe his long continuation and preservation in their midst to that grand cause to which he called their attention on the previous Lord’s-day, “Having, therefore, obtained help of God, I continue until this day” (Acts xxvi. 22). The following brethren—delivered animated and congratulatory addresses: Messrs. Alfrey, Casey, Winters, Realf, Sampford, Stringer, and Salmons. The senior deacon, on behalf of the friends, presented Mr. Bowles with £18 10s., all in silver, donations since received making the sum total £20. The pastor acknowledged the same with thanks. Singing and prayer brought this happy and successful meeting to a close. “Behold, how good and pleasant it is for brethren to dwell together in unity.” So thought—**ONE WHO WAS PRESENT.**

DORSET-SQUARE.—Forty-eighth anniversary of the Infants’ Friend Society was held on Tuesday, January 26, 1886. The readers of the **EARTHEN VESSEL** are well posted up in the objects of this very excellent society, which needs not repeating. It is, nevertheless, with great pleasure we record its progress. The good and “honourable women” who form the committee, work on with a zeal influenced by the love of Christ and a desire to do good to poor perishing people. As many as 228 cases were visited and received benefit during the last year. The speakers on this occasion were Messrs. Lynn, Anderson, Box, Wileman, and Meeres, who spoke on God’s ability to save. We were exceedingly glad to see our brother Meeres was able to be present; with but one or two exceptions he has been at every annual meeting. In speaking on God’s ability to succour, he was solemn, sublime, and savoured of a mind ripening for the “rest which remaineth for the people of God.” Mr. Shepherd presided. Mr. C. Wilson read the report. There was a large attendance of subscribers and friends.—J. W. B.

HORSHAM.—On January 25 the third anniversary of the Sunday-school at Rehoboth was held. Mr. J. R. Wakelin presided. Mr. Rogers, superintendent, engaged in prayer. The chairman followed with an interesting and instructive address. Mr. W. Milbourne, pastor, gave a general outline of the year’s work, which was encouraging. Mr. Thomas Cooper and Mr. Cole delivered short addresses. The teachers and scholars enlivened the proceedings of the evening with singing and reciting. The meeting closed with the doxology.

PIMLICO.—Special services were held at Carmel on February 9. In the afternoon Mr. J. Bush gave a good sound discourse from Heb. iii. 1. "Wherefore, holy brethren," &c. We must not only be brethren, but holy brethren, and in considering our High Priest we must consider Him both as God and man. In the evening Mr. J. R. Wakelin took the chair. After reading Rom. xii. he called upon Mr. Tooke, who spoke from 2 Cor. xii. 9. It is good at times to feel weak, for then we cast ourselves upon the Lord, whose grace is sufficient for us. It is a rough and thorny way we have to tread, but we often make our own thorns, and they are the sharpest. He was followed by Mr. Waite, whose text was, "They that wait upon the Lord shall renew their strength." Waiting upon God is a sign of life, for when we were dead we did not want God, we had a strength of our own. As the cry of the babe is a sign of life so it is spiritually. Mr. Lambourne said, "Christ calls us brethren, and where He is there is help in time of need and release from prison. Mr. Bush said we read in Ezek. xviii. 20, "The soul that sinneth, it shall die;" this cannot be broken, for it is sealed with the King's ring. But Christ is able to take away the sin of all who are helped by the Spirit to trust in Him. Mr. Wise, of Margate, said, We are not to forget God's benefits, but to do what we can to help the Church of God, for if we can only do a little it will be said, "He hath done what he could." Mr. Parnell told us that they were prospering, and were of one heart and mind. A year ago he started a Bible-class with eight and now he has 29. If we enquire of the Lord He is sure to direct us as David found in 1 Sam. xxiii. 2.

"Grace 'tis a charming sound"

was then sung, and the chairman pronounced the benediction, which was the termination of a happy meeting. The attendance was good.—H. D. B.

READING.—**DEAR MR. BANKS,**—I trust it will not be out of place to send you a few lines, by way of report of the progress of the cause at Providence Chapel. It is written, "Whoso offereth praise glorifieth Me." I think the following circumstances will show causes for gratitude. We held a New Year's Eve meeting from eleven to twelve o'clock, which was well attended; several brethren poured out their confessions, blended with praise and prayer, before the Lord, seeking a fuller manifestation of the Divine presence to be realised amongst us; also portions of His blessed Word were read—this commenced a very Happy New Year. On January 5, our usual tea and public meeting was held; after the tea, brother R. Wakelin occupied the chair; and commenced by all heartily joining in singing a hymn. He then called upon brother Gray, of Wokingham (a very, very old friend in the cause), to implore the Divine blessing. A portion of God's Word was read, and a very kind and appropriate address delivered by the chairman, wishing us a Happy New

Year in the best sense of the word. Brother Martin made a few remarks, taking a retrospective view of the past year; and though he had been personally called to drink deep draughts of affliction, well nigh unto death, he rejoiced in testifying to the unchanging love and faithfulness of Him who is the same yesterday, to-day, and for ever; he had proved the preciousness of God's Word in the darkest moments, and now enjoyed the privilege of being in the sanctuary once more. With regard to the cause, we have not been without addition; while death had removed others, we had been blessed with the preaching of the glorious Gospel through the year. The Bible-class, School, and Band of Hope were cheering, especially to those who were interested in them, not forgetting the Missionary Society. Brother Mitchell, of Guildford, in his loving, kind spirit, gave an excellent address upon the words: "God is in the midst of her, she shall not be moved;" this was listened to with deep interest. Brother Thomsett spoke a few words upon the words, "He giveth more grace," which was very acceptable. About thirty of our young friends enlivened the evening by singing short anthems at intervals. A vote of thanks was given warmly to the Chairman and speakers by brother Laimson, supported by brother Montague; and we all left feeling we had spent a very pleasant evening. You will be pleased to learn three young friends have been constrained, by the love of Jesus, to make a public profession of His name, and follow Him through the despised ordinance of believer's baptism. Brother Rose has been spending two Sundays with us here. Jan. 31 was a time long to be remembered by us, he preached a good sermon in the morning, from the text, "My God shall supply all your need, according to His riches in glory, by Christ Jesus." In the afternoon the Sunday scholars recited portions of God's Word, &c. Brother Rose distributed their annual rewards. In the evening an excellent sermon was delivered upon the words, "Be thou faithful unto death, and I will give thee a crown of life," after which our brother led the young friends down into the water, and immersed them in the name of the Trinity; it proved a very blessed time, the Lord helped both preacher and hearers, which caused our hearts to rejoice that the Lord hath not forsaken His people.

WOOLWICH.—The Church at Enon, under the pastoral care of Mr. Squirrel, is prospering. The Lord is blessing the Word, so that both young and old have been constrained by the quickening influence of the Holy Spirit to come forward and put on the Lord Jesus Christ by baptism. We used to hear Mr. Squirrel with much pleasure when he was in the Borough; we then thought he was destined for a large sphere of usefulness; God has favoured him with gifts, and these are sanctified by the grace of God and yielding fruit to His honour and glory. The Lord's name be praised.—JOHN.

RECOGNITION OF MR. HERRING.

On Tuesday, February 2, 1886, we held our Recognition Services at Bethesda chapel, Notting Hill-gate, as previously announced, and we feel our covenant God more than answered our utmost expectations. Friends flocked in from all parts; our brethren came laden with heavenly treasures; our gracious God sent their messages with sweetness and power to our souls, and everyone said it would not be easy to forget such a sweet and solemn season of so much feasting in the Master's presence. The chapel was well filled in the afternoon, but was crowded in the evening. Our friend, Mr. C. Wilson, gave out the first hymn, after which our brother W. Waite, of Jireh, City-road, opened with reading the afternoon service, and led us in prayer.

Brother R. E. Sears delivered a most excellent discourse on "The Nature of a Gospel Church," from "I speak concerning Christ and His Church." It was listened to with great attention. We doubt not, the clear, Scriptural description of the only true "Gospel Church," will be greatly blessed by our God to the instruction and edification of many.

Brother Curtis then asked brother Herring (the pastor elect) to give some account of his "Call by grace," which having been done to the satisfaction of our brother, he then asked for an account of "his call to the work of the ministry." Brother Curtis expressing his entire satisfaction at the clear statements made, then asked brother Herring for "a declaration of his faith;" this also having fully satisfied our brethren, one verse of a hymn was sung, after which our brother called upon Mr. Oxborrow (deacon) to state the leadings of Providence respecting the choice of brother Herring as pastor by the Church, the substance being as follows. When our late pastor, Mr. Brown, left, we had to seek supplies. I went to our brother Beazley (among other brethren) to ask who he could recommend, and he mentioned, among others, the name of brother Herring, who was invited to supply at different times, as often as he was at liberty; and from the first his testimony was greatly blessed to the people, ultimately leading to a unanimous invite for three months, with a view to the pastorate. Another Church meeting was held before the three months had expired, to decide what should be done, when the vote of the Church was again taken by ballot, that a unanimous invite be given to brother Herring to accept the pastorate, which, after prayerful consideration, he agreed to do. During this time nine were added to the Church by baptism, and two by dismissal from other Churches, our brother Herring's ministry having been blessed to the ingathering of some, and the conversion of others. Brother Curtis expressed his perfect satisfaction that it was God's will that Church and pastor should be united together, the members of the Church being asked to signify their approval of the same in the usual way, which having been done, in a very loving way, brother Curtis joined the hands of

pastor and deacon, saying, "What God hath joined together, let no man put asunder;" concluding the afternoon service with hymn and benediction.

At five o'clock tea was provided. At 6.30 the evening service commenced with singing, and brother Parnell, of Pimlico, reading and praying; after which our brother J. Harris, of Kilburn-vale (who we were glad to see so well), very blessedly offered up the Ordination Prayer, after which our brother G. W. Shepherd, of Mount Zion, delivered the charge from 2 Tim. ii. 15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Brother J. Box, of Soho, delivered a spiritual and loving discourse to the Church, from "Endeavouring to keep the unity of the Spirit in the bond of peace." The blessed and practical advice our brother gave, we feel quite sure the Church will do their best to carry out. One suggestion made, we feel was very much needed in the present day by most of our Churches, *regular and systematic*, giving to God's cause as much as He enables.

Brethren Beazley, of Kilburn; and Horton, of Croydon, also took part in the service; and the evening service was made very lively and bright by the help of the choir in singing, thanks to the excellent leadership of our esteemed brother Mr. Rowley.

The pastor very heartily thanked all the brethren for their loving words and kind presence, also to all the friends from other causes, who, by their kind presence, had helped to make the day such a success; also to our lady friends for providing an excellent tea to such a numerous family. We noticed friends from High Wycombe, Hayes, Acton, Mount Zion, Pimlico, Soho, Keppel-street, Jireh, New-cross, Fulham-road, Hornsey-rise, Surrey Tabernacle, &c.

Brother Oxborrow announced that he had for sale the pastor's portraits, the profits from the sale of which, is to help to reduce the mortgage on the chapel; the prices are, Cabinets, 2s., and Cartes, 1s. each, can be had also by post from Mr. Oxborrow, 3, Archer-street, Westbourne-grove, W.

We are very thankful to announce also that we have five waiting for baptism now, and one to receive from another Church. "What shall we render unto the Lord for all His benefits towards us?" G. H.

[Mr. Herring's confession, answers, &c., next month.]

SPALDING. — There have been many changes here. Many old and true friends have passed off the stage, and some (sad to think of) have turned aside from the grand old truths, which were so firmly held and nobly defended a few years ago. One cannot help exclaiming, "The fathers, where are they?" Well, my venerable brother, it is comforting to know, and in some measure to realise, that the Lord is the same. Though we change, and our surroundings change, our covenant God abideth faithful, and whom He loves He loves to the end.

OUR CRITICS.

MR. BANKS.—DEAR SIR,—In looking over the *Christian World* for this week, I came across what I regard as a very ugly piece of sarcasm; it prompts me to a desire to write you just a few lines. I am a young man of 25 years of age, and have read with very much interest the *VESSEL*, which my dear parents (who reside at Farnham, Surrey) send me occasionally. I also know Mr. Bunney, who assisted in your testimonial fund, hearing and speaking to him sometimes at Chertsev, Surrey. I also have a very, very dear friend, spiritually, in Mr. J. Corby, of Felmersham, Beds. I trust I know something of the doctrines for which you so faithfully and zealously contend. I have no particular intention to say aught against those brethren who contribute such a piece to the *Christian World* here referred to, but that they evidently are some of those that care to go with the times, irrespective of the very many prevalent errors there are abroad in the world. May a few lines from one who desires to be one in spirit and in hope of eternal life, through nothing but the free mercy and favour of an ever blessed God and His Son Jesus Christ, of whom I pray that His gracious Spirit may help you and my unworthy self exceedingly.

Faithfully yours,

CALEB C. CARR.

Bishop's Waltham, Hampshire,
Feb. 4, 1886.

[We thank Mr. Carr for his kind note. We are quite content to be considered one of the ancient immovable ones, not to be carried about with every wind of doctrine.—C. W. B.]

GOOD WORDS FROM CANADA.

To Mr. M. Bird, Station-Master,
Harleston.

MY DEAR FRIEND,—Grace and peace be with you, through Jesus Christ our Lord. He, and He only, is the blessed door of the sheepfold by whom we get all our spiritual food and strength. I remember some years ago, when I was among you, that some of our friends found fault with our dear pastor, because in his preaching he carried everything to Christ. Well, my dear friend, and is not Christ the source of life and light? If there is any good in us, does it not come from Him? It is not in us; oh, no; but in His person I see grace, mercy, and love, enough to talk about all day, and enough to think about during the wakeful hours of night. When I call to mind how good our God is to us, and how kind in all His dealings, I cannot help crying out,

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

I feel sure, my dear brother, that I shall see you there, if not before; but that I must leave with the Lord. Could I hear your voice, I guess what you would say to me:

"Friend Knights, tell me the state of your mind!"

Well, brother, I have been in great troubles ever since I have been in Canada, through separating myself from the Pulham friends and coming to this place. I have felt the loss to be more than I have known how to bear. I have indeed tried to forget the past, but could not. I think of the strong affection that was felt when we parted, and that affection still binds us together; bless the Lord, it is as strong as ever, and will continue to be so. I was just thinking that were the world to get hold of this letter, they might laugh about my loss, which is something they cannot understand, yet plain enough to you. I have hinted to you my troubles, and must say I thank my heavenly Father for them, for they suffer me not to rest upon earthly things. My rest is in Jesus. There is a book called "The Saint's Rest"; but the best book of the saint's rest that ever came into this world is Christ, and in this book we find enough for time and eternity.

I hope Pulham is in a flourishing state. We have no Baptist Church near us, but there is a Methodist Church adjoining my garden. They had special meetings in the winter time, and converted twenty persons who fell away, and since then they have converted forty more. What are man's conversions? Let us take comfort, my brother, from the fact that the Lord's own right hand plants can never be rooted up. Please remember me to all the dear friends at Pulham. I wish to say nothing about the world, only that we have all we need. My dear wife wishes to be remembered to Mrs. and Miss Bird. Farewell, dear brother, for a time; the Lord bless you all, which is the prayer of

Your unworthy brother,
JOSEPH KNIGHTS.

Nile, P. O., Ontario, Canada, America.

Sept. 14, 1885.

WARE.—The friends at Zoar Baptist chapel held their annual tea and public meeting on January 20. A good company partook of tea. Public meeting commenced at 6.30. Brother Pavey opened with prayer. The pastor, Mr. Sampford, delivered a neat speech, founding his remarks upon the subject of a bill of services he had to announce—viz., the silver wedding. Nice things were said in reference to the bride, the Lamb's wife, which our brother declared to be the golden wedding, &c. The Herford pastor, Mr. B. Bowles, followed, congratulating the pastor upon his long pastorate, which, like his own, extended to a period over 25 years. Mr. B. proceeded to touch upon 2 Tim. iv. 17, dealing more particularly upon the word "notwithstanding." Brother Winters was like a bottle wanting vent, and if by speaking he himself was refreshed, it is no less certain that he refreshed all present. The worthy deacon Chapman, on behalf of the Ware friends, presented the pastor with a substantial token of their esteem for his services. The joyous services were brought to a close by singing and prayer.

DEVON.—MY DEAR BROTHER,—You will be glad to hear how we are progressing at Stonehouse. I have not forgotten your kind response to my last letter. It did cheer my heart with an inspiring word, "Go forward." Since that time the many old friends, who in their time have professed great things, have been silent—others, friends of forty years past, have spoken, and spoken cheering words to an old worker in the Lord's vineyard, and by one help and another, sometimes £10, then £5, and then £1, and by the widow's mite, 10s., and the sale of our Christmas card, "Ebenezer," £1 11s.—our fund has mounted up to £133 2s. 2d., and there are yet "other vessels," the oil is not stayed. Our Devon Association, to which the London committee referred us, do not acknowledge us; we are not associated, therefore not eligible. It is the old story which you know so well; we are too really Calvinistic, which so many profess to be. However, I trust we shall get on, and get through. I am determined in my heart to make a good finish of it, the Lord being my helper, and leave for the Stonehouse Particular Baptists a good and useful chapel for all time. We want to open it at Midsummer free of debt, save £100 we still hope to get interest free, payable by instalments in ten years; altogether we want about £300. We have received nearly half in three months—more than £10 a week on the average; it is just wonderful, and our faith is not exhausted. Who will help us? We are a little one, and there are greater ones. In their need I have cheerfully helped some of them with my poor best in preaching the Word. The Lord may put it into their hearts to show a little sympathy towards an old friend. If not, I will still trust Him, who has never yet failed me in the darkest seasons, and be thankful for the sympathy and help I get.—Yours in Him, **WM. TROTMAN**, Stonehouse, Devon, Feb. 5. [It is like raising the dead to bring up the old Stonehouse Baptist Chapel in a new and remodelled condition. We call upon all who do not wish the New Testament Baptist Churches to die out to enable us to send Mr. Trotman another cheque. The work must be done. We have known this cause for many years.—C. W. B.]

CHATTERIS.—ZION.—Once again have we to record the kindness of the Lord toward our Sabbath-school. As years roll on, a goodly number of us are still spared to meet with our children and present them with their yearly rewards. On Wednesday, Jan. 20, was our annual gathering for this purpose. Mr. P. Reynolds, of London, in the afternoon preached an excellent sermon on the kindness and power of God; after which the children received prizes in books, including Bibles and hymn-books, to the amount of over £10. The friends, including teachers, to the number of about 350, partook of an excellent tea; after which a public meeting was held, when our commodious chapel was well filled with an attentive audience. The superintendent, Mr. Tiggs, took the chair. Addresses were

given by our brethren, **W. Smith**, **J. C. Smith**, **P. Reynolds**, and **A. B. Hall**, pastor, from the following subjects:—(1) God's Word, its power and influence; (2) God's Word commanded to be taught to our children; (3) God's Word, its advantages to young men and women; (4) God's Word, the honour and privilege of those who search in sincerity and truth. We enjoyed another of Zion's high days, and were constrained to thank God and take courage. We are looking out for the Lord to increase the Church with His increase, for we feel persuaded that there are those of our number who should be in the Church. Our pastor is much helped in preaching, and we are thankful that from year to year he is enabled to declare to us the unsearchable riches of Christ.

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

"A LITTLE ONE IN ZION."

KILBURN.—BELOVED BROTHER HANKS,—I just send you a brief outline of meeting at Ebenezer Chapel, Kilburn Vale, on Tuesday, Feb. 16, being the first anniversary of the Ebenezer Dorcas and District Visiting Society. Brother Shepherd preached a good solid Gospel sermon, soul comforting and God glorifying, from those blessed words, "For the Lord delighteth in thee" (Isaiah lxii. 4). The sermon was listened to with deep interest, and many appeared to sit under the shadow of the cross with great delight and found His (Christ's) fruit sweet unto their taste. Evening meeting, brother **J. Harris** in the chair, brother **Pocock** addressed the mercy-seat, and took us up away from all created good for a little season. After reading James ii. and a few introductory remarks from the chairman, brother **Squirrel** spoke from "For me to live is Christ and to die is gain;" the Christian lives in Christ, lives on Christ, lives by Christ, and then gains everything by dying; it was a soul-refreshing address. Brother **Sears** gave goodly word from the words, "The rich and poor meet together" in life circumstantially, for one event happens to both; they meet at death, in the grave, and finally at the judgment, then the solemn separation, and that for ever. Brother **Norton** (Leytonstone) spoke from "Looking unto Jesus, the Author and Finisher of our faith." Looking, the seeing eye and the hearing ear are both from the Lord. His aim was to lead the people away from everything but a crucified Saviour. Brother **Shepherd** gave a few congratulatory remarks; brothers **Wilson** and **Wileman** gave comforting and encouraging words. Thus closed one of the most interesting meetings ever held in Ebenezer Chapel. The friends separated after singing the old well-known hymn, "Saviour, breathe an evening blessing." The report read will appear in our next.—Yours sincerely, **E. BAZZLEY**.

FOOTSTEPS OF MY GOD.

BY JOHN BOLTON.

(Continued from page 63.)

CHAPTER III.

THE BIRTH OF TIME.

AND now behold, the birth of time
Proclaims the power in songs sublime,
Of the creating Lord ;
" Let there be heavens, and earth, and light
And sun and moon, and day and night,"
Thus spake the eternal Word.

And, lo ! what multitudes appear :
The heavens, the earth, the sea, the air,
Sing His creating power.
All eyes are looking up to Him,
The insect and the cherubim,
Jehovah's name adore.

He speaks the word, and all is done,
The high, the holy, great Three-One,
Now joys His works to see ;
The new-created sons of God,
All sound their Maker's praise abroad,
They bless the sacred Three.

The rising lark, too, soars away,
Salutes the sunbeams of the day,
With songs of grateful praise ;
Whilst all the tenants of the bough
Conspire to praise their Maker too
In morn and evening lays.

All nature's pure, without a flaw,
All things obey their Maker's law,
Rejoice to do His will.
The North, the South, the East, the West,
All teem with His created guest,
His spacious board to fill.

The earth brings forth at His command,
The heavens are garnished by His hand,
His breath perfumes the air.
His voice is heard in every clime,
All nature's lofty themes sublime,
Proclaim His presence there.

But where, ah ! where, most holy God,
Where is the place of Thine abode ?
Who can the truth reveal ?

Thou lookest from Thy mercy-seat,
Thy works are stretch'd beneath Thy feet,
Contained as in a vail.

The thought's too wonderful for man,
Who can Thy power and wisdom scan,
Or understand Thy ways ?
Incomprehensible art Thou,
Before Thee I submissive bow,
Adore Thee for Thy grace.

CHAPTER IV.

FORMATION OF MAN.

What power and wisdom's here display'd !
" Let us make man," Jehovah said—
" A man to till the ground."
He spake the word, and man was made
Of earth and seas both lord and head,
Unto their utmost bound.

He breathed in Him the breath of life,
Thus man He made, yea, man and wife,
And saw His image there.
With them He held communion sweet,
Rejoiced to see His work complete,
And bless'd the happy pair.

Adam surveys the living mass
Jehovah makes before him pass,
Gives each its proper name.
The Holy Ghost within him spake,
What name He gives, that name they take,
And answer to the same.

But in this noble Lord of earth
Is shown one far nobler birth,
With uncreated power ;
One whom all nations must obey,
Who will His sovereign sceptre sway
The vast creation o'er.

Nor must we pass the lovely Bride,
Here standing near her Husband's side,
Supported by His arm.
With whom she holds communion sweet,
Behold ! what pure affections meet ;
No fears their souls alarm.

And in this new created pair
Is shown a union strange and rare,
Which nothing can divide.
A love as boundless as the sea,
Eternal, sovereign, rich, and free,
In Jesus to His bride.

(To be continued.)

SOHO.—The 44th anniversary of the Sunday-school was held in Albert Rooms, Whitfield-street, on Wednesday, February 17. From the report read by the secretary (Mr. Flegg) we find that the school has much increased in number and in its usefulness also since their removal from Soho chapel. Mr. Freeman, the treasurer, read the financial statement, which showed a revenue of £37, leaving a balance in hand. Mr. Box presided, and the meeting was subsequently addressed by Messrs. Squirrell, Wakelin, and Burrows (of Camden High School). The young people sang some select pieces. Mr. Box is surrounded with a large number of young men and women, who put forth their energy and talents for the benefit of the rising race, and spreading the good news of salvation in the neighbourhood around the chapel.—J. W. B.

LEICESTER.—"In my journeys all around, I find 'the New Theology' is getting the ear of the people. Leicester is no exception. Mr. Hazlerigg and Mr. Carr hold on steady, but Mr. W. Webb is resigning at Providence. He has had much anxiety. Some old man says, 'Ah, my father and mother would sit for two hours and drink in Thomas Hardy's discourses, until whether in the body or out they could not tell. I sometimes wanted my dinner, still I thought there never was such a man in all the world like Thomas Hardy.' [We preached in his pulpit.] 'The Watchman on the Walls' too, is well remembered by some. I saw you and Thomas Bradbury at his funeral. Oh, C. W. Banks, I ask, 'Is religion changed ? Has the Lord altered His mind ?' I am so afflicted in the new, the many-sided, the every man's reasonable religion." [God changeth not. But the last days are come, or are coming. In life, in death, in eternal glory, may we with Christ be found. Amen.—C. W. B.]

THE GOSPEL WEIGHING MACHINE.

We do not know the friend who "goes about" Suffolk, hearing the many "truth and trashy pulpit presidents" in that distinguished county. He is a shy man, "a fearing believer," but he "reads his Bible," and he knoweth "what the Lord saith." He comes to us with a charge, "Be sober, sir!" And charge all your ministering brethren to be sober. There is one Mr. Northfield. I sat under his preaching once, and he was deeply, profoundly solemn, sacred, and He did obey the injunction, "He that hath My Word (Christ is God's word, inspired truth is God's word, anecdotes and old wives' fables are not God's word; but a divine authority says, "He that hath My word) let him speak My word faithfully, for what is the chaff to the wheat?" "I always carries my scales with me. When I came out from hearing Mr. Northfield I had but little, if any, chaff to fling away. I said, Nature and grace hath well, with life and love conjoined, and faith combined to make a sacred man."

I have thought some men in their pulpit proclaimings are more concerned to take care of what they call "the truth," than to be God's mouth to lead sinners savingly to Christ. Think of this, you aged man. I sat down just now inside of Ipswich Zoar, and heard Mr. Cozens deliver an alarming sermon on "What is the chaff," &c. Ask him to send it to you. But you cannot have men without having some chaff.

A noble mother in Israel, who has passed her 85, writes as follows:—"On reading the first piece of yours in E. V. I was struck with a remark Mr. Philpot made. It reminded me of what a minister said to me when the Vessel came out. One Sunday he had been preaching in the little chapel; he came into my room to find the Vessel lying on the table. He said, 'Mrs. Harris, do you read this?' I said, 'Yes.' 'Then you will never be good for anything if you read that book.' I replied, 'I never was good for anything, so it will do me no harm.' I have read it monthly ever since, and have found many sweet morsels to my poor soul, even to this month's contents. Look at B. Taylor, what he says, and others, cheering to the soul."

TWICKENHAM.—On Monday, Feb. 15, recognition services were held in the Baptist chapel, Twickenham, in recognition of the settlement of Mr. Arthur Graham as pastor. The Baptist Church at Twickenham is a very old one, its records going back over 250 years, and from which all the Baptist Churches at Cheltenham sprung. During the 250 years, from the time of Cromwell until now, the wide gulf has been breached over by ten pastors only, T. Wilkinson, who preceded Mr. Graham, having resigned owing to ill-health, held the pastorate for over 33 years. The afternoon service was presided over by J. Bloomfield. Mr. Spurrier, the senior deacon, gave a statement showing what led up to the invitation being given to

Mr. Graham. In reply Mr. Graham related the circumstances of his call to Christ, the ministry, and to the Church. W. J. Smith offered the ordination prayer. J. S. Anderson (London) delivered the charge to the pastor, basing his remarks upon 2 Tim. ii. 15. H. Wilkins (Cheltenham) delivered an interesting and practical charge to the Church. In the evening Mr. Bloomfield again presided and delivered a very able address. Speeches were also given by T. J. Longhurst, Davies, Johnstone, Bishop, and Mr. J. H. Knight (secretary). There were large attendances at all the services, which passed off successfully.

BIERTON.—The Lord is still blessing His cause here. On Wednesday evening, Feb. 3, a solemn baptismal service was held. The service commenced by singing the well-known hymn,

"Dear Lord, and will Thy pardoning love
Embrace a wretch so vile."

After which A. White (North Marston) read part of John xiv. and engaged in prayer. Mr. H. J. Lester (Aylesbury) gave an address full of thought from the words, "Whoever He saith unto you, do it; after which he baptized two sisters, who had evidence of the work of grace, and on the following Sunday they, with one more from another Church, were received into Church-fellowship by Mr. J. Smith (Aylesbury). This addition is very encouraging, and we still pray that God will bless His Word to the ingathering of precious souls here—so that it may be said when the Lord shall count, when He writeth up the people, that this man was born there. We would still rely on His gracious promise, "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to Him beside those who are gathered unto Him. The Lord hath done great things for us here whereof we are glad. Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake."—A. W.

LESSNESS HEATH.—Our New Year's services were held yesterday, Feb. 16; Mr. Shaw, of Gravesend, preached in the afternoon from "Yea, He loved the people," &c. At 5 p.m. a goodly number sat down to tea; at 6 o'clock a public meeting was held. In consequence of Mr. Johnson's (Gravesend) absence through indisposition, Mr. Shaw took the chair, who, taking a retrospective view of the Lord's gracious dealings in providence as well as grace, hoped it might produce the spirit of praise and firm reliance on the faithfulness of God, whatever events may transpire to affect us during the present year. Brethren Mountford and Player gave suitable addresses. Brother Cowry was unavoidably absent. This has been a favoured cause in years past, we therefore look for many more such cheering meetings, so that a revenue of praise may redound to Israel's covenant God.

PLYMOUTH.—Special services were held at Trinity, York-street, on Lord's-day, Jan. 24, 1886, pastor F. Green preacher. On the following Wednesday, January 27, a tea and public meeting was held, about 180 sat down to tea; and a large gathering listened to addresses from brethren Trotman, Bacon, Palmer, Ackland, and F. Green. Collections, through generous friends, amounted to £10 14s., part of which was presented to pastor, for which he was sincerely grateful; and although he does not see that prosperity that he hoped for, yet he desires to bow to Heaven's dispensation, and watch issues. He has kind brethren in office, and sincere, generous friends surrounding him. He wishes Christian love to all old friends in London, and to all his ministerial brethren much prosperity.—F. GREEN.

CLERKENWELL.—Fourteenth anniversary of Chadwell-street Sunday-school was held on Tuesday, February 16, 1886. The chair was taken by Mr. Hazelton, the pastor. The meeting commenced by singing; and Mr. Hazelton, after reading a portion of Scripture, called upon Mr. W. Millbourn to offer prayer. The pastor then said a few words on the commencement and progress of the school, and called upon the secretary, Mr. Gee, to read the report, which showed a steady progress, and that union existed between both teachers and scholars. Two pleasing circumstances during the year being a presentation to two of the teachers (Mr. Cole and Miss Lawrence) by their classes. Mr. Hodges, the treasurer, read the financial report. The chairman called upon Mr. A. J. Fardoe to move the adoption of the report, and to address the meeting on the benefits of Sunday-school instruction, in relation to the children, from Prov. xix. 2. Mr. E. Ireson seconded it, and gave an address on the same subject, in relation to the times in which we live, from Eph. v. 16. Mr. T. W. Nunn, of Kilburn, continued the subject, in relation to the homes of the children, from 1 Kings xiv. 13, dwelling principally on "good things." Mr. P. Reynolds followed in the same strain in relation to the enrichment of the teacher's mind (Prov. xi. 25), and Mr. W. Waite spoke of Sunday-school benefits in relation to future generations (Joshua iv. 6, 7). The meeting concluded by Mr. Hazelton pronouncing the Benediction. During the evening the children and friends sang appropriate hymns.—A. P.

MAIDSTONE.—Anniversary services in connection with the Sunday-school at Providence chapel, Mote-road, were held on Sunday, Feb. 14, when Mr. G. W. Thomas, of Boro'-green, preached two sermons: in the morning from John xxi. 16, "Feed My lambs," and in the evening from John xxi. 28, "I thirst," and gave an address in the afternoon. The services were highly appreciated. On Wednesday, Feb. 17, we had our annual tea-meeting, and were favoured with a large company of friends. A public meeting was held, when we had a full house. Mr. G. W. Thomas in the chair. Prayer was offered by Mr. Chambers, of Loose, and suitable remarks were made by the chairman and Mr. Beecher. The secretary's report was then read by Mr. Potter, which showed an increase of fifteen scholars in the year, and a balance in hand of £4 4s. to begin the present year. Mr. Walter, the superintendent, spoke respecting the attendance of scholars and the general working of the school, especially thanking the teachers for standing by him during a protracted illness. Several of the scholars then gave recitations. Prizes were

then distributed to each scholar, according to merit, after which the chairman had the pleasure of presenting the superintendent with a valuable Davenport, subscribed by the scholars, teachers, and committee, as a memorial of God's goodness in restoring him to health, to once more labour in their midst. A silver plate affixed bears the following inscription: "Presented to Mr. H. J. Walter, by the committee, teachers and scholars of Providence Sunday-school, Maidstone, February 17, 1886." Mr. Walter briefly returned thanks for the unbounded kindness shown to him. A vote of thanks was proposed by Mr. Wagon, seconded by Mr. Chambers, for the very able, pleasing, and interesting manner in which Mr. Thomas had occupied the chair. The chairman, who was very warmly received, expressed in kindly terms the pleasure it had given him to preside at the meeting. The benediction being pronounced, a very happy and enjoyable meeting was brought to a close.

Marrriage.

On December 28, 1885, at the Martyr's Memorial Baptist Church, Beccles, by Pastor L. H. Colls, A. E. Mount (Superintendent of Sunday School, and Deacon of above Church) to Marian King, of Earham Road, Norwich.

Our Tombstones.

That real friend to the poor, Miss Brett, of Hampton, has gone to join the large company. Many will know it to their sorrow.

On January 4, 1886, at Stalybridge, aged 76, Mary Flint, widow of the late Mr. Caleb Flint. Also, on February 1, 1886, aged 74, Robert Robinson, of Ashton-under-Lyne. Both were members of the Strict Baptist chapel, at Ashton-under-Lyne. They were very constant in their attendance on the means of grace, when health and strength permitted. Both died in peace, resting wholly on the merits and finished work of the Lord Jesus Christ.—E. O.

At the long age of 101, Mr. William Freeman, of Newbury, left this world early in February (last month). We may give particulars.

Our friend, Mr. Thos. Stringer, has just lost his oldest brother, aged 87, with a good hope; and Mr. William Clarke, one of the many called at Crosby-row, has just left us in much peace. So, at all ages men are called home, we hope, to a land more healthy and perfectly happy, because essentially holy.

It is with feelings of deep regret we have to record the death of Mr. Charles Panter, of Golder's-green, Hendon. He was formerly a member of Birch-meadow chapel, Broseley. In the providence of God he was removed to Golder's-green. Being a lover of a free-grace Gospel, soon found a home at Ebenezer chapel, New-end, Hampstead; was an honourable member of that Church for 29 years. He was a wise and useful deacon for the last 18 years. His kindness, counsel, and liberality will be greatly missed. It might truly be said of him, a "brother beloved" by the Church and congregation; also by all the ministerial brethren. A great loss has been sustained in his removal. He was of a kind and loving disposition, ever seeking the peace and prosperity of Zion. Often have we heard him speak with deep emotion of dear Ebenezer. His labours now are over, having received a crown of glory that fadeth not away. He was taking part in family worship on Lord's-day evening, February 7, when he fell from his chair and expired. He was interred at Marylebone Cemetery on February 15, 1886, by Mr. William Archer.

We have lost our oldest member, Miss Fanny Gay, who has died at the age of 97, and was baptized by Dr. Rippon in 1807. She died in the alms-rooms which Mr. Spurgeon endowed.

A Grand Prophetic Painting.

BY ONE OF THE OLD MASTERS.

(SECOND LEAF.)

LET all the nation hear this; get the Queen to read it. Proclaim it in the Houses of Parliament. Ask the Prime Minister to stop one moment and weigh the following lines. Print them in large letters; post them on the gates and doorways of your churches, chapels, mission halls, and anti-Christian assemblies. Sleepy Protestants, awake! leave off dreaming. Be up, every man and women of you, and witness for Christ and His honour in these words:—

“To God, thy Countrie, and thy friend be true,
If *Priest* and *People* change, keep thou thy ground.
Who sells religion is a *Judas Jew*,
And oaths, once broke, the soul cannot be found.
The perjurer's a devil let loose: what can
Tie up his hands, that dares mock God and man?”

Think not, sirs, that we fear that God's religion can ever be sold, or fail, or be altered, or lost. No! No!! No!!! It was secured ere the waves and winds of time had any being by “a covenant ordered in all things and sure.” It is walled around by the powers and promises of an Almighty God. Its requirements and essential conditions were all met in due time by the holy and perfect life, by the substitutionary and sacrificial death of the ever-adorable God-man, the El-Geber, our Lord and Saviour Jesus Christ. The working out of every item is in the hands of the Eternal Spirit on the earth, and in the all-powerful advocacy of the glorified great High Priest of our profession in the heavens above. “The foundation of God standeth sure, having this seal, The Lord knoweth them that are His;” and they are all so dear to Him that “Not one of the ransomed shall ever be lost.” Nevertheless it is “through much tribulation the Church must enter the kingdom.” There are many adversaries, many persecutors, many false witnesses, many mysterious circumstances, which would destroy the union existing between Christ and His people, if it were possible. The Church has gone through FIRE—the blazing fire of persecution; she has now to go through WATER—the waters of deception, of tribulation, of heresies, of false systems, of divisions in Churches, of casting down some of the saints, and of the determinations of the great Antichrist to regain a universal dominion over the whole world, and “to wear out the saints,” as Daniel speaketh. Through these deep and dreadful waters the Church has yet to wade; she is deeper in them now than she is fully aware of; but ultimately she must

COME OUT INTO THE WEALTHY PLACE.

She is not there yet! Does not the sad experience of the Christian tell him every day that he must take unto himself the whole armour of God that he may be able to stand

IN THIS EVIL DAY?

My soul feelingly, fervently sighs out, "Grant, Lord, we may be of them, for whom Paul speaketh, 'We are not of them who draw back unto perdition, but of them

" 'WHO BELIEVE UNTO THE SAVING OF THE SOUL.' "

As in the night watches I have looked upon the inspired word-painting, or the description which Isaiah gives us (chap. vi.) of what he saw and experienced, the whole appeared unto me in a three-fold character.

The first is a divine revelation;

The second an essential qualification;

The third a prophetic foreview of Christ's ultimate victory, of His perfect glory with all His glorified family!

Oh! sirs, who that has had the smallest sip of the love of God? Who that has had but a glance of Christ's person? Who that has enjoyed, but for one moment, a taste of the holiness of the blessed Spirit, but must anticipate, at times, the fulness of grace that "is to be brought unto us at the appearing (or revelation) of JESUS CHRIST!" Let us now sing:—

" 'In Christ'—oh, wondrous words of deepest meaning

Grasped not in fulness by our faith so dim!

' In Christ'—the standing *this* of each believer

Complete, accepted, perfected in Him.

' In Christ'—so in His *death*, we, too, have shared

All that we were, for ever done away:

' In Christ'—so in His rising, *we* have risen,

Partakers of His glorious life for aye.

' In Christ'—for us there's *now* no condemnation,

Hath He, who judgeth, aught of this to fear?

' In Christ'—our righteousness how full and perfect!

Our title to all blessedness how clear!

' In Christ'—oh, joy, made one with Him, for ever,

Seated in glory with Him, on His throne!

' In Christ'—oh, wondrous way our God hath taken

To make us—aliens, strangers—all His own!

Come down, for a moment. Art thou, my reader, a poor suffering saint? With me you say,

Old Adam finds it hard to die:

But, soon I know he'll surely lie

Deep in his mother dust.

Oh! in moments of lonely reflection, how nearly like the following lines my sighs have said:—

" Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day,
And left my work but just begun;
So clear I see that things I thought
Were right or harmless, were a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win;

So clear I see that I have hurt [save,
The souls I might have helped to
That I have slothful been, inert,
Deaf to the calls Thy leaders gave.
In outskirts of Thy kingdom vast,
Father, the humblest spot give me;
Set me the lowliest task Thou hast,
Let me, repentant, work for Thee!"

Let us aim to rise higher; and consider the Revelation given to Isaiah, as recorded in the sixth chapter of his book. A lady, one Sun-

day evening, on leaving our chapel, said to a friend at the door, referring to my sermon, "*He goes too far back for me.*" The Scriptures carry us back to the beginning of all things; and to ancient settlements before the things of time had any being! Christ, Himself, both in the Old Testament and in His personal ministry when on earth, carries us back to what may be termed His antecedents. All the Apostles were favoured to look to "the *beginning*, when the Word was with God; when the Word was God"; and when it is declared "all things were made by Him; and without Him was not anything made that was made."

Theologians, commentators, and large critical readers, may smile at what they think is my weakness. That I must leave; only adding here that while musing over the original glory of Christ, it appeared to me as though Paul took me into

THE HOLY GOSPEL LAND.

Over which, at the entrance of it, I saw, in letters of the purest gold, the words,

"HIS FOUNDATION IS IN THE HOLY MOUNTAINS!"

"Now, the holy mountains are these," saith Paul: "First, there are the three original mountains, which are so interwoven at the invisible roots that they never can be separated; they form one foundation, which is God's foundation, and in which His people were His people before time began; they are His people in all the conflicting circumstances of time; and they will be His people when the things of time have passed away for ever."

On the first of these mountains is engraven the original outcome of divine grace, "*Whom He did foreknow.*" God's foreknowledge of His people, of all His people, of each, and of everyone of His people, is to us an incomprehensible mystery. Yet, consider, although these mountains are heavenly, imperishable granite; although they are rocks of the whitest, purest, incorruptible ivory; yet, there are streams of honey to comfort all whom God has foreknown from all eternity.

These are not dry mountains, not dark, desolate mountains. No! Many times in the prophetic writings, the Lord, speaking of His people, finishes by declaring:—"And **THEY SHALL KNOW** that I am the Lord." Oh! when I thought of God's foreknowledge of His people, and that He will only recognise the foreknown ones, my afflicted soul, with all the secret power she has, cried out: "Oh, blessed Lord Jesus Christ, I do pray Thee, never let me hear that most awful sentence,—

"*Depart from Me! I never knew thee.*"

This fear, this prayer, led me to remember that God's foreknowledge of His people is NOT a secret shut up in His own breast. The Lord makes Himself known to His people in many ways; and they that watch His hand, those happy souls who can listen to the silent whispers of His SPIRIT, and who can see the opening of His hand in providence, they will unite with that richly favoured John—against whom not one word is recorded of an ill savour—those who can add their Amen to our precious Redeemer's testimony:—

"*I know My sheep, and am known of Mine*"—

will stand up and exclaim: "We know that the Son of God is come,

and that He hath given us an understanding TO KNOW HIM THAT IS TRUE; and we are in Him that is true, even in His Son JESUS CHRIST." This knowledge of Him as the TRUE GOD is eternal life.

I had been very miserable in my feelings for days and nights, suffering from bronchitis, and having nothing coming into my soul. I cannot live cheerfully upon past experience, nor upon what anyone may write; so, when I came seriously to reflect upon the first mountain of foreknowledge, when I saw that the Lord made Himself known unto them whom He had known from all eternity, I began to look about, to consider where, when, in what manner, the Lord had ever made Himself known to me. Solemn moments. After awhile, as though some one said, "Was you not fast asleep, and blind, and dead in your soul fifty-eight years ago, when a voice within you said, 'Awake, thou that sleepest, and arise from the dead, and

"CHRIST SHALL GIVE THEE LIGHT;"

did you not spring out of bed, did you not fall on your knees, as at the feet of the Saviour; and all you could say, was, "Lord! fulfil this promise in me—CHRIST shall give thee light"? Did you not walk out that morning, and on the Dane John-terrace did you not cry out, "Lord, if this word came from Thee, do speak to me again"? Did not the word come into your heart, "Whosoever believeth that Jesus is the Christ is born of God"? Did you not there and then cry out, "Then I am born of God, for I do believe Jesus Christ is the true Messiah"? Lost in astonishment, did you not walk on, until you entered Watling-street Chapel; and did not a gentleman, whom you never saw before nor since, preach into your soul with such power as turned you into a fountain of tears—"Being confident of this very one thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ"? I silently bowed to this interrogation. From that time to this moment a merciful Hand hath upheld and supplied me.

One case among many which occurred during my ministry at Crosby-row I must mention. We always had many coming before the Church then; I have baptized over twenty at a time. At one Church meeting one honest, common-sense, middle-aged woman came to give in her experience; it was singular in every part of it. She commenced by saying: "I had been in great trouble about my soul for some time. I took in a young woman to keep because she was poor, helpless, and quite unable to do for herself. She was much concerned about me, and tried much to comfort me; but only the Lord Himself could satisfy my poor soul of its safety. One morning she said, 'I have had a dream, and in it someone said to me, 'If Mrs. Salt would go and hear Mr. Banks she would get deliverance.'" She had never heard of Mr. Banks in all her life; nor had I; so, being only a dream, I took no heed of it. Some mornings, soon after, she was very earnest I should enquire if there was a Mr. Banks, a preacher; for she had the same dream again."

Now, I knew nothing of Mrs. Salt, nor had she ever heard of my name. But, by much inquiry, she found out where I was to be heard. She came to Crosby-row on a Sunday morning; whether the preacher was Mr. Banks she could not tell. My subject was "The Golden Candlestick and its Golden Pipes, the Vital Union between Christ and His Church." The Lord, she declared, did set her soul at liberty.

Someone asked her how she could sit under such ministers as were at Long-lane Wesleyan Chapel? Her answer was quaint, but very sincere. She said: "I was brought up there; I knew no other people. But I sat with my back to the ministers for years, and did not believe one word they said." She became a most decided and honourable member, and lived and died in the faith.

I can proceed no further now. "The holy mountains pour out oil and wine to the afflicted in Zion;" so it is my desire to show.

CHARLES WATERS BANKS.

9, Banbury-road, South Hackney, March, 1886.

WATCH AND PRAY.

WE have ever a tendency to think less of the unseen than the visible, and this in conjunction with our sinful propensities, makes us very liable to forget the unseen forms of temptation with which we are surrounded, hence the need of exhortation to watchfulness and prayer.

In these days of keen competition we seem scarcely to have time to stay and think, yet the need is as great as ever, for Satan himself has quickened his pace, to keep up with the times, in a perfect bustle, preparing his "modernised" plans for the downfall of men of to-day. We may talk about trying circumstances, but Satan knows no "depression in trade"; heartily glad would we be could we hear the unemployed Satan groaning, "I've got no work to do," but this will never be, while men are so willing to buy death at so dear a price.

We speak of the "good old times!" would not they now be ours, had not the power of sin drawn the "goodness" therefrom? and yet we cannot wonder to see prosperity absent, when all the energies of men are tending to make hell the most prosperous concern in the universe, seeming uprightness is the parent of real prosperity. Satan being skilled in his craft succeeds, his kingdom flourishes, "turning the truth of God into a lie, and causing the creature to be worshipped more than the Creator," thus many he has taught to become fools by saying, "There is no God," whilst the mass have joined hands, captivated, to dance to hell's music, or have already fallen down to worship "the beast and his image." And yet, all the attentions of the "enemy" are not lavished on those "whom he leads captive at his will," why should the powers of a prince be wasted on a slave? But to delude saved souls is his special ambition, to drag down heaven's favourites to share his awful fate.

Certainly this fact is by no means new to us, but did we realise its tremendous truth, would not our lives be those of intense watchfulness. We have admired the patience of the shipmaster, as with keen eye he paces his bridge: his vessel has cut those waters many times before without mishap, need he be so vigilant? A possibility of danger keeps his eye ahead. We need more than sea-captain care, for unwary moment places Satan on vantage ground, which is never lost by him. If watchfulness is simply to detect temptation when it appears in unmistakable form, merely to recognize it when it bears a sulphuric smell; if so, it is an easy matter to watch, but, if it means a never

wavering consideration of everything in its true character, then watchfulness becomes to us in ourselves indeed a difficult matter. We say, Look out! but in what form do we anticipate the embassy of evil. We can scarcely tell, we are not entirely ignorant of his devices; yet who can detect these skilfully devised plans.

“ For spirits, when they please,
Can either sex assume, or both, or soft,
And uncompounded in their essence pure,
Not tied or manacled with joint or limb,
Nor founded on the brittle strength of bones,
Like cumbrous flesh; but in what shape they choose,
Dilated or condensed, bright or obscure,
Can execute their airy purposes.”

According to Milton, Satan can “squat as a toad” and appear in form of his fellow man, suiting his purposes by framing falsehoods, or winning us by words of wisdom. Often to win us to our harm, the instruments of darkness tell us truths, win us to honest trifles to betray us to deepest consequences.

Look out! Satan will aim at your faith with his stereotype words, “Hath God said?” or, if defeated, will whisper: “If thou be the son of God.” Hold tightly thy shield—thy shield of faith. He will point to men who are going back in the divine life, and will tell of your rejection at last, because by your sin you have disappointed God; you fly for comfort in the never-failing work of the Holy Spirit, and then throw into his face, “It is written,” and immediately you will receive a “grant of indulgences,” permission to sin, “because ye are not under the law, but under grace.” Watch! converse not with Satan, enter not into debate, or we shall soon find ourselves believing him to have resigned the office of “father of lies,” or making a truce according to his conditions. But looking out is not enough, looking in is quite as needful. Watching the outside and watching the inside constitutes real watchfulness.

Eve’s excuse, “The devil tempted me,” did not save her from sin’s consequences, nor shall we be able to accuse Satan of all our sins. There is in us always a “something” which is inclined to regard Satan as being not quite so black as painted, and when temptation appears, that will give us greater ease and “do no harm.” Satan finds in us an inclination to sin. It is good to watch for the approach of the enemy, but let us never forget the traitor in the camp.

But looking out as well as looking in is by no means sufficient; for we can do neither to advantage until we look up in prayer for conquering strength from Him who has conquered that old serpent.

We need both instruction to detect the temptation, and power to resist it when discovered. We may obtain both these essentials in answer to our prayers.

Looking up will help us to look out; for by a living communion with Christ we shall know more of His character; in knowing Him we shall be able to perceive more readily the intricate forms of evil, and discover impurity in that we thought pure. In catching His likeness we shall watch with a careful jealousy for the honour of our God. In looking up we have the sympathy of our elder Brother, who was “tempted in all points as we are,” and this fellow-feeling of Jesus will stimulate us in our strivings with the tempter; but yet sympathy is

not all we need; it may help us to fight, but it is not the fighting power. Look up! for the outstretch of that victorious arm, by which we alone can win. Pray! then shall the battle be fought, and again be won by the power of God in us. We may stand boldly, with our face to the foe, "set like a flint," with the watchfulness of Satan, but without the prayer-power we shall be beaten in every conflict—we are only strong in Him. "Finally, my brethren, be strong in the Lord, and in the power of His might; put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

A. L.

"THE FOUNDATION OF GOD STANDETH SURE."

"There is therefore a remnant according to the election of grace."

BY JOSEPH TAYLOR.

HOW great a blessing is wrapped up in these words of the Spirit through that chosen vessel, the apostle Paul! What a comfort to have such an abiding and sure word to lean upon in these days of worldly wisdom and God-despising times. There is an election even now, although our modern wiseacres deny the Word, and care not for this testimony; yet the Scripture cannot be broken, nor the eternal purpose fail. Bless His name, all ye broken-hearted sons and daughters of the living God. There is a remnant according to the election of His grace, amid all the din of war, the strife of tongues, and the horrid blasphemy of the ungodly. They are being gathered to Him, and they shall come from the East and the West, and shall sit down. They shall rest from their labours, and their works do follow them. His blessed loadstone shall draw them to Himself, although they be accounted as sheep for the slaughter. None of them shall perish or be plucked from the enfoldings of His glorious grace, if it were possible they would deceive the very elect; but ye have an unction which teacheth all things, they shall be all taught of God. O that inward sunshine, that still small voice, that sweet and unspeakable force, that loving prompting of the heart, that gracious and pleasant constraining, making alive unto God, and dead unto sin—humbling, exalting, inspiring, strengthening, and cheering thy soul.

"Oh, grace, 'tis a charming sound,
Harmonious to the ear."

By grace, not by works; not by grace and works; not of him that willetth or of him that runneth; not of the will of man, nor of the will of the flesh, but of God, of mercy, of pure grace, of whom he will; not of whom I will, or of whom we will, or of whom they will, but whom He will. How thankful I am it is of grace of whom He will. I feel I can trust Him, but not myself or any other. He is righteous; He will do no wrong to any one. O foolish generation that despise the plain word of an election of grace! Hath not God made void the wisdom of this world? Where are the Armenians, the disputers? He hath brought to nought their understanding. He confoundeth the Babel builders, and bloweth on all their glory. He counteth their learning, their pride, their array, their splendour, their magnificent temples, their costly garments, candles, intonations, and large donations, as a vain thing, a vain oblation, fleshly rubbish. How provoking! yet will He dwell with the

humble and the contrite, the weak, the despised, the nothings, the election of His grace. Oh, say the proud Pharisees, we would not have such a God. He knows that right well, but is no loser by it. Ah! fools, and slow of heart to perceive, they discern not that the great question is for salvation, not will they have Him, but will He have them.

Let us rejoice, if the flood out of the mouth of the serpent has not carried us away. Abide in Me; let My words abide in you. He that hath the doctrine of Christ hath both the Father and the Son. He quickeneth whom He will. His own election is here quickened by grace, the favour He bare to them in Christ from before the foundation of the world. This is the Word of His grace, the Gospel of love, an election of whom He will; not of will, not of works, not of man, but of God. Out of all the families of the earth, a great multitude that no man can number, out of all nations, kindreds, people and tongues—a little flock unto whom it is the Father's good pleasure to give them the kingdom. Many hear the Word, but these are His chosen. Many are the servants, but these are the sons and daughters predestinated unto the adoption, according to the fellowship given them in Christ. Thanks be unto God for His unspeakable gifts. My birth, my sins, my poverty, my doubts and fears, my enemies, circumstances, troubles, cares, darkness, ignorance, and death—all are overwhelmed and driven back by His electing love, and I am saved of His grace. I will praise His glorious name, and sing, for great is the Holy One of Israel that hath redeemed Me. His arm alone hath taken me out of the pit, and clothed and fed me for ever. The humble shall hear thereof and be glad, and shall say to each other, Come, and I will tell you what He has done for my soul.

Thus He hath spoiled the pride of all flesh, and established the foundations of the heavens and the new earth in Himself to be inhabited for ever. Let the children of the rock sing, though the wisdom of man fail and leviathan lash the deep into a foam; yet shall His elect obtain the promised blessing, and our Emanuel present His Church, His bride, without spot or wrinkle, or any such thing, to the praise of His glorious grace. The Word of the Lord, the Word of power, the Word of the election of His grace, abideth for ever; and this is the Word which by the Gospel is preached unto us.

“ His Word alone unmoved shall stand,
 Performed by His Sovereign hand.
 There is to-day a remnant, still,
 The blest election of His will.
 Deny this truth, despise who may,
 God and His Christ shall win the day.
 Oh, then, believer, patient be,
 God is thy strength and Christ thy victory.”

“ THE UNPARDONABLE SIN.”—BY JOSIAH.

THE sin of the Jews was first a disbelief in Jesus Christ as the Son of God, sent from heaven. Hence our Lord said to them, “Ye believe in God, believe also in Me” (John xiv. 1). “In Me”—the Mediator between God and man—the “Son of God,” as touching His Divinity; the “Son of Man,” as touching His humanity. They pre-

ferred Judas, the traitor, and Barabbas, the robber, to Him, who was "holy, harmless, undefiled, and separate from sinners." This was their first unsaveable sin, and the second is like unto it: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost" (Acts vii. 51). Thus, all those who lived and died in this state, under the First Testament, may be said to be "twice dead," and are (as a nation) "plucked up by the roots."

The Jewish remedy is wholly in the reversible will of God to be manifest in the fulness of time, when "the election, according to grace" (the Hebrew "remnant"), shall "be saved by grace" (see Rom. xi.). The "fulness of the Gentiles" will be the signal time for the "God of the Hebrews" to show that He hath not cast away His people "whom He foreknew," for "though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of waters it will bud and bring forth boughs like a tree" (Job. xiv. 9).

From the Jews we turn to the Gentiles! "What, then, are we any better than they? No, in no wise." God hath included all (by nature) "under sin." And He who spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His son. And the "Spirit of Truth," which is the Holy Ghost, and always bears witness of Christ, "speaketh" on this wise "expressly"—"Every spirit (in and of man) that confesseth not that Christ is come in the flesh," by the indwelling of Christ in the heart, the witness of God the Holy Ghost in the soul, "is not of God;" the "witness of man," without the "record in the heart, which God gives of His Son, is the "spirit of error," which is anti-Christ, the "spirit of evil." All such pretenders, then, do lie against the Holy Ghost, rejecting His testimony within, of the Deity and humanity of our Lord and Saviour Jesus Christ.

They may pretend to believe in the "principles of the doctrine of Christ (Heb. vi.), and profess to be "enlightened," and to taste of a "gift" called "heavenly," as "the good Word of God" is, and have thoughts of "the powers of the world to come" (as Judas undoubtedly had); but they have never left the "principles of the doctrine of Christ," as embodied in the law, and "gone on" to the perfection of those doctrines, as seen and found in the Person and Gospel of Christ.

Therefore, in time of persecution or temptation, they "fall away," and so "crucify to themselves" the "Son of God afresh," and put Him to "an open shame." From the falling away of such, who have made "shipwreck of faith," there is no "renewal," and they find "no place of repentance," though they may have "sought it carefully with tears." They have taken part in the crucifixion, thus "denying the Lord that brought them" in the "expedient" sense that He bought the Jews by dying for that nation (John i. 51).

Thus a belief in God, without being born of God, is not only a denial in the heart (Titus i. 16) of Christ, the Son of God, but a rejection of the Spirit of Christ, which is the Spirit of God, which is the record that God gives of His Son by the testimony of the Eternal Spirit. This, I apprehend, is the "sin against the Holy Ghost."

No one who lives to love and serve God, who walks in faith, humility, and the "fear of the Lord," can ever commit this. And such an one wants "no more offering for sin." He is satisfied with that "one offering," whereby God hath perfected for ever" them that are sanctified: whereof the Holy Ghost also is a witness to us (Heb. x. 15).

A WISE MINISTER.

By T. C.

THE wiser sort of people sometimes say of their minister that they do not find fault with what he says, so much as they do with what he does not say. The religion of the present day certainly has some very amusing things about it. For instance, it is amusing to outsiders to hear ministers lecture the people for not living and acting up to their profession, and to hear the very same people say of their ministers that they do not practise what they preach. On which side most truth lies is not easy to decide, and need not here be inquired into; but perhaps both sides about balance each other, and, if so, the fact is at least amusing. But, supposing religion to be nothing more than a matter of amusement, in which preachers are the principal performers, what can be more droll than to hear some of us raw and inexperienced fellows boasting to the people that we are like Paul, "determined not to know anything among them save Jesus Christ and Him crucified," and at the same time pretend to know almost everything among them but that. In a line with those observations, and to illustrate the justness of them, an amusing but instructive example of a contrary description may be here given. The case is given at first hand. It is that of a minister of some note in his way, of whom for the present purpose, we will familiarly speak as Brother John.

Brother John has long been in requisition as an anniversary preacher at country places, and is, therefore, by this time, a man of considerable experience in social life and its ways. On one particular occasion, for some reason best known to himself, he went to his day's labour in close armour, tightly buckled on at all points, as though he meant business and nothing else. In fact, John had come to the scene of action TO PREACH. But at the house where he was put to lodge for the day, the people wanted him TO TALK—to tell them about other ministers, and so on. But John did not care to unbuckle to do so. He had come to preach. That was his business there, not to tell them all about ministers.

However, either to please themselves, or to make matters agreeable to their guest, they persisted in asking him questions about one minister or another, to each of which he as persistently replied, "I don't know." At length, after enduring any amount of tiresome boring in that way, John's spirit began to rise, when he shortly told his inquisitive friends that he didn't know anything about people, so they need not ask him. How should he know about them? He didn't, and didn't want to know; so it was no use to ask him anything about anybody. It was enough for him, he said, to know his own business, and to attend to that.

After the close of his day's work, when he had left for home, and the people were discussing his merits as a preacher, one of the deacons asked the good woman, who had so teased him with her questions, what SHE thought of him. For once she had learned something useful to her, both correctively and otherwise; and instead of finding fault with the minister for what he did NOT say, she praised him for it, and said, "Well, I'll tell what I think of him; for once I have seen A WISE MINISTER. I don't think there are many WISE ministers. At least, I have not seen many; but I've seen one to-day." The puzzled

deacon asked her what she meant by that. She replied, "Because he knows nothing. No matter who we questioned him about, nor what we asked him, his answer every time was, 'I don't know,' and that is why I call him a wise minister. Other ministers always seem to know a great deal about people; but this man knows nothing. So, for once in my life, I have seen what I think is a wise minister."

There was sense and justness in her conclusion; for, when contrasted with the ridiculously incorrect and senseless prattle of those other ministers reflected on, Brother John's silent ignorance was wisdom indeed. At any rate, it did not add another skeleton to those perhaps already in the house, of murdered ministers and dissected characters. Perhaps if none of us raw pulpiteers had ever preached until we had learned as much as would bring us up to the level of John's ignorance, and of what it taught the woman, we should not have been in the preaching line just yet.

Felmersham.

THE GODHEAD OF CHRIST.

BY J. JENNER.

[We gladly accede to the request of a friend to insert the following valuable essay.]

READER,—Seeing that we live in a day when the fundamental truths of the Gospel are assailed on all hands, especially the doctrine of the Trinity and the divinity of the Son of God, it behoves those that love the Gospel to do all in their power to stem the flood of error that is flowing like a mighty wave through the land, especially that hateful and God-dishonouring doctrine of the Unitarians—a doctrine that tends to sap the foundation of all vital religion—for could they overthrow the doctrine of the Trinity, they might prove the Bible to be a myth or a fable, and thus destroy the foundation that God has laid in Zion.

If it can be proved that Christ is not God as well as Man, then the Father must have prayed to *Himself* (Psa. ii. 8); and sent Himself (Isa. xlviii. 16). But such expositions of the Scriptures are only "darkening counsel by words without knowledge," and leading souls blindfold to perdition.

From Genesis to Revelations the Lord Jesus is spoken of as being co-equal, co-eternal, and co-essential with the Father and the Holy Ghost. Who beside God can claim the name or title "Jehovah?" which means past, present, and for ever. But this is claimed by Christ (Rev. i. 4, 8, 17; Isa. lx. 16), and applied to the Trinity in unity in Deut. vi. 4, which proves them to be equal in nature, name, and authority.

"In name and nature link'd we know,
The holy, holy, holy Three:
To each eternal thanks we owe,
To each eternal honours be;
And let the earth, with heavenly host,
Bless Father, Son, and Holy Ghost."

The Lord Jesus Christ is said to be the great God (Titus ii. 13), the mighty God (Isa. ix. 6), the God of glory (1 Cor. ii. 8); Manoah confessed He was God (Judges xiii. 22); His blood is the blood of God,

(Acts xx. 28); His righteousness is the righteousness of God (Jer. xxiii. 6). Had He not been God as well as man He could not have redeemed His brother; for no mere man could do so (Psa. xlix. 7) And "cursed be the man that trusteth in man," even let him be a good man, if he be *only* man.

But Jesus was God in unioin with man, and as such He raised the dead, gave sight to the blind, forgave sins, converted souls, fed thousands, and proved Himself to be the great "I AM," our "Lawgiver, Judge, King, and Saviour" (Isa. xxxiii. 22). His sufferings and death proved His humanity, and His miracles and resurrection His divinity. In Him we see omnipotence and weakness, eternity and time, the ancient of days and infant of a day, riches and poverty, authority and obedience, life and death, blessing and the curse. In Him we have eternal life, everliving, everlasting, and everflowing; a place of broad rivers and streams, where neither sin, Satan, death, or hell can live or finally triumph; in this river the babe in grace may paddle and the strong believer swim. This glorious river is as deep as Deity, broad as infinity, and lasting as eternity, and all is found in Him whom the heavens adore, devils dread, and men despise, and the Unitarians among the rest: for to deny His eternal power and Godhead is to cut off the top of Jacob's ladder so that it will not reach heaven. And those who go to God without the God-man Mediator shall be answered without a Mediator (Ezek. xiv. 7), and woe be to all such; for as Mr. Hart says:

"Out of Christ almighty power
Can do nothing but devour."

If Christ be not God then all the host of heaven are idolaters; for they all worshipped Him as the Lamb of God (Rev. v. 13, 14), and God the Father owned Him to be God; "To the Son He said, Thy throne, O God, is for ever and ever." Devils owned Him to be God: "We know Thee, whom Thou art, the Holy One of God." Death owned Him to be God: "Lazarus, come forth." Winds and waves obeyed Him as God: "Peace, be still; and there was a calm." And as a shepherd it was necessary He should be the Omnipresent God, His sheep being in all parts of the world, to know them, gather them, feed them, and preserve them; not only so, but to bear with them in all their faults and follies.

Thus we see that heaven, earth, and hell, diseases and death, give their united testimony to the Godhead of Christ, and if these are not sufficient to convince men, "Neither will they be persuaded though one rose from the dead."

Reader, "What think ye of Christ?" We believe that He is "God by nature, man by birth, both human and divine," and, as Newton says,

"So guilty, so helpless, am I,
I durst not confide in His blood,
Nor on His protection rely,
Unless I was sure He is God."

His triumphs proclaimed Him to be God, and His death shows He was man. As Mediator He is the way, truth, and life, and blessed are all they that trust in Him.

And while many

"Cannot reconcile the plan
How Christ is truly God, and truly man,"

we embrace it as the glory of our religion, and say of Him that, at His incarnation,

“Aside He laid His most divine array,
And wrapt His Godhead in a veil of clay;
Who, in this garb did mighty love display,
Restoring what He never took away;”

He neither took away God's glory or man's happiness, but restored both.

“This God is the God we adore;”

and

“I'd creep beside Him like a worm,
And see Him bleed for me.”

Clapham, 1885.

THE LATE MR. HENRY JACOB.

(Continued from page 87.)

“Thy shoes shall be iron and brass, and as thy day so shall thy strength be.”

DEAR AND RESPECTED SIR,—The above Scripture has been fulfilled in the experience of myself and my dear partner in life in a most wonderful way. I feel inclined to lay before your readers some of the dealings of our covenant God with us in His trying dispensations. It has pleased the Lord, in His Sovereign will and pleasure, to bereave us of three of our dear children in three months by that fearful disorder “scarlet fever.” I should have said, prior to that time, for some weeks, I had a fearful foreboding on my mind of something about to happen; what it was I could not conceive; I could feel no promise applied to cheer me in my gloom. I was hearing that aged and faithful servant of God, Mr. Thomas Gunner, but did not at the time feel anything to raise me above my gloomy feelings; but, still, there was something in his ministry that produced a steady reliance and confidence in my mind, that whatever the trial might be that was to befall us, the Lord would support us under it; and, bless His dear Name, He had thus far, and proved Himself a God hearing and answering prayer.

My dear wife, at the same time, had the promise at the head of this letter applied to her. She could not get rid of it, though she tried for some time, feeling some trial was at the back of it; but it still followed her. Well, it was soon to have its accomplishments. A dear lad, in his 18th year, came home and died in 48 hours. Here was work for prayer, that the dear Lord would stand by us and fulfil His promise. It pleased the Lord to suffer the fever to go through the whole house, among the younger branches, and He has now seen fit to bereave us of two dear daughters, within two days of each other, last week; so that eleven have had it, and three out of them snatched away from us.

Oh, my dear sir, what but the hand of a good and gracious God could have supported my dear partner and myself, and brought us through such a fiery trial? I was ready to say, with dear old Jacob, “Joseph is not, Simeon is not, and will He take Benjamin also?” When I received your kind and sympathising letter, I found it a word in due season. Still it set me examining myself and to cry to the Lord to give me submission to His will, and the hope you expressed is realised. He has made it a blessing to our souls, and that in a peculiar manner; for we have not to sorrow for them as for those without hope. The youngest, only eleven years of age, made a blessed end. She sang,—

“Rock of Ages, shelter me,”
 three verses of the hymn and some others, almost with her dying
 breath, and bid her brothers and sisters good bye, and said that she
 believed that she was going to Jesus. She then, with her dying lips
 commenced singing,—

“Suffer little children to come unto Me,
 For I will receive them and fold them to My bosom.”

And—

“Around the throne of God in heaven
 Thousands of children stand,
 Whose sins by Christ are all forgiven,
 A holy, happy band.
 Singing, Glory, glory, glory.”

Which she sang most beautifully. She then became exhausted, and turning
 on her side, breathed her last. “Blessed are the dead who die in the Lord.”
 I could not help shedding tears of grief, mingled with joy, that the Lord
 had taken the dear child to Himself. O my readers, bless God with us.
 Have we not cause to bless the Lord for His mercy to us in supporting
 us under His afflicting dispensations? I do hope the Lord in His
 infinite mercy will restore the rest of my dear family, and make it a
 blessing to their souls and to mine also. I do trust time will prove we
 have not sat under Mr. G.’s ministry in vain. A few Sundays before my
 dear children died, he was preaching from these words, “I will bring
 the third part through the fire; I will refine them as silver is refined;
 and I will try them as gold is tried; they shall call on My name, and I
 will hear them; I will say, It is My people; and they shall say, The Lord
 is my God.” The dear old man entered sweetly into the various fires
 God brought His people through, so that while hearing Him, my soul
 was lifted up for a time above my troubles, little thinking a heavier trial
 was awaiting us; but God has fulfilled His promise again; He has
 brought us through it, and enabled us to praise His name, for taking
 our dear children to Himself; bless His dear name, He gave us a spirit
 of grace and supplication at the bedside of our dying children, when we
 were both alone, no eye to see us but His; and He heard the voice of our
 supplication, that He would either be pleased to restore them to health,
 or take them to Himself, the latter of which He hath done, and brought
 us to bow in humble submission at His gracious footstool. My dear
 partner said, in the middle of the night, “The Refiner is sitting by, my
 dear.” I said, “Blessed be His name, He is, and He will bring us through
 to praise His name for it.” And truly He was supporting us in that hour
 of trial, and we have proved Him to be a God hearing, and a God
 answering prayer, and He has enabled us to bear the rod and Him that
 hath appointed it. O what a conflict I had in the middle of the trial! I
 felt it hard to part with my dear children, but He broughme down ont
 my knees, to say with heartfelt sincerity before Him, “Have we not
 received good at the hands of the Lord, and shall we not receive evil?
 The Lord gave, and the Lord hath taken away. Blessed be the name
 of the Lord.”

If you will be kind enough to insert this at your earliest convenience,
 I shall esteem it a favour. May the Lord strengthen you for your
 editorial work.

Yours affectionately, for the truth sake,

(Signed),

HENRY JACOB.

Kingsland, March 6, 1861.

"ONCE FOR ALL."

BY A CONVERTED ROMANIST.

THESE three words, though comparatively small in space, have a large amount of joy and a precious treasure for the sinner. They have been to me a means of strengthening ten-fold the faith which I have, and on several occasions have overpowered the great internal struggles which endeavour to lead me back to the fleshpots of Egypt, the goblets of Rome. No later than Sunday I was tempted by the wicked one to return to the idolatry and superstitious practices of Rome, and after weeping like a child from one thought or another, I found refuge in the words, "Once for all." Christ died for us sinners, eradicated sin and brought us nearer to heaven and to God, when He offered Himself as a sacrifice for our sins, and told us in His last words, as recorded in John xix. 30, that "It is finished."

"It is finished!" What mean these words? They are the death-knell of "the mass," as practised by the Roman Catholic Church, where Christ is said to be still offered as a sacrifice for the sins of the living and the dead. These three words mean that at the death of Christ, at the end of the sacrifice, death was stripped of its sepulchred treasures, and denuded of its iron tyranny over the faithful of Christ; sin, its sting, was then exhausted for ever; then the bars of the grave burst open and the sheeted dead arose, the first-fruits to God and to immortality; then the cup of God's red wrath against sin, placed in His hands, which we without Him would have had to drink throughout all eternity, the Son of God emptied to the very dregs, and replenished with eternal blessings, so that there remained not one drop of wrath, "no condemnation to them that are in Christ Jesus," when He said, "It is finished." Robes of righteousness now await us all; there is a righteousness for all who believe in Christ; so pure, so perfect, that a martyr's best blood would defile it, and a saint's purest tears would blemish and bedim it; a righteousness which can receive no addition from man, and no deterioration from devils; nothing that earth can do can add to its splendour, nothing that Satan can try can depreciate its worth. Arrayed in it, all believers shall stand before the Holy One "without spot or blemish." It was woven by the fingers, washed in the blood, sprinkled by the tears, and perfumed by the merits of God's incarnate Son.

It is free, and is given gratis to all. No money is required for it, no dollars as for masses. It is given to every guilty sinner who seeks it from Christ Jesus. "Ye are saved—not of yourselves—it is the gift of God." We are saved through the sacrifice of Christ, His sufferings and death. "It is finished," and all propitiatory functions are now completed, all the functions of the Aaronitic priesthood are now come to a close, each hoary prediction is met, each sacred emblem illumined. John the Baptist heralded His glory when it first broke forth in Palestine, and Christ Himself announced His triumph and His entrance into glory when He uttered these words. Sin's iron sceptre was trampled on and overthrown, and it therefore grieves me to the heart to see the Church of Rome claiming and assuming propitiatory functions and offering up the many and oft-times repeated sacrifice of masses which can never take away sin; denying by the same, Christ's perfection of His Father's work.

No more sacrifices. "It is finished." "There is no more offering for sin." Christians need no priests, no propitiatory sacrifices. Our priest, Christ, never dieth—our sacrifice, Christ, is once for all, ever efficacious to the uttermost; all altars in the world besides Christ are blasphemous and useless.

JOHN STYLES.

Seminary, Morgan Park, Ill., Aug., 1885.

IS THERE MERCY FOR SUCH AS I AM?

A BRIEF REVIEW OF THE OLD WELSH SAINTS.

A REMARKABLE conversion took place 75 years ago at Penrhirogoch, Carmarthenshire; it being worth keeping in perpetual memory. During these times it was the old-fashioned religion, and we believe the old saints of that age were more fruitful and earnest, with the best of all causes, than many that profess it in this enlightened age. Pride was not allowed to exalt its head to the extent that it does now. An evangelical and heavenly frame of mind were the chief characteristics of those days, and, indeed, combined with this, was much Scriptural knowledge. The Welsh press had brought out but few works, but the Bible was found in the majority of families, and this was carefully read. We wish we could see more desire among the families of the Principality now.

At the time we refer to, the Rev. T. Morris was pastor at Penrhirogoch. It was their practice before their monthly ordinance to hold a preparatory meeting on the Friday afternoon at four o'clock, and blessed meetings they were. The members displayed great earnestness in their attention to this, some having four or five miles to walk; some came on horseback and others on foot. Between two and three o'clock on these occasions it was usual to see the ploughman leave his occupation, the tailor laying down his needle, the shoemaker putting his awl to rest, the weaver his shuttle, the blacksmith his anvil, so as to prepare for the meeting, and by four o'clock the chapel would be full of Zion's children having met to discuss business connected with the God of Zion. The old fathers considered these meetings as being most important, and there would be representatives from every family in the district. It is a pity it is not so now. If this were now attended to, the matters of the Church would not be so strange, and Church discipline was carried out as it should be.

If one transgressed, it was useless for him to think he could escape rebuke, and the purity of the professed Church spoke much for the heavenly joy they felt in the work of the sanctuary. No fault was overlooked. The old saints had a godly zeal for purity of character, and it was blessed of God, which was manifest by the consistent walk and conduct in those who professed godliness. The preparatory meeting was a check on looseness of conduct, and when such were found they were dismembered and the pastor's prayer for his restoration will never be forgotten; and whilst a heavenly breeze seemed to fill the place, that sometimes the backslider would be brought there and then to repentance, and sue for pardon, and to be restored to the privileges of the Church.

It was also customary at these meetings to administer the ordinance of believers' baptism, if desired. About a mile from the Penrhirogoch chapel is a farm called Llwyndu. At this time there lived here a most respectable couple of the name of James and Martha Thomas. Mr. Thomas was a most zealous and hot-headed Churchman, and Mrs. Thomas was very partial to the Baptists, and very often on the Sabbath she would be seen wending her way to the chapel to enjoy the talented and dewey sermons of Mr. Morris. By degrees the Lord opened Martha's heart, not only to hear but to retain

and ponder them over, and she felt a strong desire to join the Church; but as her husband was such a zealous Churchman, and a confirmed enemy to the Baptists, there was a great difficulty in the way. Matters went on thus for some time, but at last she was constrained to make a profession publicly by being baptized in the name of the Lord, leaving all results. There never was a more loving wife than Mrs. Thomas, yet she felt she must submit to the Lord's commands, and deliver her conscience by doing so, more than hearkening to her husband's wishes. She well knew the determined manner of Mr. Thomas, therefore useless to ask his permission to join the Baptists, in consequence of his deep prejudice against them. The matter weighed heavily on her mind for weeks, and her case was before the Church for a considerable time, and after the brethren were entirely convinced that a work of grace had changed her heart, it was arranged to baptize her on the following Friday at the preparatory meeting.

After obeying her Lord's commands in being baptized she went home with a light heart, hoping, so far as her husband was concerned, that she had already passed through the worst, and that she would be received into full communion on the Sabbath following. But on the Saturday, the day after the baptism, Mr. Thomas was informed by some one in Carmarthen Market that his wife had been baptized the previous evening. This kindled his anger to the highest pitch, and he went home early from market with his soul boiling with indignation. He roared like a lion let loose from the forest. His threats to her were like those of Saul of Tarsus, and he filled the house and family with horror. He declared that the ties of marriage had been broken, and that they could never restore them, and, moreover, in his violent passion he threatened to put an end to his own existence. Seeing matters were in such a state, the servant-men were called from the fields to watch him.

Thus it went on until midnight, when they found he had gone out secretly towards the river that passed through his fields. His intention was to drown himself; but before he had committed the deed he was caught by the servant-men, and he was taken home. From this Saturday night until the following Tuesday night the occupants of Llwyndu Farm never gave slumber to their eyes, nor sleep to their eyelids. The aspect of things seemed black indeed during this terrible ordeal, whilst the thunderbolts of Satan were being hurled with the roar of the storm that burst from this passionate man. But some time on the Tuesday night, when nature was exhausted by continual bursts of passion, that Mr. Thomas sunk into a sleep in his chair. After sleeping some time, he leaped up in the wildest manner, and cried out aloud in great fear, "Oh, Martha, Martha! Where am I? And is there mercy for such a sinner as I am?" "Yes, yes, dear James," replied Mrs. Thomas, "there is mercy with God to you, bad as you have been." He replied, "I have just seen devils like lions; there were also bears and serpents surrounding me. I believe I was in hell. Send Jemmy the servant at once to fetch Mr. Morris."

She complied with pleasure to his request, believing that his conversion had really taken place; therefore, about three o'clock on Wednesday morning, Mr. Morris heard a knock at his door, with a well-known voice calling him to accompany him to Llwyndu Farm immediately. He said to Mrs. Morris, "It is Jemmy's voice; I fear Mr. Thomas has killed himself or his wife." He arose at once, and asked Jemmy what was the matter, if he had killed himself. "Oh, no! he has not indeed! My master is now praying, and he asks you to come to him without delay. I have brought a horse for you to ride." He went at once; but he could scarcely believe the servant-man's testimony; but before they reached the farm, Mr. Thomas had come to meet him, and received him with open arms. After entering the house, such a prayer-meeting was held that cannot be described. The Church-going and self-righteous Mr. Thomas

was not to be found, but instead was found a poor lost sinner, trembling and asking, "What must I do to be saved?"

The following Lord's-day, Mr. and Mrs. Thomas were both in the chapel at Penrhirogoch. After the morning service it was announced that a Church meeting would be held. Mr. Thomas was present. He there and then gave in his awful experience, with his conversion, with great feeling and in tears. There never had been such a Church-meeting at Penrhirogoch before. All were bathed in tears. The old saints were delighted with what they heard. He wished to be baptized there and then, but was persuaded to stay until the following Lord's-day, when the ordinance took place in the presence of a large concourse of people, and the following ordinance of the Lord's Supper he and his wife were accepted as honourable members of the body. They both became ornaments to their profession until their death. There never was a family more faithful to the means of grace, more kind to the Lord's ministers, and liberal to the cause of God. Their liberality to the poor was unbounded. They were never known to turn a beggar from their door without relieving him. When each of them died they were mourned over throughout these districts. Their tombstone is now to be seen in the chapel burial-ground at Penrhirogoch. They have slept there over fifty years, and their names are revered by the few that still survive. "The memory of the just is blessed."

The above is translated from the Welsh Baptist paper, *Seien Cymru*, by W. Jenkins, Tudor-lodge, Farnham.

SOLEMN WORDS FOR THE CUMBERER OF THE GROUND.

THOUGHTS ON LUKE XIII. 6.

"He spake also this parable: A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he to the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering, said, Lord, let it alone this year also, till I shall dig about it and dung it: and if it bear fruit well; if not, then after that thou shalt cut it down."

OUR gracious Lord, the great Husbandman, our Father, God, sees all the plants of His own right hand planting, in the branch which He has made so strong for Himself, and His eye is ever over them for good, and He looks for them to bear fruit according to their position and capacity, and thus to receive His right, a revenue of praise, for every plant which His own right hand hath planted has his or her root in that eternal fruit-bearing Vine, the Lord Jesus Christ, His own anointed One, the centre and life and fruit-bearing plant of righteousness. There is no barren fig-tree in Christ, no branch of fruit-bearing out of Him, however much to the eye of man it may add to the beauty of the garden—yea, seem to all beholders in the Church below to be a fine tree of promise. The great Master, whose own the vineyard is, sees no fruit, and says, "Cut it down; why cumbereth it the ground?" but the poor vinedresser, the soul-winner in the Churches, says, "Let it alone this year, also, Lord, till I shall dig about it and dung it." Ah, poor servant of God, you would fain lead all to Jesus, and art very unwilling to think that any in thy portion of the vineyard should not be all they seem; but the natural, ungrafted seedling will get in here and there, and man, finite-minded man, cannot see the mind and heart,

and hopes that all is well. But He who reads the heart and knows the end from the beginning and by His Holy Spirit speaks to His servant's mind, bears year after year with that dear servant's heart-desire that all who name the name of the Lord may indeed be truly born of God; but at length the word goes forth, "These three years" no fruit, nothing but leaves, "Cut it down; why cumbereth it the ground?"

Oh! cumberer of the garden, thou mayest deceive thy loving-hearted pastor, and thy fellow Church members, for he is but man and they all can but look on the outward appearance, but He who formed the heart knows what is in it, and though thou mayest be in great power, and spreading thyself like a green bay tree, He will come in a day when thou lookest not for Him, and say, "Cut it down" (for three years our gracious Lord Jesus went about in amongst the people of God's national choice, but there He found no fruit, and the word has gone forth, Cut it down until the fulness of the Gentiles be brought in); and though the poor pastor still prays, "Lord, let it alone another year till I shall dig about it," the poor earnest man cannot bear to let one go from his Church, but his Lord does not deign to answer him.

Ah, brother, if the Lord has not planted, it is vain for you to dig about and dung; you may make it grow more rampant and take up more room in the vineyard, pushing the timid little ones into the corners, but never, never, bear fruit, 'twill be but a natural ungrafted seedling, do what you will. Oh, earnest vinedresser, thy Lord will have thee to hoe, and to rake, and to keep the garden clear of weeds, and wild briars, and unfruitful trees, as well as to dig about and dung; and oh, brother, whosoever thou art, set over the Lord's garden, small or great, beware that *thou* plant not. "Every plant that My Father hath not planted shall be rooted up," and ye who grow in the garden of our Lord, His Church on earth, every plant that He hath planted is expected to bear fruit, after its kind and according to its measure; stand not idle all the day, but as God has given you ability render to Him the fruit of praise and prayer and good works, that those who see may glorify God your Father which is in heaven. But beware of doing it to be seen of men, to your own praise; let all the glory be to God, for herein is our Father glorified that we bear much fruit, so (says our Lord) shall ye be My disciples; and, as a secondary work desire to comfort the heart of the earthly vinedresser where you grow, and to honour him in love for his work's sake, and throw a little essence, and sweetness, and strength, through all the branches that grow about you in this earthly garden of the Lord.

“EBENEZER.”

Issued as a Christmas Card by W. J. RYDER.

YES, I will be with thee, I certainly will !
The God that I have been, I'll be to thee still;
And give thee occasion, each morning to raise
A fresh Ebenezer in accents of praise.

Yes, I will be with thee, I certainly will !
Did you think that I would not each promise fulfil ?
They never were written in *ifs* or in *may's*,
But in *wills* and in *shalls*—Ebenezers for praise.

Yes, I will be with thee, I certainly will !
And cause thee to trust in My strength and My skill;
Then having received all needful supplies,
Your grand Ebenezer shall shout in the skies.

THE PULPIT—THE PRESS—AND THE PEN.

Matchless Mercy Divinely Illustrated in the Parables of the Lost Sheep, the Lost Piece of Silver, and the Prodigal Son. By Alfred Dye. Printed at W. B. Creaks, Ely. For a young author, and for early seekers to have some Scriptures opened to them, this little volume may tend to much edification. We are glad to see young men come to the front by the use of the press. It gives many who cannot hear the opportunity to read them, and form some judgment of their mission being of God. Here is one extract. Mark the example. Mr. Dye says:—"We will now make a few observations respecting the divine conduct in receiving sinners, and eating with them, before we proceed to the parables. The first is this—whatever these publicans and sinners may have been in practice, it is evident that they were made sensible and sick of their sins before ever the Lord visited them. This we may gather from the answer He gave to the Pharisees upon a similar occasion of their anger. It is said, 'And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, He said unto them. They that be whole need not a physician, but they that are sick; but go ye and learn what that meaneth. I will have mercy, and not sacrifice; for I came not to call the righteous, but sinners to repentance.' The reader will here observe that the Lord Jesus did not associate with them as publicans and sinners, as to allow of their wickedness being still practised; but as the tender, compassionate, Redeemer—the good Samaritan—to pour in oil and wine, to heal up the wounds which sin had made in their poor consciences, by the application of the holy law. He went not in, therefore, to eat and drink with *all* the publicans and sinners, but with these that He had made sensible and sick of themselves, in order to heal their wounded spirits, and thus bring them to true repentance. Secondly, The example of our blessed Lord Jesus is for us ministers and Christians to follow, for whatever a person has been, if he or she be now a truly sensible sinner, it is an evidence of their being the dear Elect of God, who are made sin-sick, heart-pained souls; therefore we should not shrink from receiving them. Thus Ananias goes to one of these sensible sinners, and calls out, 'Brother Saul.' We should not shrink from eating and drinking with them; let the self-righteous say or do what they may against us."

THE GOSPEL OF THE DAY.—The leaflets of The Pure Truth Mission are as plain as they are truthful. Here is a sample on the word, *Must*:—"The town of H—c, in the West Riding of Yorkshire, is frequented in the Summer by a gay, pleasure loving, frivolous public. On the Sunday the Churches and chapels are thronged with those who seem to think their attendance will atone in some degree for the worldliness of the past week. But what is the nature of the preaching to which the people have to listen? It may be summed up in one sentence: 'Man must do his part, else he cannot be saved.' Such preaching is erroneous, misleading, and unscriptural. All preaching that sends a man back into himself, to will, or to work for salvation, is false. On the last Sunday evening of August, 1885, a noted Wesleyan Minister was preaching in Trinity chapel, H—e. The subject of his discourse was, 'Wist ye not that I *must* be about My Father's business?' As may be supposed, the *must* of God was put in the background, and the *must* of man was put in the foreground. The preacher appealed to the unconverted. He said that hitherto they had withheld that upon which all depends, the will to accept Christ, the will to grasp Christ, the determination to say, I *must*. He then tried to persuade the unconverted to say, I *must*. 'For,' said he, 'that word would announce that the hour has struck when the decision was taken.' Thus according to the preacher, all depended on man, not on God. More recently a Canon of the Church of England was preaching in the same strain. He said, 'The time of decision is now.' Surely such men do not understand that the mighty work of soul-saving is carried on by the Holy Ghost alone, in the hearts of those upon whom the Lord has set His love. The Holy Ghost does not require a man's help. He is capable of quickening a soul into life, without any aid from the creature. 'You hath He quickened.' 'Even so, the Son quickeneth whom He will.' 'Of His own will begat He us with the word of truth.' Nothing is even intimated here about man's will. Nothing is said about all, or any part depending on man. The work is of God alone, and is sure to all the redeemed family, whether the public professors like it or not."

MR. J. GODSMARK'S NEW WORK.—We are delighted with the title. Here it is: *The Eternal Supremacy of Jesus Christ over all, God Blessed for Ever.* London: Printed and published by R.

Banks and Son, Racquet-court, Fleet-street; also to be had of the author, 13, Dancville-rd., Denmark-hill, S.E. Price threepence, post free. Mr. Godsmark is a man, a truly godly man; but, like Thomas of old, he stands alone, and does not believe what any man may say until he beholdeth, by faith, the person of the Son of God, and heareth His voice, then brother Godsmark crieth out, "My Lord and my God;" and as quiet as a lamb he sits down, weeping for joy. We imagine someone asking Mr. Godsmark, "Unto which section of the Church do you belong?" He replies, "I belong unto God's section; that Church whose life is hid with Christ in God (and he believes), when Christ, who is her life, shall appear; then he shall, with all the redeemed, appear with Him in glory." "But do you belong to the Church of England?" "As far as some of her articles are in accord with Jehovah's revealed will, I do; but I am not one of her clergymen." "Do you go with the Unitarians?" "No! no! I go decidedly against their creed and preaching." "You are, perhaps, one with the Brownists, the Independents, the now-termed Congregationalists?" "Well, old Master Ashford will tell you, they are like his cousin Jenny's patchwork quilt, so many colours, such numerous creeds and modern contradictions, that I never know where to find them. Jay (of Bath), Raffles, John Angel James, Rowland Hill, and others, were good men; but I am not a Congregationalist in the common acceptation of the term, nor do I go with the various communities of the Wesleyans. George Whitfield was divinely qualified for a good and great work. He did it with all his heart, and is gone home to his rest and eternal rejoicing." "Mr. Godsmark, I find you preach for the close Baptists at times." "I preach wherever the Providence of God opens up the way, and gladly do I carry any message the Lord may give me. But enough; good morning." In this new work the author has laid down a scriptural line of railway running from Genesis to the New Testament, showing forth the eternal supremacy of the Son of God. We honestly persuade all whose faith is not established in the Person and work of Christ, to read this work through and through again and again. Seekers after truth will be thankful for it.

The Gospel Magazine is a grand number. Its engraved likeness of Mr. Saunders, and its contents generally are beyond all price. The editor, one of the most faithful witnesses in the king-

dom, is only 75. We can pray he may live and labour for his Master for ten years yet. We must bid him good-bye. Here is one of his paragraphs:—"Dare we close our eyes to the fact that the late ministry was so soon defeated after, as their first act, admitting, and that in the face of remonstrance, an avowed atheist as a co-representative with themselves of the interests of the nation? Shall we, moreover, be so blinded and besotted as to fail to trace the hand of the Most High in the recent uprising of the people, indicating His frown upon the re-assembling of a Ministry that has done, and is doing, its utmost to un-Protestantize—and thus un-Christianize—the kingdom at large? What prompts the people to rebellion? Not so much the depression of the times, as the inflammatory harangues and traitorous counsels of the very men who have been returned to legislate and rule."

"BLACK, BUT COMELY," is an article of much value in the March number of *Silent Messenger*. The distinction between flesh and spirit in the man born of God is drawn out in plain, in sensible, in scriptural language.

"The flesh is a cruel, bitter foe,
It brings the Christian streams of woe:
Against it watch and pray."

A Political Chief and a Vatican Thief; or, a Deep Underground Railway between Rome and England.—Can the tractate sent us by a living, labouring, truth-proclaiming Protestant, be relied on, as exposing the secret working whereby England is to be regained by the anti-Christ? We are throwing the nation into the hands of Papists, atheists, and revolutionists. It fills us with pain to find the God-dishonouring masses gaining the ascendancy. We will notice the tractate if we can get heart enough.

Christ the Ruler of the Kings of the Earth. By James Johnston, 8, Marchistank Park, Edinburgh. Published by J. Ginnell, George the Fourth Bridge.—When we saw on the outside of this truly neat, Scottish-looking volume, these words, "CHRIST'S PRINCEDOM OF THE WORLD!" we realised a joy springing up in our soul which nothing like the name of Jesus can inspire. It is a critical and learned work. The author has studied "the Cross of Christ" well. There may be some difficulty in understanding some sentences, but the exaltation of Christ is the theme, and that will commend the work to many who, with Paul, know that "Christ is All, and in all."

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

MR. COPELAND'S SETTLEMENT AT BETHNAL GREEN.

The services at "Hope," on Tuesday, Feb. 23, to recognize Mr. J. Copeland as pastor, were quite devoid of anything like cold formality, but a quiet, evanescent spirit ran through the whole proceedings under the able and discreet presidency of Mr. John Slade Anderson, who while he wielded the proceedings of the day as a master in Israel imitated the spirit of the Master of Israel, and manifested a genial Christian disposition throughout. The afternoon service commenced by singing 764 Denham; the Chairman read Titus i., and Mr. G. Webb offered prayer. Mr. Anderson, in a few pointed sentences on the solemnity of the occasion, stated the reasons for their gathering, and hoped it might prove to be a step in the right direction, and then asked Mr. Copeland to tell the friends how he was called by grace to be a Christian, and his warrant for preaching the Gospel. The answers to these were given by Mr. Copeland to the satisfaction of Mr. Anderson, who further interrogated him as to the doctrine he intended to preach; to which Mr. Copeland replied as follows:—

1. I believe there is but one God, yet three equal persons in the Godhead—God the Father, God the Son, and God the Holy Ghost.
2. I believe the Bible is the revealed Will of God, that holy men of old wrote it by inspiration of the Divine Spirit.
3. I believe in the eternal covenant of grace made between the Eternal Three on behalf of a definite number chosen in Christ Jesus before the foundation of the world, and known to God only.
4. I believe in the utter ruin of man by the fall—that he has neither will nor power to return unto God.
5. I believe in the vicarious sacrifice of the God-man called Jesus Christ, that redemption is particular and effectual—that our blessed Lord had imputed to Him the sins of God's elect, that He endured the curse of the elect, and truly redeemed them from the curse of the law.
6. I believe that regeneration, or being born of Spirit, is essential to an entrance into the kingdom of heaven, agreeably to our Saviour's words to Nicodemus, "Ye must be born again."
7. I believe that all those to whom God gives grace, He presently gives also eternal glory; that they are kept by the power of God, through faith, unto salvation, thus proving that "salvation is of the Lord." Honour, majesty, power and glory be unto Father, Son, and Holy Ghost, the one God, who, in infinite love and sovereign grace, has made certain the salvation of a number no man can number. Amen and amen.

Mr. Anderson then asked someone to come forward and give the reasons for inviting Mr. Copeland to take the office of pastor, upon which Mr. Youdan (deacon) said:—

Dear Mr. Chairman and Beloved Christian Friends,—In recounting the dealings of our covenant God with us as a

church we have experienced changes, our late pastor Mr. Griffith believing his work done, resigned his charge at "Hope," and the reasons given were so evident that at our Church meeting held on April 10, 1884, there was only one course to pursue, that was to receive his resignation, which was adopted with regret, and the following June he retired, and the Church truly felt her position, but turned to seek help from God by prayer, and as the brethren at our meetings were helped by the Spirit to petition the Lord that He would hear our united cries, for this blessing to return as in former days, and that the Lord would send us an under shepherd in accordance with the apostolic statement in 1 Peter v. 2, as well as a brother suitable for the locality, was the burden of our supplications, we did experience seasons of refreshing.

We are very thankful to say we have had good supplies and we acknowledge our indebtedness to them in their usefulness to us in preaching the Gospel, so that the few that remained were encouraged to keep together, and to-day, Mr. Chairman, the deacons publicly, with gratitude of heart, desire to recognise your kindness in Christian sympathy, your advice and counsel given to us in our extremity of perplexity, we were enabled to act upon it, and the Lord be praised, the blessing is ours as a Church, so we pray the Lord still to continue to crown your very extensive and various labours, in preaching the Gospel first at home, and then in connection with the Churches of Jesus Christ, with His Divine blessing. But still, dear Mr. Chairman, the right brother did not appear until we heard of Brother Copeland as a young man preaching with much acceptance to several Churches in the provinces, so we sought him out, and after hearing him successively Lord's-days and week nights for some time, we could recognize in our brother's discourses that he preached the Gospel in all its suitability, freeness and fulness, salvation by grace alone from its eternal cause to its consummation, and being highly recommended by several ministers, the Church gave our brother a unanimous invite to supply for the first six months of 1885 with view to the pastorate. But owing to previous engagements with other Churches, he could not comply with our request, but could, D. V., give us the latter six months, with the exception of three Sabbaths, so the Church entered into the arrangement with him, and in the order of providence Brother Copeland commenced his six months probation with view to the pastoral office July 5, 1885. And we rejoice, dear Mr. Chairman, to be able to say the word has been hest to saint and to sinner, and our brother has had the privilege of baptizing twelve believers in the name of the Trinity, so the Church was satisfied with his qualifications for the work of the ministry and pastoral office, so that at our Church meeting held Oct. 15, 1885, he

was unanimously invited to take the position of pastor of the Church at Hope, Bethnal Green, which we are thankful to say this day's services says he accepted, trusting only in the Lord, and commenced his pastoral labours Jan. 5, 1886, trusting for the future, by the help of God the Spirit and the prayers of his flock, to proclaim the Gospel with profit to his people, and with convincing and saving power to the sinner. And, lastly, we are thankful that during our brother's going in and out among us we have had the pleasure of observing his social and genial qualities, which we admire.

And now, dear Brother Copeland, we have the pleasure of congratulating your courage in undertaking the pastoral charge over us in the Lord, for after the retirement of our late pastor, some of our people left us, and for some few weeks we really expected to give up altogether, but faithful friends stood by us and encouraged us, and so we overcame our difficulties in the strength of our ever faithful God and Father, and the result is, we have you, dear brother, for our pastor, also the Church and congregation are increasing and all things in connection with the cause are encouraging. "Not unto us, O Lord, not unto us, but unto Thy name be all the glory."

Mr. Anderson expressed himself highly satisfied with the statement Mr. Youdan had given, requested the members of the Church present to signify their approbation by standing up, to which they responded, and he (Mr. A.) gave the newly-chosen pastor the right hand of fellowship, with some words of counsel. A hymn was sung, and Mr. W. K. Dexter rose and gave the "Nature of a Gospel Church," which may be given another month.

A NOTE FROM STOKE ASH.

"To communicate forget not."

DEAR MR. BANKS.—So 1886 found you this side Jordan! And still you are working and labouring—sending cheering words here and cheering words there. We have no doubt but what as you advance in years and tie after tie is snapped, you feel lonely, tired, and weary, and almost ready to say, "Come, Lord Jesus, come quickly." Well, soon now the Master will come and call for you, and then the "well done" from His lips will repay you for all the toil, sorrow, and labour here.

It afforded me much pleasure to see in reading *Cheering Words* for February, how the Lord enabled our good old brother Benjamin Taylor to write such a consoling, Christ-exalting, cheering epistle to you at the commencement of this year. Words from his fruitful pen have oftentimes yielded us much comfort. Glad he is still enabled to stand upon Zion's walls proclaiming to sinners God's way and plan of salvation. Hope his last days may be his brightest. It does young Christians good to hear old soldiers of the cross, old standard bearers of God's truth speak well of the Master they have long loved and served.

As we see them within God's courts, like young cedars, fresh and green, bearing fruit in old age, we are encouraged, knowing that the same mighty hand that has upheld and led them on for so many years can also take us who have not long been in the battle field and lead us safely on until we shall arrive safe at the celestial city. God grant it may be our happy experience, and His name shall have all the praise.

At Stoke Ash we are still favoured with a rich, full Gospel ministry, and experience many happy seasons through the preaching of the Word by our own dear pastor, Mr. C. Hill.

On Lord's-day afternoon, Feb. 14, he preached to us about Jesus being above all (John iii. 31). Those who love Him are very glad He is above all. Mr. H. told us—
1. Jesus was above all in His relationship to God. Some people, he said, were very proud of their relationship, but none were related as high as Jesus was, for of Him alone it can be said, The only-begotten Son of God.

2. He is above all in the testimony that He bears. He was sent from God. He came to tell what He had seen of God. He was not inspired as the prophets and apostles were, for God has no purpose or promise that Jesus does not fully understand. Whatever He has said of God is true, for He has both seen and heard it; therefore His testimony is divine, true, and above all.

Then He is above all in His authority. All power is given unto Him. God trusts Him with millions of the people's souls. He rules everywhere. No one else has authority like Him.

Lastly, He is above all in rewards. No one gives rewards like Him. The rewards He gives His servants are—what? I know not. He gives them Himself. He gives them life, and in that life He blesses them. None can give rewards like the Master. Amen.

These are just a few jottings from Mr. Hill's sermon. Trust they may comfort some who hope to receive rewards from King Jesus' hands, and dwell for ever with Him, whom now they delight to crown "Lord of all."

We hope, if God will, He may spare you yet a little longer to labour, for still we think there is abundance of room for labourers in the Gospel field. In the midst of your trials and afflictions may the Lord cause you to joy in the assurance that your name is recorded in the Lamb's book of life, and that underneath you are the everlasting arms of an omnipotent God, and when the last shall come may you be made more than conqueror through the reigning power of our conquering King, is the sincere desire of

Yours in our Lord (the Lamb,
POLLIE BARRELL.

Braiseworth, Eye, March 9, 1886.

WILLINGHAM.—In the old chapel some forty Sabbath-school teachers and members of the Bible-class assembled together on March 13. After we had enjoyed a nice tea, a most happy, animating, and soul-invigora-

ting evening was profitably employed. Some six or seven brethren cheered us with comforting remarks. Our honourable deacons (Mr. John Frohock, and Mr. William Tibbett) gave us their hearty expressions of affection and good-will in the work which is going on in our midst. Our younger brethren, whose hearts the Lord has opened, spoke of the Lord's mercies towards them, and of their desires to love Him more and serve Him better in the future. As yet, however, a few still keep in the back-ground as to their putting on Christ by baptism. To us they are consistent and faithful followers of the means of grace, yet they are lacking in one thing. Prayers and cries ascend up to a throne of grace, that they may be led to exclaim with the eunuch, "See, here is water, what doth hinder me to be baptized?" These dear brethren love to hear the Gospel declared. No sound is more melodious as the name of Jesus to them. We sincerely trust the day is not far distant when we shall behold these doves coming forward declaring what the Lord has done for them, and delighting in all the commands of the Lord Jesus. "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 condemned." Since December 21, last, three of the Church members have been taken to their rest. Mrs. Rebecca Garner, aged seventy-eight. A good woman, and for many years delighted in the ways of God, she died in Jesus. In January of this present year Mrs. Munsey, whose memoir we gave in March **EARTHEN VESSEL**, was called away. And another dear sister has entered the city of gold, Miss Anne Beaumont, aged fifty-three years. This child of God was for some years naturally deprived of sight; but like the blind man in the Gospel she could say: "Once I was blind but now I see." She could see and feel that Jesus was her only Saviour. Anxiously we are looking for the Lord to constrain others to take their vacant places. We bow before the King supreme, acknowledging He does all things dexterously, and asking for more faith, grace, and help to submit to all His great designs. —H. E. SADLER.

CHELMSFORD.—The *Essex County Chronicle*, March 12, gives the following:—"BAPTIST CHAPEL, NEW LONDON-RD.—On Sunday last Mr. F. G. Burgess, the pastor, stated that that day was the third anniversary of his coming to the chapel, and that on the whole the three years had been a time of happiness, and he thanked the friends who had helped in various ways, especially by prayer. He also said that the prayer-meetings had very frequently been times of refreshing, and, if they were the pulse of the Church, the Church was in a healthy state. He then spoke from the words, 'Having therefore obtained help of God I continue unto this day,' &c. (Acts xxvi. 22, 23). He said he felt that the cause being in the state it is now, with the friends pulling together shoulder to shoulder, was of God from first to last."

CLAPHAM.—The fifteenth anniversary of the Sunday-school was commemorated at Providence Baptist Chapel, Meyrick-road, on Sunday, February 14, by special services. In the morning the pastor, Mr. W. Moxham, preached from "The angel which redeemed me from all evil, bless the lads," and lassies too. Mr. R. E. Sears, of Little Alle-street, preached in the evening from "Walk as children of light." In the afternoon the prizes were distributed to the children according to merit, before which interesting ceremony a suitable address had been given by Mr. Clark, on the "free gift of God." These services, which were well attended, were followed by the annual tea on Tuesday, February 16, when the number of friends and scholars present so far exceeded the accommodation afforded by the schoolroom, that the vestries and chapel had to be utilised. In the evening a special meeting was held in the chapel, at which J. Mason, Esq. presided. Practical and encouraging addresses were given by Messrs. J. R. Wakelin, T. Hood, J. Hazelton, Jun., and the pastor, Mr. W. Moxham. The Superintendent, Mr. Appleton, interested the company with a pleasing account of the progress and prosperity of the school, and forcibly showed that it had outgrown the building set apart for it, and that therefore, it was necessary to increase the available room; the chairman confirmed this, and in answer to an appeal for the needful funds, met with a generous response, the collections at the services amounting to £40. Not the least enjoyable incident of the evening was the presentation to Messrs. Clark and Perrott of a handsome Bible and writing-desk by their respective Bible-classes, as a mark of affection and esteem. At each of the services, and at the meeting, appropriate hymns were sung by the scholars, who attended in large numbers. The interest and warm-heartedness manifested throughout the meeting were most encouraging to those engaged in the Sabbath-school work, and may be regarded as evidence that the blessing of God (without which the instruction given is useless) is with them. It is His work, and to Him would we ascribe all the glory.

SHOULDHAM STREET.—On Tuesday, March 9, Mr. Warren was recognised as the pastor of the Strict Baptist Church, Shouldham-street, Bryanstone-square, W. Mr. W. J. Styles preached in the afternoon from the words, "The love of Christ constraineth us." Body of the chapel was full. Tea followed. We had not room in our spacious school; but about thirty sat down afterwards. Mr. Styles took the chair punctually at 6.30. Mr. Harris, senior deacon, gave an account of how the providence of God had led Mr. Warren amongst them. Mr. Warren then related his conversion, his call to preach, and his determination to preach Christ and Him crucified. He believed in what was called doctrines of grace, based on eternal sovereignty, absolute predestination, God's will and purpose, Christ died for the sheep, effectual call,

repentance unto life, the work of the Holy Spirit, justification without any works of human merit, sanctification and doctrines known as evangelical; final perseverance, resurrection, glorification, and not least, the verbal inspiration of Scripture. Brethren P. Reynolds, Langford, Parnell, Beazley, Bardens, gave Mr. Warren the right hand; brother Styles joined the hands of senior deacon and Mr. Warren, earnestly invoking the divine blessing; congratulatory speeches followed; brother Burbridge gave out the hymns, sounded the recognition. Mr. Warren has been here amongst us fifteen months.

KEPPEL-STREET.—Tuesday, March 16, the seventh anniversary of Mr. Styles' pastorate at Keppel-street, Russell-square, was held. Mr. J. S. Anderson presided, and spoke of his attachment to the pastor, and of many pleasing reminiscences connected with the Church at Keppel-street. Mr. Styles gave a brief review of his seven years labour among them; he had experienced much darkness of mind during his pastorate, and was, at times, ready to give up, but the Lord had always appeared, and by some word from Himself, he had been helped on. On one occasion he was very much cast down, when a young man called on him to tell him (Mr. S.) that his ministry had been made a blessing to his wife and himself; they were baptized, and the young man (Mr. Harold Cooper) is now often engaged in speaking in his Master's name. Thus we have been encouraged from time to time. The loss of Dr. Cooper was a great trial, but the Lord enabled me to say, Thy will be done; for him I cherish the sweetest memories as a brother in the Lord, a useful deacon, and an upright man. When I came here the Church numbered eighty-eight, it is now 126. Church, deacons and all manifest the greatest respect to me, and I review, with pleasure, my connection with the cause here. Mr. Steele, on behalf of the Church, spoke of their increased attachment to their pastor. Mr. E. Harris, Mr. Hill, and Mr. Halford, gave a few words of greeting to Mr. Styles and the people, and spiritual addresses were delivered by Messrs. Warren, Bardens, Box, and Sears. Mr. Charles Hill, of Stoke Ash, preached the sermons on the Sunday and Tuesday afternoon. The bottom of the large chapel was well filled. The choir gave some good old-fashioned tunes, and Mr. Anderson pronounced the benediction.—J. W. B.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

The annual meeting of this association was held at Zion chapel, New Cross-road, on March 9.

[We give the following as furnished by our reporter. We hope it will be found correct.]

During the afternoon Mr. R. E. Sears (president) occupied the chair. After reading a portion of Scripture, and Mr. Lang (sec. of Suffolk and Norfolk Union) had engaged in prayer, letters were read from the following Associated Churches:—

	Baptisms.	Members.	Scholars.	Teachers.
Enon, Woolwich (W. K. Squirrel)	1	180		24
Little Alie-street (R. E. Sears)	6	159	156	12
Rehoboth, Pimlico (J. Hand)	2	102	105	
Welbourne Hall (T. House)	4	87	71	6
Near Epsom	0	11	40	3
West Ham (J. J. Clinch)	2	109	280	21
Ebenezer, Claygate, Surrey (J. Woode)		15	37	5
Chadwell-street (J. Hazelton)	6	280	159	17
Salem, West Croydon (W. Horton)	6	31		
Forest-road, Dalston (J. S. Anderson)		30		
Zion, New Cross-road (J. S. Anderson)	8	282	412	35
Eltham, Kent	1	17		
Bethesda, Notting Hill-gate (G. Herring)	9	66	107	12
Providence, Lower Norwood (J. Norbiton (P. Davies)	5	35	72	10
Mount Zion, Dorset-square (G. W. Shepherd)	5	377	250	24
College Park, Lewisham (W. Hazelton)	4	45	70	8
Providence, Kingston		55		
Zoar, Staines-road, Honnslow (James Curtis)	1	60	80	9
Jireh, East-road, City-road (W. Waite)	2	58	60	4
Bethel, Hoxton			30	6
Providence, Islington (P. Reynolds)	10	128	146	13
Salem, Wilton-square (W. Flack)	4	95	180	20
Ebenezer, Kilburn (Beazley and Wilde)	2	33	100	9
Hornsey Rise (W. S. Waterer)	1	38	50	5
Upper Holloway (H. Boulton)	22	35	4	
Salem, Hayes, Middlesex	12	60	6	
Albert Rooms, Whitfield-street (John Box)	7	210	187	19
Oval, Hackney-road (H. Myerson)	1	113	94	8
Ebenezer, Grays	1	17	80	6
Farnborough, Kent (I. Ballard)*		40	70	8
Erith, Providence		26	50	6
Gurney-road, Stratford (J. Hunt Lynn)	21	110	330	18
St. Alban's, Bethel		14	28	4
Addison Park (P. W. Williamson)		76	90	11
Carmel, Pimlico (J. Parnell)	4	64	91	13
Bethel, High-street, Poplar (H. F. Noyes)	7	49	120	14
Salem, Richmond	1	58	90	10
Chatsworth-road, Lower Clapton	4	28	110	8
Clapham Junction (J. Moxham)	15	77	150	12
Camden High Schools		74	99	9
Keppel-street (W. J. Styles)	9	124	236	22
Hope, Bethnal-green (J. Copeland)	12	73	56	6
New Church-street, Bermondsey (J. L. Mceres)	1	94	241	17
Totals	158	3,446	4,822	459

Nearly 200 sat down to tea, after which Mr. Sears again presided. Mr. Winters opened with a suitable prayer. Mr. R. E. Sears then gave his presidential address upon the

* A letter not being sent from the above, the pastor, in a telling way, quoted Psa. xxiii, saying "that expressed how they were getting on at Farnborough."

"Unity of Christ." Christ is not divided from the Father in work, in perfection, or in glory. Faith discovers in Christ the God-head. They are one in creation. Christ is very God. If sin is known, and the claims of God's holy law are felt, comfort will never be enjoyed or pardon found till Christ is known as God. Christ is not divided in the offices, Priest, Prophet, King. As High Priest He eclipses Aaron. The prophets could not say all their words were from God, but He could say, "My word shall not pass away." Earthly kingdoms wane, but His is steadily increasing. He is a priestly, prophetic King. If we trust Him as Priest, we shall bow to His sceptre as King. The bright robes the redeemed shall wear are His perfect life and the jewels in their crowns gems from His perfect work. Christ is not divided in Gospel, for the Gospel He preached and the Gospel we have to-day is the same Gospel that we shall have in the Millennium, for Christ is not divided. Christ is not divided in the ordinances of His house. Dean Stanley, Conybeare, Housen, and Cunningham Geikie, all say that baptism ought to be by immersion. Christ is not divided in His Church; for a Church without Christ would be a routed army with banners all torn. As Christ is not divided, so His people ought not to be. There are many sects. They are caused by some of the servants wanting to bring in new furniture; but woe to those servants when their Lord comes again. Let those who have been united in an unholy bond to the State, leave infant sprinkling, and let us all be in unity. We are the true Conformists, they are the Dissenters. Let us drop all petty differences, and press forward in the Master's name. Unfurl the banner with the inscription, One Lord, one Faith, one Baptism.

Mr. Box then read the report, which shews that they have 44 Churches incorporated. A loan fund of £1,637, a general fund of £75, magazine fund £22.

After a vote of thanks to Mr. Anderson, for the use of the place, had been passed and responded to, Mr. Moxham was called on to speak of Our Churches as Centres for Home Mission Work. His text was, "Every man to his work." Before we go on to more mission work we ought to strengthen the things that remain; we have erred in leaving the mission work to other denominations. Ministers, as instruments, ought to be gatherers as well as distributors; every man to his work; some preach, some teach, others pray, distribute, or exhort.

Mr. J. Hunt Lyon then spoke upon our foreign missions; their urgent claims upon us. He took as his text, "For from you sounded out the word of the Lord," &c. We have a mission in India and Ceylon, but where else? Why do we come after all other Churches in opening missions? We are in the rear, but should be in the van; we have shut up our banner within the narrow walls of our sanctuaries; but if we are roused late, we ought to thank God that we are being awakened. If the love of God constraineth us, we shall be successful, late

though it be. The divine command is to "preach the Gospel to every creature." The days proceedings, which had been well attended, then came to a close.

H. D. B.

CITY ROAD.—Thirteenth annual meeting to commemorate the prayer meeting held in Mr. Walter James's house took place at Jireh on Friday, March 5th. Mr. Winters preached in the afternoon, and Mr. Henry Hall presided in the evening. Addresses on prayer were delivered by Mr. Lynn, who said, while man despises the stammerer's prayers, God does not. Mr. Copeland had experienced the great blessing of pouring out the heart unto God. Mr. Beazley, said it was the greatest blessing any one could be favoured with to pray from the heart, "God be merciful to me a sinner." Mr. Preston Davis expounded, "They sighed, cried and groaned" (Exod. ii.) Mr. Burbridge, and others, also spoke. Mr. Hall said it was a very important subject—prayer—it has occupied my mind since I was fourteen, and I rejoice to say I cannot now give it up. Many cheerful faces were present, and the happy meeting closed by Mr. Walter James giving out a hymn.—J. W. B.

GREAT YARMOUTH.—The 10th anniversary of the Sunday School was held at York-road, on Sunday, 14th February; two sermons were preached by Mr. Bedingfield. The morning's was an encouraging discourse to both teachers and friends. On Monday a public tea was provided for the children and friends, numbering about 120, after which, a public meeting was held, when prizes were awarded to the children by the pastor, and addresses delivered by Messrs. J. Bedingfield, J. Marshall (of Norwich) and J. Musket (pastor). A cheering letter was read from Mr. A. G. Gray (of London), to the teachers and children, he being unable to attend. The report being read, showed the school was improving in usefulness and that Christian love and unity continue to bind us together. Financial statement showed a balance in hand of £3 0s. 7d. The children sang heartily suitable hymns, and after a very happy evening, closed by singing, "Blessed Jesus, ere we part." Collections amounted to £2 0s. 1d.—M. A. P., *Superintendent*.

HACKNEY.—We have received "The First Annual Report of the Mothers' Meeting, in connection with Trinity Chapel, Devonshire-road, Hackney." No better work in connection with the Gospel can be done, and much prosperity attends it. The lady superintendent, Mrs. Vaughan, 2, Darnley-road, Hackney, will gladly furnish further information. Happy must the pastor be to whom such an help-meet is given; and scripturally, experimentally, and socially blessed are all those kind friends who rally round such a centre of true godly fruit-bearing. This is the "fast," Isaiah saith, "the Lord requireth."

MR. HERRING'S RECOGNITION AT NOTTING HILL.

(Continued from page 95.)

These are his answers to the questions put to him:—

"MY CALL BY GRACE.

"My first impression in divine things was received in the Sunday-school; I was very fond of the late James Wells' ministry, although not more than eight years old; my mother being one of his oldest members. It was not until I was an apprentice that I realised the full pardon of my sins. One day I was wrestling with the Lord for mercy when all of a sudden it seemed as though the dear Lord Jesus was visibly present with me, and said, 'Thy sins which are many are all forgiven.' It is impossible to describe the joy that filled my soul. In the strength of this blessed manifestation I went for some time, attending Mr. Wells' ministry, walking every Sunday morning from the North of London to the old Surrey Tabernacle. Some little time after this I became exercised about the ministry, although quite a boy. A singular circumstance happened to me at this time, and was repeated several times. While reading my pocket Bible a verse fixed itself upon my mind, and divided itself into several heads, which I enjoyed very much meditating upon during the week; on the following Sunday, to my great surprise, Mr. Wells took that verse for his text, and divided it exactly as it had been to me during the previous week.

"In 1857 I wrote to Mr. Wells, telling him I should like to be baptized and join the Church; but before this took place I was removed in providence into South Wales, and was therefore unable to carry out my intention. My going into Wales was the beginning of spiritual trouble to me; there being no place of truth within reach; the general Baptist Chapel being the best I could find: sometimes it was free grace, sometimes it was free will, and sometimes all mixed together. This brought me into bondage of soul, which lasted for seven years: the reading of God's Word was neglected—I got so that I was afraid to pray, those words terrifying me whenever I attempted, 'The prayers of the wicked are an abomination to the Lord.'

"In God's providence was brought back to the West-end of London, and walking down Oxford-street one day, I saw the notice-board of Soho Chapel, and at once remembered that sometimes my late dear mother had attended there. Next Sunday I went there, and ultimately took sittings, during the time of our late brother Pell's ministry there. After attending Soho some time, without any real benefit, I was again removed in providence to Highgate, and found out Little Zoar, Wedmore-street: while attending there, Mr. Waterer came as a supply, and he was the means of setting my soul at liberty from the words, 'Unto you therefore which believe, He is precious.' I was so filled with joy that I have no recollection how I got home. Sometime after

this a private house was opened for preaching on Hornsey-rise, and Mr. Waterer was the minister: ultimately a Church was formed, and I was the first candidate for baptism and membership.

"MY CALL TO THE WORK OF THE MINISTRY.

"I was very deeply exercised at this time about the work of the ministry, but felt overpowered with the awful responsibility of a minister of the Gospel. This led me to incessant prayer, that if the Lord intended me for His work, He would make it manifest to me in some special way. It affected me so that I could not rest night or day—it was like a fire in my bones. One day I was walking to Muswell-hill on business; I felt quite overpowered, and wrestled with God that, if He did intend me for His work, He would give me a portion of His Word which should be such a plain direction from Him that I could not possibly mistake it. I took my pocket Bible out and opened to these words, 'My sons, be not now negligent (or margin, deceived), for the Lord hath chosen you to stand before Him, to serve Him, and that ye should minister unto Him, and burn incense' (2 Chron. xxix. 11). These words came with such wonderful power that I felt the Lord had answered my prayer—my heart was overflowing with praise to His great name. But, Gideon like, I was not satisfied with even this. I begged the Lord that, if He had chosen me to serve Him, He would give Mr. Waterer a text on purpose for me the next Sunday, and that He would lead him to give me a word of direction from Himself. On the next Sunday evening Mr. Waterer took for his text Matt. xviii. 18—20, and dwelt almost entirely on the work of the ministry—the words coming with such power that I felt compelled to write to him the next day and tell him how I had been exercised, and that was the first time I had told anyone.

"My first sermon was preached at the Watch and Clock Maker's Asylum, Colney Hatch, and, having obtained help of God, I continue unto this day, striving as far as in me lies to declare the whole counsel of God.

"MY CONFESSION OF FAITH.

"1. I believe that the Scriptures, Old and New Testaments, are the Word of God, and the only rule of faith and practice.

"2. I believe there is only one living and true God, but that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost—each person being equally and properly God.

"3. I believe that God made man in His own image, holy, and capable of serving and glorifying Him; but having sinned, all his posterity in him fell, and became utterly depraved, losing both the will and the power to serve God acceptably.

"4. I believe that before the world was created God did choose a people unto salvation, for His name and glory's sake, whom in the covenant of grace, God the Father gave to His Son to redeem. The Son,

accepting this gift, agreed in the fulness of time to take upon Him our nature, and to suffer the full penalty due to the sins of the whole of the elect. That God the Holy Ghost entered into that covenant compact, agreeing that everyone of the elect so redeemed by God the Son, He would quicken into newness of life—that by His power they should be born from above, and made willing to seek for God's pardoning mercy, and that He would see each and everyone safe home to glory.

"5. I believe at the appointed time our Lord Jesus Christ came in the flesh, did suffer the full penalty due to the sins of His people, that He died instead of His Church and for His Church, and that His death is effectual to the salvation of His elect and no one else.

"6. I believe that the justification of God's elect is entirely through the merits of the righteousness of Christ.

"7. I believe that the work of regeneration, conversion, sanctification, and faith is not an act of man's free-will and power, but of the mighty irresistible grace of God the Holy Ghost.

"8. I believe there will be a resurrection of the dead, both of the just and unjust, and that at the judgment day the one will go away into everlasting bliss and the other into everlasting punishment.

9. "I believe that the only water baptism in the New Testament is believers' baptism by immersion, and that it is incumbent upon every believer in Christ to be so immersed in the name of the Father, the Son, and the Holy Ghost, and that after they have so made a public profession of their faith in Christ and love to Him, they should be received into the full communion of the Church of Christ, and no one refusing to obey this command should be allowed to partake of the Lord's Supper.

"10. I believe that although 'good works' cannot help our salvation, yet are essentially necessary to manifest the effect produced by the grace of God upon our hearts—not only bestowing upon us the grace of repentance on account of our sins, but also the earnest desire to forsake them, and that henceforth our lives should be wholly devoted to God that men may see our good works and glorify our Father which is in heaven."

STONEHOUSE, DEVON.—DEAR BROTHER.—I thank you for your kind notice of our movement at Stonehouse. I trust it may bear fruit in sympathy and help to the cause of truth. Our Restoration Fund is within a few shillings of £150. Since I wrote you a kind lady has offered, and we have accepted, a loan of £100 as long as we require it. We held our first public service in Ebenezer on Wednesday evening, February 24; a prayer meeting and short sermon by the pastor; after which we held a Church-meeting, received the report of the building committee, &c., giving authority to the pastor and the treasurer to sign a contract to repair and restore the chapel for the sum

of £255. We have thus, as a Church, taken legal possession, and we hope early in July we shall have our re-opening. It will be quite a new departure for the Strict Baptists at Stonehouse; may the Lord's presence and power be known and felt in a revival of love of the truth in our midst is I know the earnest prayer of many souls. Truth has indeed fallen in the streets in the three towns, but I doubt not there are many scattered and hidden ones who still love the old paths and desire to walk therein. My congregation is a gathering of remnants from Trinity, How-street, old Ebenezer, Mount Zion, Devonport, and it rejoices my heart to be the humble instrument of gathering and feeding the scattered ones of the flock of slaughter. The first time I broke bread with them we were only eight souls (seven years ago this month, March); at our first prayer meeting we had only eight persons, we have now nearly forty members and communicants; our hope is that at Ebenezer others may come and help us. £8 has come in this week.—I remain, yours in Him, WM. TROTMAN, 2, Durnford-street, Stonehouse.

REPORT OF KILBURN, EBENEZER, DORCAS AND DISTRICT VISITING SOCIETY.

BELOVED CHRISTIAN FRIENDS,—We very heartily greet you on this interesting occasion, the first anniversary of this Society, and earnestly hope this meeting may be the happy beginning of many more to follow, until we are favoured to join that assembly where congregations ne'er break up, and when we, too, hope to unite with those who are gone before, and are now around the Throne of God.

We ask you, upon taking a retrospect of its first year's work, to unite with us to magnify the Lord, and exalt His name together, for "the Lord hath done great things for us, whereof we are glad."

Depending upon the help of their faithful and unchanging Friend, your committee first met for work on February 2nd, 1885, and if the little society, now twelve months old, cannot say much for its growth and progress, yet this we can affirm, the Lord hath crowned it with lovingkindness and tender mercies; as, on the little one's first attempt to walk, it only feels safe while the parent's hand is near to uphold, so your committee started fully conscious unless they were upheld and guided by the hand of Jehovah, and crowned with His blessing, all their efforts would be vain.

To some present, it will be necessary to explain the name and three-fold benefits the Society pray to be enabled to carry out. And can we have a better staff upon which to go forward in the year before us than calling to mind the many Ebenezers of the past, and gratefully acknowledge, "Hitherto hath the Lord helped us."

This name, "Ebenezer," has often stirred on the sometimes weary feet, and when

difficulties appear in the way has been the means of encouragement still to press on, believing

"Ho that hath helped us hitherto,
Will help us all our journey through.
And daily give us cause to raise,
New Ebenezer's to His praise"

The name Dorcas will need no introduction, the one who bore that name being almost universally known, and whose deeds we desire to imitate in this locality by making garments for the poor.

Coming to the district visiting part of our work: we here embrace the young and the aged, the sick and destitute. In the maternal branch, bags of linen, supplied with grocery, and a sum of money, are provided for the needy; seven of such cases received help during the past year. The Society has also afforded relief in articles of food, nourishment, medicine and clothing.

Whilst help for the body has been the means of opening the way, and the recipient's hearts have been made glad and their needs supplied, their spiritual welfare is sought after and a hearty invitation is given them to attend the House of the Lord, and we rejoice to say, in some instances, this has led to a regular attendance on the means of grace, and the prayer of those engaged in the work is that the Lord may meet with them.

Some to whom your Society has afforded relief have already passed beyond the reach of human aid. May this stir us onward, knowing we too are mortal, and ere long the place that knoweth us now shall know us no more for ever, remembering the words of the Master. "The poor ye have always with you," which the surroundings of this Chapel will clearly convince the subscribers of this Society of its truth, and the relief you may enable the committee to convey to these houses of poverty and sickness will be most gratefully received.

The number of cases which the Society have assisted during its first year is ninety-two, and the total amount received being £23 19s. 3d.

Your committee desire very sincerely to thank the friends at Mount Zion, Hill-street, for the donation of £10.

In our asking your aid we would remind you of our great Exemplar "who went about doing good," and in our daily life, may we each seek to do His will by comforting and cheering the pathway of the same class as the Master Himself was so frequently found with—the poor and afflicted.

The members of the committee are, Mrs. J. Harris, (president); Mrs. J. Axtell, (treasurer); Miss Bareham, (secretary); Mrs. Broad and Mrs. Blackmeer.

To the Editor of the "Earthen Vessel."

DEAR MR. BANKS,—Since you received my last communication it has been my pleasure and privilege to read the March number of *Cheering Words*. Truly, that little book has not its name for nothing, but is a budget of "cheering words." I am sorry to see you still suffer so much from bronchial affliction,

but very glad the Lord still blesses you and enables you to use your pen, and tell of the way He has led you, and of His goodness to you. We are very glad, little by little, you are telling us about your own history. From what we have read of it, we must conclude you have passed through many, many trials, but up to the present the Lord has upheld you, and still you may sing, with death in view,—

"How can I sink with such a prop
As my eternal God?"

Then, dear aged brother, you know not how many of God's tried people have received benefit (by the sanctifying influence of the Spirit) from your sufferings. Paul said he was made all things to all men, and sometimes we think God's ministers have to be—

"Learning long before they're preaching;
Listening long before they're teaching.
Suffering before they sing,"

in order that when they attempt to speak to people there may be a oneness of feeling; and thus through the experience of one many may be comforted. Still by you and through you may many of God's people receive comfort; may He use you still as an instrument for good, and all the glory be to Him to whom alone it is due.

Very glad your 80th birthday found your mind active and useful. Trust your remaining days may be made very happy by the smiles and presence of the Sun of Righteousness.

March 14 was a happy day at Stoke Ash. A Mr. Garrard, from Stowmarket, preached to us, in sweet and simple form, the grand old Gospel. Weak believers were encouraged, many felt it good to be there, and were constrained to bless the Lord for the message His servant was enabled to deliver. The Lord bless His own word, and cause it to be very fruitful. The Lord bless you, dear brother, abundantly. So prays

Yours in Jesus,

P. BARRELL.

Braiseworth, Eye, March, 1886.

TOTTENHAM — HIGH CROSS. — On February 21st, the first anniversary of the Sunday School was held. Mr. Flack preached in the morning from Psalm xc. 16—17. In the afternoon, the children recited and received their prizes from the pastor, who also preached in the evening. On the 23rd, in the afternoon, Mr. Winters discoursed on "Christ is all in all." Mr. Wakeland presided in the evening. The report shows that the school which started with 8 scholars has now 70, although they have lost their secretary and three teachers. The chairman advised the teachers to lead and teach the children and not to preach to them. Mr. Boulton moved the adoption of the report, which Mr. Flack ably seconded. Mr. House's motto for the teachers for the ensuing year, was "Be not weary in well doing." The meeting was afterwards addressed by Messrs. Kingston, Wileman and Winters. We were glad to see Mr. T. House able to stand and speak after sitting to preach for 12 months.—H. D. B.

EDITORS WHO HAVE LEFT THE CHAIR.—No. IV.

Times were when only men of letters did presume to sit in seats requiring brain-power, knowledge, thought, and an aptness to wing away the quill, conveying the wisdom of the mind.

Now, any lad an editor can be,
Who, with scissors, gum, and cunning,
Can with his neighbours' stock make free.

If it were possible to bring my grandfather (from turning his old wooden printing press) into the machine-rooms of the *Daily Telegraph*, and to witness the flying off of hundreds of thousands in less time than he could print a quire, methinks he would stand aghast! Yes! the progress of the printing and publishing branches is astounding to men who came into this world in the early years of the present century. I have lived, in a clear recollection, under the reign of four sovereigns. The pious old King George III. had long been on the throne of England, when I was a boy in the Cranbrook church-yard printing office; and that his fourth of June birthday should be ushered in with the merry peals of the beautiful eight in the opposite gigantic steeple, was hailed with much delight and cheerful pleasure. One day the big old tenor tolled out the tale,

"KING GEORGE III. IS DEAD"

Kings in the dust must lay,
This debt we all must pay,
Oh! are we well prepared?

Then George IV. had a short sitting as king. When our Queen's uncle died—William IV.—"the sailor king" they called him, I was in London on business, and saw, and heard, that once happy minister, Dr. Dillon, preach a funeral sermon for William IV., from the words:—

"THERE IS ANOTHER KING, ONE JESUS."

Then came the splendid "Victoria," whose royal jubilee—fifty years wearing the English crown—is this year to be celebrated.

It is fifty years ago that Dr. Molesworth came to the front as an editor. Up to that period the Church of England had no cheap weekly issue. At that period, when I was thirty years in this world, and had the sole and entire management of the news office, bound to produce two papers every week—at that ever busy time, the idea of publishing the *Penny Sunday Reader* came into the head of Dr. Molesworth. And he was a quick man; he never walked slowly; he never wrote deliberately; he was no man to hesitate or pause; he was the rector, or vicar, of St. Martin's, on the borders of the city of Canterbury. St. Martin's is said to be the oldest Church in this kingdom.

I had the honour of printing the *Penny Sunday Reader*. The first Church of England cheap weekly ever issued. Pioneer again; one hundred pounds was put into my pocket to come to London, to purchase new types, cases, presses, and all the necessary

material; which I did to the perfect satisfaction of all parties; and hundreds of thousands of that new little 18 pages, foolcap octavo, did we produce. The *Penny Sunday Reader* met with a wonderful reception; and I have heard it helped to get for its editor the rich living of Rochdale, which living Dr. Molesworth held until called from this, to us, uncertain dwelling-place. Dr. Molesworth was a busy man, and in my occasional calls to Rochdale, I heard him spoken of respectfully, although his path through life was not always "beside the still waters." He was the author of a work on the typical character of Isaac; and his weekly expositions of the collects, the epistles, and the Gospels, in the *Penny Sunday Reader*, indicated a mind thoughtful on the highest themes. The great puritan says the profession of godliness has two ends to it. With some, self is the first end, God the last. With the truly single-eyed righteous to honour GOD is the first end, and self is the last. Let us try and weigh our motives and ascertain, if possible, whether to exalt Christ, or to serve self, is the first ruling power. Dr. Molesworth has left the chair, the pulpit, the Church on earth, and all below. He did work while it was called "to-day." The night of death came, and his voice was heard no more. "All flesh is grass," only God's Word endureth for ever. "Oh! oh!" my soul would cry more intently, "to be found in Christ, while we live, when we depart, and for ever. Amen."—C. W. B.

DALSTON.—The meeting held at Forest-road, on Tuesday, March 2nd, to celebrate the 21st anniversary of the opening of this place of worship. Mr. Porter occupied the chair, and after prayer by Mr. Taylor, Mr. James, a deacon, read a statement to the following effect taken from the minute book of the Church. It says: "The Lord moved the heart of brother Dearsley to do something for Him in Dalston over 22 years ago; 21 years ago he built and opened this place, Messrs. Anderson, Bloomfield, Dickenson, Hazleton, Higham and Milner officiating. Seventeen were united in Church fellowship and Mr. Dearsley was publicly recognised the pastor, labouring and preaching as such for 19 years. Since then, by the help of the Lord, the pulpit has been supplied by various preachers. From the commencement of the cause till now 103 members have been received: 30 names are on the roll at the present time. Through the mercy of the Lord, the present year begins a little more cheering, our brother Porter having accepted a six months' furlough with a view to settlement: the Word preached by him has been well received, and indications are not wanting of future prosperity; the attendance is better and Sunday school has been re-opened, with a Bible-class conducted by Mr. Porter. Good sound scriptural addresses were delivered by Messrs. Dearsley, J. E. Elsey, Sears, Box and West, of Erith. The beautiful little sanctuary was quite full, the brethren Broadbridge and Biggs assisted, and all united in praising God.—J. W. B.

"COMFORT YE ONE ANOTHER."

"We know we have passed from death unto life because we love the brethren."

[The following note is calculated to calm a troubled breast, as well as the poor soul it was sent to.]

DEAR BELOVED BROTHER,—I received your kind favour through Mr. Hall, your attendant, and was indeed sorry to hear of the death of your beloved son, Robert. I have no doubt but you felt as Job did when he cried out, "My stroke is heavier than I can bear." I received the Feb. numbers of the *EARTHEN VESSEL* and *Cheering Words*, and felt relieved when I saw you were somewhat better and so far able to attend to the work of editor and dispenser of temporals for the Lord's poor. It did my heart real good to read your address for the new year in the Jan. and Feb. numbers of the *VESSEL*. May the Lord continue you in your work and labour of love for many years yet to come. He has brought you through fire and flood with honour and safety. He has kept His word, "As thy day so shall thy strength be." If heaven and earth should pass away, as He says it will with a great noise. But He has sworn by Himself, of which He could swear by none greater, that we might have strong consolation; we that have fled for refuge. The only consolation we can have in the Gospel is Christ's finished work, and God's immutable purpose and promises, from and before the foundation of the world, revealed in His Word, and taught and experienced in the heart by God the Eternal Spirit. Nothing can satisfy the trembling sinner passing through the waters of affliction, but resting and trusting by faith upon the God Man, the Mediator, Jesus Christ, the First and the Last. The Lord, my dear brother, has not forgotten you, for He came Himself, and has taken your beloved wife to be for ever with Him; for He said, If I go away, I will come again, that where I am there ye may be also. Then He came and took your dear afflicted sister to be for ever with the Lord. And again He has visited your family, and taken to Himself your beloved son, and likewise He has heavily afflicted you. But David said it was good for him to be afflicted. And John said, in the Isle called Patmos, He laid His right hand upon me. And you have never known, or heard, if you search from Genesis to the Revelation, of ever a wrong hand being laid by the Father of mercies upon one of His children, or servants. May the Lord enable you, my dear brother, to realise in your own soul the words spoken to His afflicted servant Jeremiah, "I have loved thee with an everlasting love, and with lovingkindness have I drawn thee." Shall not the God of all the earth do right? He that rules in the armies of heaven, and amongst the inhabitants of the earth. There is nothing too hard for the Lord. He may even shew you in the present life that He has done all things well, and if through weakness of faith and our vision being obscured, seeing we are but dust and ashes. He has told us what we

know not now, we shall know hereafter. We must remember backward, as well as we often slide backwards. We must remember the hill Misor, our Bethels, our Ebenezers, our great deliverances, His kind providences. His watchful care over us, His restraining grace over us, when we were yet in our sins. Oh, that we may be enabled to bless the Lord together, that He has called us out of nature's darkness into His marvellous light, taught us by the Holy Ghost sent down from heaven into our hearts. We have not been left to wallow in Arminianism, nor settle down in cold dry doctrines. But we are living and praying, and trusting, and pressing forward, to the mark of the praise of our high calling in Christ Jesus the sinner's Friend. Ah, dear brother, He has been a friend to me in all lands, where in His providence I have been called to tread. He is a friend at all times, and in all places, and under all circumstances. And the best of it is He will be our Friend for ever and ever. May the Lord be with you in your room, and in your bed, and in your closet, and be with you in a dying hour. Believe me to remain, your's sincerely and truly in the best bonds.—CHARLES GRAHAM, U.S.A., New York, February 15th, 1886.

HIGH WYCOMBE, BUCKS.—The friends in connection with the Zion Chapel Sunday-school, Bridge-street, desiring to reduce the debt on the school buildings, held a public tea on Monday, March 8. The school-room was well filled, and in the evening, in the chapel, a good company gathered to listen to a service of song, given by the singing class, under the direction of Mr. A. Deane, the connective portions being recited by the members of the class in such a manner that showed their interest in the service. Mr. W. E. Palmer, pastor, occupied the chair, and at the close a collection was taken, which, with donations, &c., amounted to over £18.

TOTTENHAM.—The Church meeting at Welbourne Hall has formed a Building Committee, and started a fund with the object of procuring a piece of freehold land, and erecting thereon a suitable place of worship. The Hall at present occupied, though well situated, being only held for a short term, and the entrance to it being most objectionable. Contributions will be thankfully received by Mr. Drew, Junr., 30, Lordship-lane, Tottenham; Mr. William MacDonald Glangarry, Lower Edmonton; or Thomas House, 37, Welbourne-road, Tottenham, or any of the Committee.—THOMAS HOUSE, Pastor.

PECKHAM-RYE.—At Zion, Heaton-road, on Tuesday, March 23, Messrs. Anderson, Box, J. H. Lynn, Reynolds, W. K. Squirrel, Marsh, Thomas, Howard, Kempston, and others, met at a public meeting to cheer and encourage the Church under the trial through which they are passing. The gracious presence of the Lord was realised, and all seemed to say, "My soul shall pray for Zion still." It was good to be there.

Our Tombstones.

DEATH OF MR. LEE, OF ALDERSHOT.

DEAR MR. BANKS.—Being aware you recently passed through the trial of losing your son by death, and having since your trial been called to pass through a similar bereavement, I have resolved to inform you of a few particulars. My son was he whose name has appeared on the VESSEL wrapper for some years. First, as suppling at various places in Devon, Exeter, and elsewhere; more recently at Criclake, in Wiltshire: Hartley-row, &c. He did speak at Park-lane Baptist chapel, Farnham. His labours are o'er; the Lord took him to Himself after very great suffering. He died on January 24, 1886, leaving a widow and three children, with myself and family, to mourn our loss, which we feel assured is his gain. How true the words, "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord."

Having a son and two daughters that can neither hear nor speak, I have been looking to my dear departed son as he who would be able to open his mouth for them when I shall be silent in death. In this matter, as in many others as to the things of this life, my hope has been cut off; as to the things of eternity, my hope abideth in the blood and righteousness of the dear Redeemer. My son "has not attained the years of his fathers," being called up higher before he reached his 34th year.

Having been to speak at Hartley-row, on returning it came on to rain, and he got very wet. He took cold; congestion of the lungs followed, and he was again at the point of death; but after being out of his mind for some days, the Lord was pleased to raise him up once more. He went to our native place, the South of Devon, and after remaining some time, returned here, and continued until the Lord took him.

The funeral service was conducted by Mr. Midhurst, of Huggry-hill. I am thankful to the Lord for the kindness He led His people to show to both ourselves and to him, including Farnham friends and friends here; also to Mr. Bonney, of Guildford. I am, your fellow-labourer in the kingdom and patience of Jesus,
—WILLIAM LEE.

From Pulham-St.-Mary, Norfolk, brother B. Taylor writes:—"I have just buried one member, who died in the Lord, and now there is another I have to bury to-morrow, an excellent brother I baptized many years ago, who was a seal to my ministry when I preached one day by the roadside in the parish of Tivetshall—namely, Robert Land, aged 72, who has been a member with us 41 years. The other, Mrs. Mary Ann Potter, baptized in 1882. Robert Land was all along a warm-hearted Christian, a spiritual man, and one who passed through great trials all his life long. He died rather suddenly. Mrs. Potter said she was longing for the minute to come to depart out of this world, saying she was not afraid to die. She said she had had sweet prayer meetings between God and herself, wishing her love to be given to all the friends. Her last words were, 'Lord, receive my spirit.' For some time before she died, she was led to examine herself very closely as to the genuineness of her religion, fearing she might be deceived after all. The last words friend Land said to me were, 'Christ is the chief food on the Gospel table.' He was often much blessed under the Word. Brother, I am burying all my old friends at home, while I am losing all my old friends abroad."

That "born" and brilliant orator, as an advocate for total abstinence, John B. Gough, was, on February 15, pouring forth eloquent streams to cleanse away the poison from the people, when a stroke said a solemn "Amen" to all his

public speaking here. They require no persuaders to temperance in the heaven of holy love and life, hence Gough may rest for ever. But, we ask in another page, "What was the late John B. Gough, Esq.?"

As a man and as a minister, in his own sphere, Myrtle-street, Liverpool, had a bold representative in their pastor, Hugh Stowell Browne. One Friday, last February, he was seized with bleeding from the nose. All that remained of such a robust frame, had, in a few days, to be laid in the grave. So sudden came his end, that many exclaimed, "Truly, in the midst of life we are in death."

On December 23, 1886, Mr. H. Jacob, aged 79. In loving memory of Elizabeth Ruth, for nearly thir-ty-seven years the beloved wife of Samuel Palmer, of Richmond House, Shepperton, Middlesex, who departed this life, Feb. 27, 1886, in the 63rd year of her age. Lies interred in the cemetery at Shepperton until the coming of her Lord.

At the Three Counties Asylum, Aisey, Herts, on February 5, 1886, died Abel Brown, of Watford, who for sixteen years had faithfully fulfilled the duties of a deacon to the Church at Beulah. Respected by most, and loved by many who knew him, his death, at the ripening age of 53, was deeply felt by all. His sound and faithful talk, His measured, consistent walk, gave abundant evidence that he talked and walked with God. He was called by grace under the ministry of the late Mr. Hutchinson, at Bedmond, Herts, in 1868, and was baptized at Two Waters in 1860. Prior to his conversion he was an inveterate enemy to the Gospel and those who professed it, and more especially the Baptists; but it was among this section of Christians that God had prepared the weapons of spiritual warfare that were to break the stony heart, bend the stubborn will, and curb the violent passions of one who, like many others, had vowed that, come what would, he would never become a Christian. Owing to the persuasion of his wife, he consented to please her just for once to go to chapel instead of his usual Sunday walk. But that just for once did it. God was at work, the heart was prepared, the seed was sown; the blade, the ear, and then the full corn appeared in due time, and Abel Brown was found professing the faith he once destroyed. Some little while after this the Providence of God led him to Watford, where he ultimately became a member of the cause at Beulah, then worshipping in a room in Queen-street. He was subsequently elected to the deaconate, which post he honourably sustained till it pleased the Lord to remove him. He was called to much physical suffering during the last six years, being subject to fits the first part of this time, and nearly blind the remainder. In the month of September last he suffered very severely from mental derangement, and was subsequently removed to the place of his decease. One very marked and pleasing feature in his affliction was that he never lost confidence in God, and God was never unfaithful to the promises, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." He was buried at Abbots Langley on Feb. 10, where a numerous assembly, including his late pastor, Mr. G. Burrell, gathered round the grave to pay their last tribute of respect to his memory. "The memory of the just is blessed."

Mr. H. T. Golding, so well known to many of the Metropolitan and suburban Churches, entered upon his rest on Saturday night, March 20, at five minutes past eleven at o'clock. Returned home from his employment on the previous Thursday afternoon, took to his bed on Friday, died on Saturday, greatly beloved and highly esteemed for his work's sake.

On Thursday, March 18, at his residence, Do Creapigny Park, S.E., Dr. Charles Stanford, pastor of Denmark-place Baptist chapel.

The Late Editor of "The Earthen Vessel."

HIS LAST DAYS.

DEAR FRIENDS,—A great deal of anxiety has been manifested by the friends to, and readers of, the EARTHEN VESSEL, as to its future welfare, as numerous letters from all parts of the country, as well as personal inquiries from staunch supporters of it testify. We ourselves share that anxiety; and, if we depended on our own ability, our anxiety would be greatly increased, and we should soon begin to "tremble for the ark." We have felt the weight to be heavy and the responsibility great, but we have been enabled to take the whole matter to the throne of grace, praying the Lord to guide and direct us. We have been helped to do so with some amount of faith. The thirty-seventh Psalm has been much upon our mind since we have been preparing for the May number, especially the fifth verse,—“Commit thy way unto the Lord; trust also in Him.” In humble dependence upon Him, we have committed our way unto Him, and have acted thus far as we have felt and seen His hand directing us, not seeking our own benefit, but the honour and glory of His name and the good of His Church, and people. We can say conscientiously before Him, who knoweth the secret of all hearts, that in prosecuting our energies in connection with the EARTHEN VESSEL we have no selfish or sordid motive in view. From the very first number that was issued till the present, it has been our lot to make many sacrifices on its behalf. The VESSEL has been tossed about upon many a rough sea, and we have toiled hard under the direction of our late dearly beloved father to pull it through; we have tugged at the oar, hoisted a sail, and in many ways have done what we could, but we have never been at the helm to guide it. Our prayers have been that the Lord would send us a man after His own heart with the gifts and graces of the Divine Spirit to help us.

The May number for 1886 will be the first, since number one was issued, on December 1st, 1843, that will not bear the initials C. W. B., which are known the wide world over, wherever there is a Strict Baptist cause. His memory is dear and sacred to us, and to many thousands who love the sacred and glorious truths of the everlasting Gospel. We purpose, in the strength of the Lord, to carry on every department of the work in the same spirit as our departed and venerable father was favoured to do. Though he is gone to his much-longed-for rest, and relieved from pain, sorrow, anguish, and grief; yet the Lord liveth, and reigneth, and it is our consolation to know “He will do all His pleasure.” The marrow and pith which so frequently ran through the whole vein of the articles emanating from his prolific pen, will be missed; his occasional racy jottings and sometimes curious problems, which could only be solved by those whom it concerned, will never more be seen; the brain that coined them, the heart that gave an impetus to the hand that penned them, is now silent, these trio of powers worked on and on and on until within a few hours of his decease. At 11 o'clock,

on Thursday, March 25th, sitting up in his bed, surrounded with letters, pen, ink, and all the concomitants of an editor's room, he tried to write—he failed—and he then by word of mouth, as well as he could, gave us instructions “not to omit from the *VESSEL* the notice of the effort to get up a testimonial for Mr. Parsons of Brentford.” This was his last act, this completed his work on earth, and then in five short hours the pulse that had beaten, the heart that had throbbed, the head that had weathered 80 Summers' suns and stormy Winters ceased to be; two sharp, though short death struggles, and the spirit fled from the little, frail bark—the soul, freed from its cage, took its flight to be for ever with the Lord. His intellect was bright and clear down almost to the last moment, but his mouth, nostrils, and every tube through which he breathed were so obstructed with phlegm that articulation was impossible. As regards the state of his mind we can only say that for the last two months he was kept in a frame of quiet resignation to the will of God. At one time he said to Dr. Atkins, “Am I dying?” The Doctor replied, “If you are, you are ready.”—“And willing,” was the response of the patient patriarch, who was gradually gathering up his feet in his bed. He held more spiritual converse with brethren J. E. Elsey and C. Gordelier than with any others who visited him.

The last thirteen months of his life, wave upon wave of trouble of the most distressing character rolled upon and followed him till the end. When he lost his wife, he lost the best earthly friend he had for the past thirty years. From that time, till within two months of his departure, he was the subject of grave doubts and fears. In January last light broke in upon his soul, and he never more lost his hold, but felt that he stood firm upon the Rock, Christ Jesus.

To Mr. Jonathan E. Elsey he felt deep attachment, and often referred to the kindly spirit and actions which he (Mr. Elsey) manifested towards him. Their conversation was of such a truly spiritual character, that it cannot be better described than in the language of the two men of whom we read, who said, “Did not our heart burn within us as He talked to us by the way.” Perhaps our friend Elsey may favour us with a few jottings of his visits.

Mr. Charles Gordelier, who had proved a staunch, unchanging friend for over forty years, was frequently in attendance upon him, and we shall ever owe him a debt of gratitude for his unparalleled acts of kindness to our late father, solely influenced by Christian love, which is known to but a few, and with him the deceased made arrangements for his funeral service.

Mr. Thomas Stringer saw our departed father three days before he “fell on sleep.” A note from Mr. Stringer, with a notice of his last interview, reads thus:—

“DEAR BROTHER JOHN,—Your dear father's last words to me were, three days before his departure, thus: ‘I thought I should have been out of this world a week ago. I am a perfect wreck. All I have done, written, or said, I set aside for Christ; but set Him aside for nothing. I have long been a believer in Him. An horror of great darkness is come upon me. My hope entereth into that which is within the veil. I cannot talk now, I am too weak.’

“I said, ‘Shall I pray?’ He replied, ‘Yes.’ I placed my head

against his, and felt sweet liberty at the throne. He squeezed my hand and said, 'Thank you,' and we bid each other good-bye.

"May my last end be like his, 'even so.'—T. STRINGER."

With few exceptions, all the members of the Church at Speldhurst-road, at his own request, saw him, especially those in most humble circumstances.

Charles Waters Banks is gone. He has not left behind him a fortune; that were impossible for a nature so constructed as was his. In temporal things, himself and his family came second, a disposition which many could not coincide with. But he did not make, mould, or fashion his own mind and frame. What he was by nature or by grace was due to the Divine, sovereign and pre-ordained will of the Great Almighty Maker of all things, by whom nothing is left to chance, and to whom none can say, "What doest Thou?" He could no more help contributing the last piece of money he had in his possession to a wretched looking case, than he could help the construction of his own mind or body. In stature he was short (about 5-ft. 3-in.), he had a "little round head" (as the late James Wells used to call it), which was as wide as it was long, with a high forehead. The brain power of the "little man" was marvellous and wonderfully great, the intellectual and sympathetic organs being largely in the ascendancy. The most prominent faculty approaching to the animal, was that of jealousy; and this was predominantly set forth in defence of the truths and ordinances of the Gospel; and no doubt this organ, which was active and vivid till the last, made him look very shy upon any movement that was made in the Church of God that looked like an infringement upon the old recognised orthodox customs of the denomination. We might mention several, but we will only name one, and that was, of young "unrecognised" ministers administering the sacred and solemn rite of the Lord's Supper. We share this feeling, although we would not raise the question. We are not going to say our father was without failings, but look at him all round and we have no hesitation in saying, yea, we will say, that Charles Waters Banks was the most wonderful man, advocating the distinguishing doctrines of grace, that lived in the present century. He came in with the first part of it (1806), and his name graces its annals, and will live on, and on, and on, till the last vessel of mercy is called home. We know not how to stay the pen, but we must draw to a close, and cannot do so better than in the following lines—

"Rest from thy labour, rest,
Soul of the just, set free!
Blest be thy memory, and blest
Thy bright example be.

Faith, perseverance, zeal,
Language of light and power,
Love, prompt to act and quick to feel,
Mark'd thee till life's last hour.

Now, toil and conflict o'er,
Go, take with saints thy place:
But go as each has gone before,
A sinner, saved by grace."

On Sunday evening, April 18th, Mr. Jonathan Ezra Elsey, a member of the deceased's Church, delivered the funeral sermon in Speldhurst-

road Chapel, to one of the largest audiences we have ever seen in the place. Funeral sermons have also been preached by Mr. Cornwell, Brixton; Mr. Stringer, Artillery-street; Mr. Holden, Limehouse; Mr. Cozens, Zoar, Ipswich; Mr. Charles Gordelier, Bethel, Waltham Abbey; Mr. Parnell, Pimlico; and Mr. Howard, Zion, Peckham.

O God! provide an Elisha for the mantle of Elijah; till then, grant us all needful grace and strength to do Thy will, prays your fellow pilgrim,
JOHN WATERS BANKS.

The following account of

THE FUNERAL,

which took place on Friday, April 2, 1886, has been written by a valued friend, and loving brother. The *cortège* left the residence of deceased at 12.30, consisting of a hearse and seven carriages, besides several private broughams and other vehicles, which were augmented at the Surrey Tabernacle. The hearse was preceded by two mourning coaches containing the ministers and friends who were to officiate. The whole of the children of the deceased followed—namely, John Waters, Charles Burt, and Samuel Banks, Mrs. Dunham and Mrs. Tehan; two brothers, Rev. John Waters and Mr. R. Y. Banks, of Egerton Fostal, Kent, also grandsons, R. F. and H. D. Banks, who were joined on the way to the cemetery by his eldest grandson, John Waters Banks and three great grandchildren, making the fourth generation present, with some more immediate friends.

On arriving at the Surrey Tabernacle, kindly lent for the solemn occasion by the good deacons—who were themselves there, and with whom were about eight hundred relatives and friends seated to witness the sacred service—the coffin of polished oak, with plain gilt fittings, covered with wreaths of flowers, was placed beneath the pulpit upon trussels in front of the audience. According to the programme of the service Mr. Rundell, one of the deacons of the Surrey Tabernacle, announced in a bold but pathetic tone the well-known hymn, commencing:—

“ How happy are the souls above,
From sin and sorrow free ;
With Jesus, they are now at rest,
And all His glory see.”

Mr. Henry Myerson, pastor of the “Oval” Chapel, Hackney-road, read the lesson (Psalm xc., and 1 Cor. xv. 1—34); and fervent prayer was offered by Mr. Bonney. It may be well just to state here that Mr. Banks, a little before his death, in the presence of several friends, requested Mr. C. Gordelier to speak over his remains, as he had known him so long, and could with feelings of safety leave his character with him and anything else he might have to say on the occasion. Agreeably to Mr. Banks's dying wish, Mr. Gordelier addressed the audience in the Surrey Tabernacle, from the annexed text,

“ Know ye not that there is a prince and a great man fallen this day in Israel?”
(2 Samuel iii. 38).

No parallel can be made with the event under which these words were spoken, and the event under which we now meet. Yet it must be admitted that these words are strikingly appropriate to the character and decease of our friend and brother, Charles Waters Banks. We

are met on this solemn occasion not to glorify the man, but to glorify God in the man. And this will we do, if God permit, and if He shall be pleased to give us His help and blessing. We will, therefore, apply these words to our beloved brother, 1st, as a Christian; 2nd, as a Preacher; 3rd, as an Editor; and 4th, as a Philanthropist.

1. *As a Christian.* When God chose a people for Himself, He then blessed them with all spiritual blessings in Christ, *according as they were chosen in Him*: so, all that Charles Waters Banks was, as a Christian, first, when born into this world, and second, when made a spiritual man, he was predestinated thereto. God set him with the *princes* of His people, and truly, God by his gentleness made him *great*. You will say, this is a general truth and common to all the Lord's people! It is so; but it is also *special* and *particular* too; for mark you, there is in the order of God's Providence a certain distinction that characterises one man from another. And what is that distinction which marks one man from another? Just this: THAT WHEN GOD CALLS A MAN TO DO A WORK HE NEVER DID, HE GIVES HIM SUCH GRACE AS HE NEVER HAD. Now this truth is an *axiom* too plain to be disputed, but apply it to our Brother Banks as a Christian, and that which is to follow, you will then see how our text describes the man:—"Know ye not that there is a prince and a great man fallen this day in Israel?"

2. *As a Preacher of the Gospel.* He was a man of sterling truth, faithful to truth, faithful to his own convictions, and faithful to the messages he delivered to the Church of God. He was sound in doctrine, deeply experimental, and eminently useful in building up the saints of the Most High. He was sharply tried in his spirit by many outward things, but evidently his deep sorrows, under the discipline of the divine hand, worked out in him that precious grace which brought so much consolation to so many wounded hearts, meeting their cases and thereby glorified God in him. Look at this fact, for it is well-known that as a preacher of experimental truth there was not his equal in the large circle wherein he moved. He was, as you all know, remarkably popular, travelling and preaching in almost every county in England and Wales; for thirty years at least, upon an average, he travelled 12,000 miles every year, making the enormous total of 360,000 miles! Now by what power was he enabled to endure this prodigious labour? What else but by the good hand of our God upon him? It was He who called him to the work; it was He who gave him strength according to his day, and grace for his work. As a minister of the Gospel for the long period of sixty years, he was greatly blessed, honoured, and beloved. God was glorified in him. His work is done. "Know ye not that there is a prince and a great man fallen this day in Israel?"

3. *As an Editor.* He was the originator, and for forty-two years sole editor of the "EARTHEN VESSEL," and for thirty-six years of *Cheering Words*. Such a fact is without a parallel in the history of our religious literature—that is, of one man being the only and sole editor for so many years of two such publications. See the spirit of the man as to the manner in which these magazines were conducted. No snarling and vituperous breathings forth, no animosity exhibited to other similar periodicals, no bitterness, no ruthless scathing. He was

vehemently opposed, but he went quietly on; he was reviled, he felt it, it grieved him, but he reviled not again. His revilers have passed away, but he was by the grace of his God enabled to run through a troop and to leap over a wall. And why were his opposers so virulently set against him? Because they were envious of his position and jealous of his work, and because he did not look to them to hammer out his opinions upon their anvil. As an editor he was possessed of singular sagacity, prudence, and skill for his work. It was his God that gave him a capacious calibre of mind, such a depth of understanding, and such a breadth of kindness, meekness, and forbearance towards others, and which so eminently fitted him for usefulness where-soever his publications were known, and they were very extensively known, not only in England and Wales, but in Scotland, America, and Australia. It was his God that sustained him in his great work; his great work is done. "The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong of the mighty God of Jacob." His enemies have passed away into obscurity. His work as an editor is now completed. We glorify the grace of God in him, that so long and so well he served the Church of God by his writings. "Know ye not that there is a prince and a great man fallen this day in Israel?"

4. *As a Philanthropist.* As a steward for God's poor he was greatly honoured. Oh, the poor have lost a friend! *Single-handed* he was enabled to distribute of others bounty a larger amount of good than is known by any other similar publication; I mean, he did all this *single handed*, without a committee or council of friends. Again we repeat, we glorify the grace of God in him.

"O Spirit of the living God,
In all Thy plentitude of grace,"

descend, we beseech Thee, on some good brother now present, let the mantle of our departed brother fall upon someone who shall carry on with equal energy, assiduity, and faithfulness this great work of ministering to the Lord's poor.

I look upon this great work of our departed brother as one truly astonishing. I am thankful, and I cannot help exclaiming, "MY FATHER, MY FATHER, THE CHARIOT OF ISRAEL, AND THE HORSEMEN THEREOF!" But let us not faint, let us rather hope that as one Elijah is removed from us an Elisha will be raised in his room and stead. "Know ye not that a prince and a great man has fallen this day in Israel?"

One word more. Two indubitable proofs are before us that our text is fairly demonstrated. First, look at this vast assembly voluntarily gathered; what means it? To do honour to the man? No; he is not here, only his remains are before us. We have come to do honour to his name, his memory, and his character as a Christian, preacher, editor, and philanthropist, and thus to glorify God in him.

But, brethren and friends, our meeting here to-day is owing to the kindness of the deacons in lending us the use of this large and beautiful chapel. If they had not known and believed that our brother Charles Waters Banks was a prince and a great man worthy of it, they would not, I think, have allowed us to have this excellent accommodation. I therefore undertake, in the name of Mr. Banks' family, his personal

friends, the Church of which he was the pastor, the readers of the **EARTHEN VESSEL**, and this large audience, to thank the deacons most heartily and cordially for their great kindness on this special occasion, for, "Know ye not that a prince and a great man has fallen this day in Israel?"

At this juncture Mr. Varder gave out the second hymn on the sheet specially printed, beginning:—

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

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

After which, Mr. C. Cornwell ascended the pulpit and delivered a short address, in the course of which he remarked that, C. W. B. were initials well known throughout England, Scotland, Ireland, and Wales, and that it was twenty-seven years, last September, since he first went to hear Mr. Banks preach, in Unicorn-yard Chapel, and the text he then took (1 Thess. v. 11) had been always characteristic of him as a man of God. The speaker having referred to the life of Barzillai, by way of comparison, that he was a very aged man, even fourscore years old, and a very great man (2 Sam. xix.), treated most pathetically on the deliverance of the creature from the bondage of corruption into the glorious liberty of the children of God (Rom. viii. 21). That creature, said the speaker, was in that coffin (pointing to the corpse upon the platform below) and the spirit which raised up Christ from the dead, would raise that body on the morning of the resurrection. We could have no more to do with the life that had gone, it was the mortal body we had to do with, and which would be delivered at the resurrection; the soul did not go to corruption, neither could angels see corruption, nor taste mortality. The words of the text referred not to all men, but to those only who died in hope; and which, as regarded the creature, took in suffering, vanity, bondage, and corruption, of which Job knew something, causing him to say, "I would not live alway." Mr. Cornwell also spoke of Mr. Banks as having been a very humble man, much too humble sometimes, and of his career as a minister of the Gospel, also of his long preaching tours in various parts of England and Wales, by which he had frequently suffered considerable pecuniary loss; but according to his own confession to the speaker many years ago, he never saw a pulpit but what he felt he wanted to be in it. Mr. Banks was a man with a heart full of sympathy, not merely in word, nor even in action, in one sense, but in the deep felt union of heart, as of one living soul with another, as the apostle Paul who travelled in birth for the children at Galatia. But the spirit had gone and the mortal body would be delivered and conformed to the glorious image of Christ, and behold Him as He is and be like Him.

At the conclusion of Mr. Cornwell's speech, the body was removed to the tomb at Nunhead, in which rests the remains of his beloved wife, buried upwards of a year ago. A large company of friends gathered round the tomb, when Mr. Winters read the third and last hymn on the paper—commencing:—

“ Why do we mourn departing friends ?
 Or shake at death's alarms ?
 'Tis but the voice that Jesus sends
 To call them to His arms.”

Mr. Anderson then addressed the audience as follows:—

“ We have met to-day to do honour to a Christian of considerable eminence. A great vacuum is made to-day, in the departure of C. W. Banks, whose spirit now fills a niche in the Church of Christ above. He was an original man. God never made two men exactly alike; he was an example of Christian kindness, and affection, and one that will be greatly missed. Devout men to-day have brought him to his burial to do honour to departed worth, but not to make lamentation for him. He began at his death fully to live; the loss is the denomination's which he served with untiring zeal and fidelity to Christ, in setting forth the glorious principles of the grace of God. He has waded through a sea of trouble, surrounded by a host of foes; but he has left behind him a noble example of energy in the cause of God, never once deviated from those great principles of truth so dear to his heart. But his work is done, his battle over, and his victory won. He died in harness after revising the proof for the press of the magazine he so long conducted. We are honoured to-day in doing honour to his memory. The tomb is a dark cold bed, but the Master passed through it, and has thrown a light over it. Our brother knew Him who bare our sins on the tree; by whose death this is but a sleep, and not death. As He Himself once said, “ Our friend Lazarus sleepeth; but I go that I may wake him out of sleep.” And also of the little maid, “ She is not dead, but sleepeth.” He would not have us sorrow as those without hope. We have absolute assurance of that spirit which, for 80 years, inhabited that clay tabernacle, being absent from the body and present with the Lord, and that that body now awaits the morning of the resurrection. Death is very humiliating, but the sting is extracted, and Christ holds at His girdle the keys of the tomb. The entire person of the Christian belongs to Christ, and it is only a question of time when the same Almighty voice that said, “ Lazarus, come forth,” shall bring from the tomb the entire person of our friend into that inheritance which is above. Brethren, while we say, ashes to ashes, we are not burying common dust, it is sacred dust, and belongs to Jesus. Philosophers may dispute it—but the Bible has a philosophy and a logic of its own, with which we may meet their objections, “ Thou fool, that which thou sowest is not quickened except it die.” We are sowing in tears, but that which we sow to-day shall come forth into an immortality full of glory. We leave the tabernacle of clay, leave it in the charge of Him who bought it to give it a glorious resurrection. But how about ourselves? Friends, I urge the question, Am I ready? have I fled to Jesus Christ for refuge? If you have been brought as a sinful creature to Christ for mercy, though you may fear death, you need not. May this solemn service be sanctified to Christians and to sinners; then when Christ shall descend with all His holy angels, we shall meet Him in the air, and so be ever with the Lord:—

“ Life from the dead is in that word,
 'Tis immortality.”

Mr. J. H. Lynn, in the place of Mr. J. E. Elsey, concluded with earnest prayer.

The following brethren were present:—Messrs. Parnell, Sears, Tooke, Dearsley, Fountain, Beddow, Woodrow Milburn, Holden, Beazley, Mayhew, Elsey, Lynn, Langford, Clark, Meeres, Beckett, Stringer, Turner, Winters, Rayment, Kempston, Holland, Vaughan, Mote, Varder, Taylor, Burbridge, Hand, Oakey, Howard, Waite, Squirrell, Porter, Cooler, Alfrey, and others. The funeral was conducted by W. Debnam, of 23, Bloomfield-road, Burdett-road, Bow, E.; according to the instructions given by Mr. John W. Banks.

Prior to the funeral, a short morning service was held in Speldhurst-road Chapel, where Mr. Banks had been for some years pastor. The service was conducted by Mr. W. Kempston, assisted by Mr. Hall, of Grove-road, and Mr. Thimbleby. There were also four young men present, the last Mr. Banks baptized, and who helped to bear his remains to their last resting-place. Mr. C. Z. Turner, of Ripley, was in the company.

SHORT SKETCH OF HIS LIFE.

In last month's issue of the *EARTHEN VESSEL* our readers were informed that a sketch of the life of the departed editor would appear in the next number. On the one hand it is not an easy matter to honestly and faithfully tell out the chequered history of one for whom we entertained and manifested the strongest feelings of attachment. Yet, on the other hand, the burden is somewhat lightened because the tale has so often been told out piece-meal, in different forms. To gather up the whole, deal faithfully with, and condense it, is a task—a task which is rendered more difficult because no diary has been kept.

Now in giving a sketch of the life of the late Mr. C. W. Banks, it cannot be done but at the risk of repeating much with which many are already acquainted, and may the grace of God, the love of Christ, and quickening, unctious light of the Holy Spirit, help us to do so faithfully, and honourably.

On the 9th of February, 1806, Charles Waters Banks was born, in the then quiet little town of Ashford, in the County of Kent. His mother was (from personal recollections and hearsay) a shrewd, honest, straightforward, well-domesticated, and business woman; clear intellect, a discerning eye, and a decisive voice,—her word was law, it was spoken in love, and yielded to with delight. The father of Charles Waters Banks was a builder in the town of Ashford; he was a fine looking man, much after the build and appearance of the late Duke of Wellington; he, like our grandmother, was a vessel of mercy, and more at home in visiting the sick, reading the Word and speaking to them of the love, mercy, and long-suffering of Christ, than in pursuing his avocation in life. Our father (C. W. B.), partook of the natural qualifications of his parents. In the precepts and practice of the Gospel he possessed (by the grace and influence of the Holy Spirit) the spiritual gifts of his mother, and in a business point of view, he was like his father—never successful.

From his birth to seven years of age our father lived with his parents at Ashford, and was always sickly; the medical advisers said he must have change of air, consequently he was put in a low wooden child's

“chaise,” which his father made, and dragged him from Ashford to Cranbrook, a distance of 10 miles. Here he commenced to learn the art of printing with his grandfather, who performed all the functions which devolve upon a parish clerk in a country hamlet. Thus early was he removed from the paternal roof to that of His mother’s parents in Cranbrook. He took a strong liking to printing and publishing. At seventeen years of age he started, edited, printed and published a miscellany called *The Weald of Kent Mirror*; and when he left off work at night would travel the surrounding villages to get subscribers and sell the publication. That dropped, or died, through a jealous spirit rising up against the persevering disposition and pluck in so young a man. At the age of twenty-one he left Cranbrook for Hastings and Rye, in Sussex, where he again got into the editor’s chair and assisted in producing a weekly newspaper, under many disadvantages, of which printers and publishers of the present day have no more idea than mortals of what exists in infinite space above. About the year 1827 he was at work in Canterbury for Mr. Ward. In a few months he left Mr. Ward’s service, and entered that of Mr. Mudford, in Canterbury. It was here he had the opportunity of distinguishing himself as a printer, reader, sub-editor, &c. There were a great number employed in this establishment, which he wielded with a power and ability, which he seems to have entirely lost when in business on his own account. We have been in Mr. Mudford’s office when, while our father was present, every one was at his post and you might hear a pin drop in the office; if he was called away to attend upon the principal, they indulged in a little free banter, and resorted to some practical jokes. Here he continued for about ten or twelve years; at one part of that time he printed and sub-edited three weekly papers, which necessitated his being up the greater part of three nights a week. At this time, also, he printed a weekly paper called the *Penny Sunday Reader*, a (if we recollect right) sixteen page crown 8vo. serial, and, while engaged in these heavy, though, to him, pleasing duties, he was likewise preaching three and four times a week; he was fast becoming the most popular man in the city of Canterbury. When the Baptist minister of the city died, he was placed at the head of the procession in conjunction with one or two others, and we stood with him, our hand in his, at the mouth of the grave, while he took part in the solemn service on that occasion. A few weeks later, and we find ourselves standing side-by-side with him at the grave of his mother; in the eye of our mind, though only about eight years of age, we see him standing on a mound of earth in the grave-yard belonging to the Unitarian Chapel, delivering an oration to a large audience. Next, our memory takes us back to the time when the first brick (not the foundation-stone, as in the present day, but the first brick) of St. John’s Chapel was laid by him, and we can see him in the ravine dug out for the foundations of the building, with brick in one hand and trowel in the other, giving an address. As he was then in the employment before named, this service had to be conducted during the time allowed for the mid-day meal.

The deacons were men who were in the front rank of commerce in the city; Mr. Clarris, Mr. Howland, silk mercer, Mr. Smith. If there was one man more than another that our father was attached to among the deacons, it was the last named. The chapel was built and opened;

Mr. George Coombs, of Soho, and Mr. Castleden, Minister of Hampstead, preached the sermons. St. John's Chapel, Northgate, Canterbury, had not been opened long before Mr. Smith, the last named deacon, died, and we find ourselves again standing by his side at the open grave in front of the newly-built chapel. That hymn of David Denham's (556), was printed on a leaflet (it was, we think, some time before the book was printed):—

“ He that hath Christ by precious faith,
Hath life for evermore ;
Shall triumph over sin and death,
And then to glory soar.”

Mr. Howland, the retired silk mercer, who was the chief active deacon of the place, so neat, yet kind in his manners, fearing we might do some injury to the new chapel, sent us off to a boarding-school at Woodchurch, for six months. We returned from school at the Christmas quarter, 1839, and in January, 1840, our father's work being done here, with him and our elder brother George, left the city of Canterbury for London. From London travelled by rail in open carriage, through heavy snow-storms, to Birmingham. From Birmingham to Manchester. Manchester, on foot, to Wigan, Bolton, Preston, Liverpool. From Liverpool back to Birmingham, and from Birmingham back to London.

At the early part of 1841, on a Sunday afternoon, when our father was walking down Freeschool-street, Horselydown, Mr. Elijah Packer, an old Canterbury friend, saw him pass; he ran out, hailed him, and entered into conversation, and, in the course of a few weeks, our father was preaching the Gospel in London, for the first time. This was in a private house in (I believe) New Church-street, Bermondsey, nearly opposite our old friend Meeres' Chapel. Just at this period a number of members had come out from the Church meeting in Unicorn Yard Chapel, Tooley-street, with their much-loved, devoted, and tender-hearted pastor, David Denham, the compiler of the “Saints' Melody.” Those who came out of Unicorn Yard were seeking a place to meet in and someone to speak to them in the name of the Lord, for dear little David Denham had gone into the country (we believe Plymouth). Among those who left were Mr. Packer and his numerous family, Mr. Gawkrogers (whose son married one of Mr. Packer's daughters, and are both members, at the present time, of the Surrey Tabernacle), Mr. Blackall, with many more, who united together and took a large upper room in Fair-street, Horselydown, called the “Cambrian,” which was lit up with candles. This room was soon too strait, another place was sought—hence the removal to Crosby-row Chapel, which, ere long, became literally packed.

It was while at Crosby-row that the EARTHEN VESSEL became established as a magazine, the first number of which was printed on the day we reached the fourteenth year of our age—namely, the 30th day of November, 1843—when, for the first time in our life, we worked through the whole night in order that copies of it might be in the hands of the publisher on the first day of the coming month. The next number did not appear till the February of the following year, after which it was regularly issued, and has, through the merciful hand of a kind and gracious God, braved many a storm for upwards of forty years, under

his whole and sole guidance; not but what many kind and good friends have volunteered assistance, among whom we might name our highly-esteemed brother W. Winters; but, being so much in love with his work, our father liked to do it all himself, and did, to within a few hours of his removal to the higher sphere, where neither EARTHEN VESSELS or any other medium or instrumentality is needed for the proclamation of the Gospel, because the mortal has put on immortality, and the hand that wielded the pen for so many years now bears the palm, and the tongue that once so earnestly, fervently, and emphatically sounded forth the glad tidings and told out the plan of salvation, is now employed in the perfection of praise in that delightful anthem, "Unto Him that loved us," etc.

It was while at Crosby-row that the London Gospel Mission was started by our father; the chief object being to open rooms in very dark and neglected neighbourhoods for preaching "the truth as it is in Jesus," the only monument left to its memory being Hope Chapel, Bethnal Green, where Mr. Copeland is now the pastor, which place was a missionary station taken by this society in Twig Folly, and was opened by James Wells and Charles Waters Banks.

It was while at Crosby-row that a Gospel Tract Society was formed by the same busy brain and busy hand, which now lies silent in the grave. A Mr. Edwards, who was a member of Mr. George Abraham's, City Road, was the Secretary. It was while at Crosby Row that the same generous heart originated and sustained through the medium of the EARTHEN VESSEL, the Poor Gospel Ministers' Relief Society, whose Secretary was Mr. William Fenner, the father of Mr. Fenner, deacon of Zion, Heaton-road, Peckham. This Society was carried on for some years, and was made a great blessing to many a poor toiling man of God, whose income, from all sources, was very small.

It was at Crosby-row, we believe, that the now universally-adopted public meeting was initiated into the Strict Baptist denomination. The object which the deceased sought to obtain was the bringing of the ministers together, and making it the means of creating and maintaining a spirit of unity and brotherly love among the ministers and Churches holding the distinguishing doctrines of grace.

It was while at Crosby-row that the busy body and mind of Charles Waters Banks proposed the establishment of a Gospel Library and Reading Room, but no one seconded the proposed effort, and it fell through. All these and other efforts were promulgated and started by our beloved parent, but, for the want of the wielding ability of a Gladstone, a Beaconsfield, or a Spurgeon; and what is more, for the want of that support and countenance from the ministers of the Gospel of that day, which it was only reasonable to expect should have been given, they fell through. Crosby-row was the scene of much happiness; the Word preached was owned and blessed by the Lord to the conversion of many souls. Through the Divine influence of the Holy Spirit hundreds of poor sin-burdened souls have lost their guilt and weight of sin. It was at Crosby-row that many who had been in the habit of attending Mr. Hughes' ministry at Hackney had their eyes opened to see that believers' baptism was a scriptural New Testament ordinance, and were baptized by our father (eight, ten, and as many as twenty at a time). They were truly good times for hearing; members and hearers

came from a great distance; it was a home, indeed; a spiritual home, where the hungry soul was fed and nourished.

About the year 1854 there was an offer made by the Church meeting in Unicorn-yard, Tooley-street, to the Church at Crosby-row, to come and unite with them, which, after many Church meetings, and much prayer and discussion, the Church at Crosby-row decided (not quite unanimously) to accept. Thus the two Churches were united, and our father went on for some few years preaching the truths of the Gospel, which the Lord owned and blessed to many; the pool being often opened. Difficulties arising, our parent left Unicorn-yard, and went to preach at "Bethel," Old Ford, which was crowded; and many were the seals to the testimony borne to the truths of the Gospel, as preached by him there; it was indeed, and of a truth, a Bethel to many souls, as some who are now living can testify. From Old Ford he went to Squirries-street, which move was thought, by some, to be wrong, but it was manifestly in the order of God's arrangements, as one marvellous instance of the Holy Spirit applying the Word with power, in plucking a brand from the fire, would be sufficient proof; this place was also crowded to inconvenience. From Squirries-street to Notting-hill, where the cause was in a very low state, and where, by the divine power which was put upon the word preached, the cause greatly increased. Here the enemy appeared very prominently, and after toiling on for a year or two, finding it would be impossible to maintain his hold in peace, and a pressing invite coming from the Church at Speldhurst-road, our father withdrew from Notting-hill, and took the oversight of the Church at Speldhurst-road, South Hackney, in 1874, at the same time taking the whole burden of the debt on his own shoulders, and relieving those who were well-nigh crushed with its weight and responsibilities. When he came to Speldhurst-road there was a debt, we believe, of about £1,000, that was reduced to £600. Two hundred pounds which was collected some time previous in Old Ford, to build a "Tabernacle" there, was thrown into Speldhurst-road, and £200 collected at various meetings, brought it down to £600, which it stood at for some time; that has since been still further reduced, but to what extent cannot be yet made known. Here, at Speldhurst-road, he laboured without fee or reward of a pecuniary character for about eleven years, and for the last three or four years, the income not being equal to the expenditure, he made up the deficiency from his own private resources. There were many seals to the testimony of divine truth, as preached by him here; among the last to whom he was a spiritual father, and who were baptized by him, were four young men—viz., Henry Turnpenny, Thomas Cadel, Joseph and James Abel;* and these four young men assisted at his funeral and bare him to his grave, so that, as in Stephen's case, "devout men carried him to his burial."

Thus we have endeavoured to give, as was promised, a sketch of the life of our departed and dearly beloved father, Charles Waters Banks, but there are a few incidents naturally connected with so long and useful a life, and which should not be omitted.

We have said nothing about his matrimonial alliances. Our father was first married, in 1827, to Mary Burt, the daughter of a builder, residing at Cranbrook, in Kent. She possessed all the natural graces and quali-

* James Abel was the last that he baptized.

fications which make a woman womanly; no better specimen of what a woman, a mother, and a wife was, never more strongly existed in anyone than in the person of her whom it is our honour to acknowledge as our mother. She was as full of sympathy as is possible to exist in one human heart. Many a time have we witnessed the self-sacrificing displays of a disposition to benefit others, to her own disadvantage; our mother, like our father, was "generous to a fault."

No eulogy, however great, could half express the value to the needy the two lives have been, who have passed the boundary of time, known by the names of Charles Waters and Mary Banks. Our own mother passed away in February, 1852. If any chosen vessel of mercy ever sang herself away to everlasting bliss, it was our own dear mother; a day or two before she died she was almost continually singing:—

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

And that other hymn:—

"Begone, unbelief, my Saviour is near,
And for my relief will surely appear."

She would sing these hymns throughout, and we used to listen outside her room door, and the sweetness and savour of her beautiful, clear, melodious voice always sounds in our ear, whenever we hear or read those two hymns. All that are left of the first family, out of about 12, is our brother Charles Burt, and the timid, tremulous, yet hopeful writer. The second wife was Kerenhappuch Hunt, the aunt of John Hunt Lynn, of Forest-gate; she possessed some excellent qualities as a writer. After giving birth to our brother Samuel, known in some of the Churches as a preacher, she quietly passed away. For the third time our parent entered matrimonial life, Miss Williamson, daughter of an old Yorkshire gentleman, and brother to Welbourn Williamson, of Holborn, was the object of his choice. They lived very happily together for over thirty years; no two ever studied each others welfare better than did these, and it was the greatest blow to his domestic comfort that a man could receive at his time of life when she died. While she was able she waited on him, and studied the most minute particular for his comfort. She died on the 25th February, 1885. On the 25th of March, 1886, our dear father passed away. Surrounding him on his bed were pen, papers, letters, &c., if not with pen in hand literally, it was by his side, and he did try to write only a few hours before he died.

The duty of carrying on the **EARTHEN VESSEL**, till the Lord finds us a suitable man to wear our father's mantle, devolves upon us, and we shall do our very best, in humble dependence upon the grace and mercy of God, to carry out every project which the liberal and generous spirit of our departed editor and father inculcated.

J. W. B.

ADDENDA.

The busy life of a gifted, popular man is easily and soon told; it is the outer life of the man, and it may be interesting to those who knew him. A record of this kind is soon summed up—he was born—he

lived—and he died. And so we all pass away, we spend our years as a tale that is told. The *inner* life of a busy and popular minister is not so soon told, and unless we are gifted with some degree of spiritual discernment we cannot describe that inner life without some material being supplied from the living man himself. In the inner life of our late friend and brother, we see from the character of his mother a key is given as to the mental capacities and character of the son. Long, long ago, the writer judged that his mother was “the father to the man.” This is well brought out in the brief statement before us. For the development of his spiritual life we must look to his own jottings in “CHEERING WORDS,” and “THE EARTHEN VESSEL.” We see his attention drawn to serious things by the incident of a man buried without the funeral service; his notions were natural enough, but we see him beginning to think; he is but a child, he has an inquiring mind; and so on until he is 21 years of age, he thinks, he fears, he hopes, he trembles, he is groping for the truth as in a fog; struggling to reach some glimmering speck of light in the long distance of some ten years at least, when it not only pleased God to renew him in the spirit of his mind, but also to reveal His Son in him; it was a deliverance from ignorance, darkness, and slavery, to a happy liberty in the Gospel, a translation from the power of Satan into the kingdom of God’s dear Son.

Then we see on his natural, active, buoyant spirit is grafted, by the Spirit of God, the capacity for spiritual perception, knowledge, and experience; his natural endowments become spiritual endowments. Here is a complete transformation of character, he is a new creature, begotten again to a lively hope by the word of truth, which liveth and abideth for ever.

In “CHEERING WORDS” we read of his early sorrows, a singular and unexpected recovery from fever, a series of calamities and unfortunate incidents continually befalling him, the recollections of which were deeply graven in his soul. As he ripened into years, *the black flag*, as he terms it, “was always hung over him.” In 1820, his grandfather, Samuel Waters, his only guardian and friend, died; he left him a share of his printing business; but this he never received. So we see the boy losing his patrimony; no part of his growing years free from troubles and dangers of every sort, exercising his inmost soul, disciplining his spirit, burning spiritual truth into his understanding and thereby fitting him for the great work of the ministry into which he was soon to be called—not so much the ministry of the letter, but the ministry of the Spirit. This at once accounts for the rapidity of the spiritual influence and usefulness that was so marked in his early ministrations, and which, continued with unabated vigour for nearly sixty years; the deeply tried and exercised living family of God, were those to whom he was made so helpful in the wilderness of this life. He was a bold, uncompromising defender of the doctrines of grace, in all their freeness, fulness, and power. His ministry was characterised by all that savour, unction, and life which the living family of God feel so indispensable for profitably hearing the Word. How well we remember his usefulness in comforting and establishing the believer in those various exercises of thought and feeling so perplexing to those who have not a quick perception of the distinction between the working of the fleshly mind,

and the opposition of the spiritual mind. And so he was especially useful to all who were deeply tried in their external circumstances; by his ministrations the poor of the flock were made rich in faith, the Holy Spirit evidently working out of his own afflictions the balm that soothed and healed the wounded and sorrowing heart. The writer, and a long attached friend of his, J. L., of Norwich, will never, in all probability, forget his morning discourse at Speldhurst-road, January 18th, 1885; it was from Colossians iii. 3: "For ye are dead, and your life is hid with Christ in God." The preacher had just come from his wife's dying pillow; himself more like a dying man, prostrate and feeble, unable to do more than preach the sermon. Oh, what sacred unction, what depth of thought, what heavenly light thrown upon the Word! the hidden life of a living soul, garrisoned and secure in the person of Christ, the deadness of the believer to himself, deadness to a carnal and worldly profession of the mere letter of truth; reminding us of the apostle when he said, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," for the preacher himself was a living witness of the comparison.

It may, to some persons, seem a marvel why he was not fixed in a stated place of usefulness, and exercising his ministry with that degree of success attendant upon a long continuance with one congregation; but no, he is removed from place to place. Crosby-row appears to have been the sunniest part of his pastoral life, the Speldhurst-road pastorate the most weighty—not from numbers, but from heavy responsibilities. Meanwhile, he is called away to preach throughout the kingdom, wherever there were hungry and thirsty souls longing for the bread of life, and panting for those refreshing streams which can only come from the deep well-spring of a living ministry. The writer well remembers, how in the year 1840, having heard of his peculiar feature in unfolding spiritual truth, how eagerly he rushed to receive the Word of God from his lips; and from that period, to the time just referred to, the chief characteristics of his ministry have ever been profound penetration into the meaning of God's Word, and deep experimental acquaintance of the exercises of the tried believer. The numerous Churches he has visited during a period of sixty years, the popularity of his preaching, and the unabated influence of his ministrations, mark out clearly the leadings of Providence, the testimonies of the Spirit, and the increase of the esteem in which he was held, tells us he was a star in God's right hand. In his life-time he had his opposers, his traducers, and his bitter foes, yet how bravely he was upheld; he had his weaknesses, doubtless he was not a perfect man or a perfect preacher, but this we know, he loved the truth as it is in Jesus, he served his Master with fidelity, love, and cheerfulness; he has now passed through all the storms attending his preaching and editorial life, he has reached the haven of rest in peace and safety; his last days were days of glorifying the goodness of God to him, a poor, unworthy sinner—his hope was cast within the veil.

"Like some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

The closing scene of our friend and brother's inner life was of the most

cheering and satisfactory character. Though surrounded with heavy trials of deep severity, yet his mind was seraphically borne above them. Whenever he spoke of them, it was to exalt the supporting grace of Christ. As the outward man decayed, the inward man was evidently renewed day by day. In the midst of his busy editorial work he always displayed a readiness to speak of eternal things. Though he felt acutely the affliction and death of his beloved partner, the death of his eldest sister, the sad affliction of his son Robert, and then his death, all within a few months, yet there was a vigorous and animated manifestation of the life of God in his soul; one could not but feel that he was to the last hour of life a living witness of the truth said of him at his funeral, "When God calls a man to do a work he never did, He gives him such grace as he never had." He spoke of his firm adherence to the doctrines of grace, his reliance on the divine person of Christ, and his well grounded hope of eternal life. To him the death of the body was but the portal of everlasting bliss. All his afflictions and sorrows ripening and terminating in praise and glory to the great Jehovah. Almost his last moments were engaged in behalf of his afflicted brother Parsons, of Brentford. He died without symptoms of suffering, his end was peace, with an abundant entrance into his heavenly home. His burial was amidst many hundreds of spectators, who came to do honour to his name his memory, and his character as a Christian preacher, editor, and philanthropist. He was well laid in the grave, and until the morning of the resurrection his remains will rest in hope.

CHARLES GORDELIER.

THE LORD WILL PROVIDE.

BY JOSEPH FLORY.

"And Abraham called the name of that place Jehovah-jireh."—Gen. xxii. 14.

THAT place, sacred spot! It is the presence of God that consecrates places, not the vain ceremonies of bishops. Unless God be with us in the house of prayer, it fails to be a place of worship. The spiritual cannot be satisfied without some token that they are amongst those who worship Jehovah "in spirit and truth," and are part of the true circumcision. It is not the building, however grand, or the fine organ and singing, which so many seek after and are satisfied with. On the other hand, the building may be unsightly, and the attendants poor, yet if God be there the ground is hallowed, and the worship accepted through the merits of the Great High Priest of our profession. Many a lonely spot has been rendered sacred. Jacob could never forget Bethel. "Let us arise," said he, "and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." We have had our Bethels, and when "the enemy comes in like a flood, and would persuade us we never truly believed," we are glad to look back to the sacred spot where the God of Jacob answered us in our distress.

"What peaceful hours we then enjoyed,
How sweet their memory still."

Abraham could never erase from his soul the scene of Moriah. There

his cup of sorrow was filled. "Take now thy son, thine only son Isaac, whom thou lovest, and offer him." What must have been his feelings when he "lifted up his eyes and saw the place," and when Isaac said, "Where is the lamb for a burnt offering?"

As at times the sweetest joy follows the deepest affliction, so the patriarch had his sorrow turned into joy. In the hour of extremity the Lord appeared. He "was ready to save." Let us here learn how truly it may be said, the eye of Jehovah is over the righteous. Consider also, how He takes the will for the deed. "Thou hast not withheld thy son, thine only son from Me." We are in the Lord's esteem what we desire to be, and have done what we desired. Abraham was willing to give his Isaac to God; it was taken by the Lord as done. It was in David's heart to build the temple; and that was as if he had actually done so. Are you, dear reader, willing to give up your child to God, or any object you love, or your time, talents, or money, for Jehovah's poor and His cause? You have often read and sung:—

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

Happy are they who can feel and say, not only "Hallowed be Thy name, Thy kingdom come," but also, "Thy will be done."

Abraham, to mark the sacred spot, gave it a new name, "Jehovah-jireh, or the Lord will provide." Look at the words as a prophecy of salvation to the Church.

He concluded what Jehovah would do, from what He had done. And what was provided? salvation for Isaac, who was a type of God's elect. He was the child of promise, and Paul wrote, "Now are we brethren, as Isaac was, the children of promise" (Gal. iv. 28). The promise to the Lord Jesus, the Redeemer, the Everlasting Father of all the elect, was, that a seed should serve Him, and a generation call Him blessed, and though cut off from the land of the living, and there seemed no one to declare His generation, the promise still ran, "He shall see His seed," and hence, as "many as received Him, to them gave He power, or privilege, to become the sons of God, even to them that believe in His name. Which were born, not of blood (or bloods), nor of the will of man, but of God" (John i. 12, 13), by the Holy Ghost's power, by the will of the Father, and by the purchase of the Son.

Isaac was the son of the free woman, and by looking at Gal. iv. 22—26 we see that Sarah and Hagar symbolised the two covenants, and their sons represented the natural and spiritual among men, both in their state and characters, for Paul writes: "As then, he that was born after the flesh, persecuted him that was born after the Spirit, and so it is now."

Isaac was the darling of his father. God loves His *children* with an infinite, everlasting love; but only those who, by the inward teaching of the Holy Ghost, know anything of Ezekiel's chamber of imagery, and the abominations of sin, and of being sinners against God. Some have only a theoretical religion. Let us praise the Lord if we have a heartfelt knowledge of His electing, predestinating, and redeeming love. The mere professor knows nothing of the inward joys of "love divine." May the Holy Ghost give the reader grace to see how matters stand.

The Son of Abraham was heir to all his father had, and we are heirs of God and joint heirs with Christ, to an inheritance, incorruptible, undefiled, and that fadeth not away. But the heir was laid on the altar, and the knife uplifted to slay him, and that by the hand of his own father. But the stroke was stayed. Heaven stayed it. A ransom was found, and now salvation was come, and he called the name of the place Jehovah-jireh. Why! That the event might proclaim to every one of God's Isaacs that in the person, priesthood, and sacrifice of Christ, salvation from eternal death would be accomplished for them on that very spot. Calvary is part of Moriah (see 2 Chron. iii. 1; also "Treasury of Bible Knowledge," by J. Ayre, page 607), where the first temple was built, and not far apart from that on which the Saviour suffered. The prophecy is fulfilled. Poor soul, art thou bound by thy sin and the law? Hast thou seen the sword of justice uplifted to smite thee? Ah, and thy own conscience too has felt it is right. The law of God is holy, just, and good. We have no goodness. Many of my readers have found it so. The voice of heaven to every poor, broken-down soul is, "Behold the Lamb of God which taketh away the sin of the world." All sin, past, present, and to come; "all Israel saved in the Lord with an everlasting salvation." Thanksgivings abound from the souls of the saved, and will abound from those who have received pardon and peace from the God of our salvation.

It is a promise to the saved especially, for there is the general and special providence of our God, as wrote the Psalmist, "The Lord is good to all, and His tender mercies are over all His works" (Psa. cxlv. 9). But the special is what concerns the Church of God. God, as the God of Providence, is the Saviour of all men, especially of "them that believe" (1 Tim. iv. 10). The Lord's providing a sacrifice in the room of Isaac, it became a proverbial expression in after times, "In the mount of the Lord it shall be seen," or "the Lord will appear." How do we know that He will? Why, from what He has done. Reader, if we had made an entry of the, it may be, hairbreadth deliverances, we could each make an extra number of THE EARTHEN VESSEL; but, above all our forgetfulness, and, notwithstanding our unbelief, what our covenant God has done for us in providence, we can say,—

"His love in times past forbids us to think.
He'll leave us at last in trouble to sink."

And Paul hath the same idea concerning the gift of Christ. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?"—that is, all things we need; for again, "My God shall supply all your need, according to His riches, in glory by (or with) Christ Jesus," for He is "a sun and shield, He will give grace and glory, no good thing will He withhold from them that walk uprightly." And if, having faith in Christ, we are amongst the upright in heart and life, and whatever have been our mistakes since called, "He knoweth our frame, He considereth that we are dust." Will He who hath given us so much in the "*unspeakable* gift" of His Son, deny us the little we need, either for soul or body, while on our way home? Will the Lord, who has such an estate for all His children, when they come of age, refuse them a few pence to spend while they are at school? *No!* The Lord, the Holy Ghost, enables us to trust in the

Lord and do good. "So shalt thou dwell in the land, and verily thou shalt be fed" (Psa. xxxvii. 3).

"While hungry lions lack their prey,
The Lord will food provide.
For such as put their trust in Him,
And see their needs supplied."

And however we may be tried and doubt, the provisions of the Lord are always well timed. In things temporal as well as spiritual, we have to "walk by faith, not by sight." My cry for myself and you, dear reader, is, "Lord, increase our faith," for if not we shall be in a sad plight; but with hearts up unto the Lord, crying,

"Though ere so rough the way,
Dear Saviour, lead us on."

Then and thus shall we do valiantly, "Casting all your care upon Him, for He careth for you" (1 Pet. v. 7). He is Jehovah-jireh.

MORNING DEWDROPS FROM THE GARDEN OF THE LORD.

BY A GARDEN LABOURER.

"There make ready."—Luke xxii, 12.

WHERE, believer? In thy heart. For what? The promised coming of thy Lord, when thou shalt meet Him in the air and live in His presence for ever. O my soul also, rejoice, for that day is coming. Let the eye of faith be up to the heavens, looking for the clouds of glory; let the ear of faith be listening daily, yea, every moment continually for the trumpet sound which shall herald His appearing; let the heart of faith rest, nothing doubting, for this promised joy. For it shall come, as sure as it is promised, neither shall it tarry, for with our God a thousand years is but as one day. And the day is fixed, and nothing shall change it.

Therefore, as it has pleased God to keep the knowledge of the period in His own mind and to hide it from man, be ever making ready for the great and final Passover of the Lord. That which Moses and Aaron were the earthly leaders of has passed away, and our Lord Himself has become our Passover, and we for our own comfort must make ready. And how shall we make ready when our gracious Lord has Himself finished the glorious work of our salvation? O, believer, O my soul! by believing His Word, by looking daily for its fulfilment. He has made all things in heaven ready for thee, He has made thee ready for heaven and the Father's presence; be thou ever making ready for Him; look up, look up; thy Lord is coming; be ready to receive Him with joy, for the Lord Himself shall descend from heaven, and we which are alive and remain shall be caught up to join with those whom He will bring with Him, and then He will give us that crown of righteousness which is even now laid up for us; therefore be ye ready also, for in such an hour as ye think not the Son of Man cometh. Never, never doubt thy Lord, but in thy heart let faith abound and "there make ready."

THE PULPIT—THE PRESS—AND THE PEN.

The Valley of Weeping, a Place of Springs. A Practical Exposition of the Thirty-second Psalm. By Canon Bell. London, Hodder and Stoughton, 27, Paternoster-row. There is very much in this handsomely bound book to induce earnest and intelligent Christians to read it. It is a splendid exposition of Psalm xxxii., harmonising with the whole of the seven Penitential Psalms, together with Psalm lxxiv. 6, which latter verse is beautifully rendered by the Revisers of the Old Testament thus: "Passing through the valley of weeping they make it a place of springs." The three Biblical expressions, "sin," "iniquity," and "transgression," so frequently to be met with, are clearly defined by the author; and which threefold curse the Lord has graciously turned into a threefold blessing. "The transgression is forgiven, the sin is covered, and the iniquity is not imputed." Psalm xxxii. is the second of the Penitential Psalms, and, says the author, "we can well believe the story told by Selnecker, that Augustine used often to read these Psalms with weeping heart and eyes, and that before his death he had them written on the wall over against his sick bed." Poor Galileo was forced by the Inquisition at Rome, for maintaining the Copernican system, to repeat as a kind of penance, the seven penitential Psalms every week for three years. Dr. Bell has executed his work in a praiseworthy manner, and it is to be hoped that it will have the circulation it so justly merits.

The Gospel Magazine, edited by Dr. A. Doudney, D.D., is full to the brim of precious Gospel truth. The godly editor has now reached his 75th birthday; and by God's blessing he still continues to bear fruit in old age. "Peter's Trance," "Pilgrim Papers," and "Nevertheless," rank first in value of the many excellent papers which adorn the April number of the Gospel Magazine.

Abide in Me, and I in You. A sermon by Rev. J. Battersby. Thank God for such a Gospel sermon, preached in the hearing of a Church of England audience. 250 of these sermons are distributed monthly, to the inmates of the Aged Pilgrims' Friend Society.

Day of Days, is of the ecclesiastical type, but contains many good things. "The Secret of Peace," by W. Pool Balforn, is excellent.

Home Words, is similar to "Day of Days." In order to make these monthlies palatable to the young, serial tales are

given in them. This kind of literature the Strict Baptists as a rule do not prefer.

The Fireside. Edited by Rev. C. Bullock, D.D. This magazine contains some excellent papers by the editor, apart from which the magazine would be of little worth to spiritually intelligent Christians.

Life and Light. Edited by R. E. Sears. "Light from the Palace of Shushan" is most interesting. 6,000 copies of this little serial are circulated every month.

The Holy One. A sermon, by P. Reynolds, preached at Providence Chapel, Islington. This is a very excellent sermon based upon a most difficult text. The real meaning of *Thummin* and *Urim* has been the subject of discussion for ages, and which Mr. Reynolds considers to be "exceedingly mystical." The mystery, however, is ably dealt with, and much spiritual light is made to emanate therefrom. May the sale of this sermon be encouraging to its author.

The Christian Commonwealth is much improved, and is now one of the best penny religious newspapers. We wish it success.

Rifted Clouds; or, the Life Story of Bella Cooke. Hodder and Stoughton, 17, Paternoster-row. Price 5s. This work was originally published in America, and was so favourably received that three editions were demanded in twelve months. It is the record of lovingkindness and tender mercies of the Lord, in His dealings with one whose life for many years has been one of great and trying affliction, but through all the pain and weakness has maintained a cheerfulness and industry, that is surprising. A beautiful portrait which embellishes the volume sets forth a loving and happy face that encourages our sympathies.

Fifty Years in the Church of Rome. By Father Chiniquy (Robert Banks and Son).—The work was issued last year at one guinea, a complete reprint is now published at 7s. 6d. Few writers upon the subject of Romanism have had such opportunities to study the principles and schemes of this wonderful organization of the enemy as Pastor Chiniquy. The work throughout is remarkably interesting, and presents an array of testimony against the workings of the Church of Rome. Dr. Doudney truly says: "The work is pre-eminently calculated to open the eyes of the thoughtless and unsuspecting, and to give them a better insight into the real character of the Papacy."

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

RECOGNITION OF MR. COPELAND.

(Continued from page 122.)

THE following is the substance of Mr. W. K. Dexter's discourse on "the Nature of a Gospel Church":—In treating the subject allotted to me this afternoon, I shall have, not so much to impart information, as to stir up your pure minds by way of remembrance. I shall, therefore, attempt concisely, but not exhaustively, to answer the question, "What is the nature of a Gospel Church?" Its nature and constitution must ever be ascertained, not from Acts of Parliament, nor from any statutes of human legislature; but from the revealed will of that King, whose kingdom is not of this world, and whose supreme authority is suggested by the title He justly claims, "King of kings and Lord of lords." The laws which are the basis of the formation and government of His Churches, are embodied in His own statute book. The rites and ceremonies by which He is to be honoured are decreed by His sole authority, nor has any other legislator, or legislators, permission to alter, mutilate, or ignore those rites and ceremonies. The ends for which His Churches are to exist He has designed. To appoint others, which would in any respect contravene these, is to commit treason against His crown rights. To the New Testament, therefore, we must come as to the law and testimony which settles and exhibits that system of ecclesiastical polity, which is the revealed pattern after which our Churches are to be modelled.

The word "Church," in our English Testaments, is the translation given of the compound Greek word "ecclesia"; the radical signification of which is, "a called out assembly." Never is it used to denote the building in which believers meet. This reminds me of an amusing incident that is said to have occurred in Suffolk. A simple-minded Christian woman met a clergyman, who, pointing to his steepled edifice spoke of it as a church. "Call that a church," she said. "Certainly, my good woman." "Well, sir, it can't be a New Testament Church." "And why not, may I ask?" "Because, sir," she replied, "I read in my Testament, that part of a church once fell on Paul's neck and kissed him. Now, sir, if a part of your church were to fall on your neck I am thinking you would be in a sorry plight." In the strict etymology and derivation of our English word "church," the clergyman might have been grammatically correct, but as to ecclesiastical theology and polity, the poor woman had the best of it. "Silly Suffolk" is not so silly as some people think. The wise men, aye, and women too, of the East are to be found there, of which, to my thinking, the nation had a striking proof of late: and that too, not altogether unconnected with ecclesiastical matters. But this only by the way. The word "ecclesia" occurs in the New Testament over one hundred times. In some places it is used in

relation to the whole elect company, or Church, which Christ loved, and for which He gave Himself, that He might present it to Himself a glorious Church. In others, it denotes the whole body of believers then actually living, as when Paul said, "I persecuted the Church of God." But more frequently it is employed in a more limited sense; to describe a society, or societies of faithful disciples. When only one such is meant, the word is ever used in the singular. When more than one, in any given district or province, are intended, its plural form is invariably used, as, "the Churches of Galatia," "the seven Churches of Asia," "the Churches of the Gentiles." Evidently thus recognising the individuality and independent nature of each Church in the aggregate number; and shewing that no national, provincial, or other establishment, absorbing in itself all separate existing societies, was at that time known. The component parts of each New Testament Church were men, women, and youthful disciples, who professed to have received, and were believed to possess, spiritual life, and who, upon such profession, had been baptized. By the descriptions given of them in various epistles, we find that they were esteemed as "beloved of God, called to be saints," "those whose faith was spoken of through all the world"; "persons who were translated from the kingdom of darkness into the kingdom of God's dear Son," and to whom the Gospel had come, not in word only, but also in power, and in the Holy Ghost, and in much assurance, a fact expressed by their work of faith, labour of love, and patience of hope.

Such a character and reputation they were repeatedly exhorted to maintain. Hypocrisy detected, was at once unflinchingly dealt with, by separating the individual from their number. Inconsistent conduct persisted in after reproof was dealt with in like manner. A Gospel Church, therefore, is a spiritual Church. To quote the words of the late Mr. Palmer, "a Church may be rich, or it may be poor; it may be large, or it may be small; it may be this, that, or something else, but it must be spiritual." Let this fact be ignored, and Samson is shorn of his strength. Let it be vigilantly and vigorously recognised and acted upon in the admission of new members, in the exclusion of those who habitually belie their profession, and also, in the earnest seeking by each and every member of a Christian Church, increasingly to possess the mind of Christ, and then our Churches will be as giants refreshed with new wine. Correct indeed is the description given by the so called National Church, as to what a Church should be, "a congregation of faithful men." Can it, however, as a national establishment ever expect to answer that description, including, as it necessarily must, both the regenerate and the unregenerate? Not all the blarney which has been uttered and written about the efficacy of baptismal regeneration can conceal the

fact that those who have been only so regenerated are not faithful men, in a Scriptural sense, while many of them are not only the curse of the national Church, but of the nation itself.

As we have already hinted, *baptism was essential* to membership with a New Testament Church. The commission given by Christ to His apostles and disciples. The interpretation put upon it by their subsequent acts, and the statements upon the subject found in the epistles, are sufficient proof. We need not now further argue the point. A prayerful and unprejudiced appeal to the royal statute book, will, we feel assured, dispense the doubts of any who may be doubtful about the matter. Suffice it to say, that it is one of the things most surely believed amongst us. All denominations, who regard baptism as a perpetual institution (unless indeed it be some Baptists), have always practically acknowledged, and we believe still do, that baptism in some form is essential to Church membership. The baptism of the New Testament, however, is but one. Immersion, or dipping of the person, into water in the name of the Father, and of the Son, and of the Holy Ghost. This form is essential to the character and designs of baptism as a positive institution. We therefore maintain, that according to the New Testament, only those believers so baptized are eligible for Church membership. If New Testament precepts and precedents are not to regulate the formation and government of our Churches in this matter, then in what are we to be guided by them? If the law of the Master's kingdom be broken in one point, why not in all?

Further, a Gospel Church is a voluntary society. Its first formation is by mutual consent. Its gradual growth is to be characterised by the same. The early disciples gave themselves first unto the Lord, and then to His people according to His will. The gift was voluntary. Its acceptance was the same. As it was in the beginning, so it is now, and so, we believe, it will ever be. At all events, it ever should. The earnest resolve of the decided Christian, "This people shall be my people, and their God shall be my God," should, after sufficient enquiries have been made to ascertain the genuineness of the individual, ever be met with the hearty response, "Come in, thou blessed of the Lord, wherefore standest thou without?" A Church of Christ should never be like a so called happy family of incongruous individuals, kept together against their will, and caged for the benefit of others. On the contrary, it should ever be a community of like minded individuals, voluntarily associating together, and so kept by the three-fold cord of love. Each joyously saying to the other, "I will go with you, for I see that God is with you."

Another feature of a Gospel Church is its *independence*. To the State, or rulers of this world, it should say, "We render unto Cæsar the things that are Cæsar's, and unto God the things which are God's." And, if commands are issued by earthly governors,

obedience to which would be transgression of our Lord's commands, then the reply to these should be, "We must obey God rather than man." Loyalty to an earthly monarch must never infringe upon the Church's loyalty to her Lord. Even when co-operating cordially with other Churches in works of faith and labours of love, each Church is independent of every other. In fact, it is independent of all authority save that with which the laws of Christ are enforced. Subject to His laws, it has a perfect right, by the majority of its members, to decide upon its own matters, and select its own office-bearers to attend to its spiritual and temporal affairs. For the first of these purposes, it appoints its bishops, or elders. For the second, its deacons. The qualifications necessary to be possessed by each of these are clearly described in the New Testament, and should be carefully observed in the choice of either. Whenever the lack of these qualifications is overlooked, and an individual, or individuals, are elected simply upon carnal or secular considerations, the Church is sure to suffer. Such considerations, we are persuaded, have not influenced your present choice, and we anticipate for you seasons of refreshing from the presence of the Lord.

As each Church should be independent of every other, so it should be independent of pressure from within as well as from without. No pastor, no deacon, should ever act the part of a tyrannical Diotrophes, and assert his authority as supreme, or endeavour so to use his influence as to sap the independent vigour of a Church, and bow their will to his. Each office-bearer has but delegated authority, for the exercise of which he is responsible to those who gave it. Each is the servant, and none the master of the Church. In fact, each New Testament Church is a society of persons associating together, *upon terms of Gospel equality*. All of them, if sincere Christians, are God's clergy, or heritage. All His sons and His daughters. Priests and kings to the living God; having an equal participation in the blessings and privileges of salvation. None are to exercise, or attempt to exercise, dominion. Our Lord Himself has said it, and given us the reason: "One is your Master, even Christ, and all ye are brethren." In his essay upon "Christian Churches," Doctor Angus, referring to this equality, says, "It is not irrespective of character and holiness, but irrespective of everything else, and is modified by these only in a small degree. What men are by birth or wealth, or social standing, or intelligence, is nothing in the Church, if they are not Christians; and if they are Christians, their Christianity is their great glory, a glory they share with the poorest of their brethren, and every natural gift is an honour, just so far as it is consecrated to the good of the whole. To give men more than this, is to forget the dignity due to a Christian, and to disown the equality for which we plead; to give them less, is to deny the grace which is entitled, wherever we find it, to our reverence and love." To such an equality as this, none can justly take

exception, but in it every member of a Church of Christ may well rejoice.

In conclusion we would affirm, that among the designs for which a Gospel Church exists, there are these (of which we expect to hear more to-night): The preaching of the Word, the maintaining of Gospel ordinances (baptism, and the Lord's Supper), in the order, and only in the order, in which Christ has instituted them. The contending earnestly for the faith once delivered to the saints; the earnest seeking of the mutual welfare of those in Church fellowship, and also the temporal and spiritual well-being of all men, especially of the household of faith; the wide world dissemination of Gospel truth, and the use of those means which appear most adapted, by God's blessing, to bring in such as are out of the way and ready to perish.

In seeking, as a Church, to fulfil these designs, we wish you, with your newly chosen bishop, the richest blessings a covenant God can give.

The evening service commenced by singing "Glorious things of Thee are spoken." Psalm cxxvi. was read, and Mr. Holden offered prayer.

Mr. Anderson said he had been at many services of this character, and thought everything was got through in the afternoon in a very satisfactory manner. He would not hinder this evening's proceedings with any remarks, but call on Mr. Shepherd to give the charge. He did not approve of that word, and often felt as though he should like to substitute another for it.

Mr. Shepherd then proceeded to offer some remarks to Mr. Copeland from the words: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. iv. 5). No doubt you are familiar with the words, and if you well read Timothy and Titus, you will there find a sacred and solemn charge. Paul was about to leave the Church, for he says (ver. 6), "The time of my departure is at hand." There is a difference between a man who has borne the burden and heat of the day laying down, and a young man beginning the duties of life. The apostle also says, "I charge thee before God, who shall judge the quick and the dead," &c. What a depth there is in these words; think of them, and that you are God's servant. No man is more solemnly charged than you are, remembering that Christ is the head of the Christian Church; He is our law-giver, our legislator; He is our all in all. Not only in the day of judgment will you be there, but the people to whom you preach will be there, and what position you may be in there is something too solemn to think of. Your congregation then will be before you, and how solemn then will be your position if you have not declared the whole counsel of God. You must be vigilant, self-sacrificing, laborious, conscientious. Watch, then, in all things. Anciently, in the Old Testament, God's ministers are compared to watchmen; they are different now, but this serves to illustrate this point—vigilance. Watch over the state of religion

in your own soul; you may be very vigilant in other things, but if you neglect your own soul your tale will be stale. If you discover a dryness in your own soul, a desire to be short at the throne of grace, try as quickly as you can to get rid of that state. Watch over your public character; if you do not someone else will. Never forget to thank God for a blessing, and then you can ask for another with good grace. Do not be unduly depressed and desponding because no blessing appears. Watch over the little flock that God has given you, young and old; endeavour to seek that which was lost; see that they do not stray. Not only watch over those who are committed to you, but those who come in occasionally. Endure affliction. This you will have to do, the same as other people; there will sometimes be affliction that is not common to most; both in and out of the Church you will have to contend with trials; be prepared to receive all rebuffs; do not think much of the little things you may have to endure, compared to the overwhelming kindness of God's people. If you are faithful, you will make enemies—not purposely—the active enemy of those outside the Church is beyond all expression. Make up your mind that the work of the ministry is not an easy-going affair. As there is a road to London from every port, so in every text let it lead to Christ; do not always talk about your trials, speak of the wondrous work of the Cross, and the people will like it and profit; the great point is to tell how God saves a sinner. Never forget that someone may be here who never heard the Gospel before, and recollect that all the work is not done in the pulpit. You must read the Word—read it at home; I thought at one time I knew all the Bible, but I have just learned that I know but little of it. Read other books if you can. Do all you can to furnish your mind, if you do not you will soon find your level, and then you will wish you were somewhere else. Teach, exhort, instruct, advise, and so on, but the proof will be in the fruit; the fire will try every work of what sort it is; if you are faithful, God will give the reward, and there will be many who shall give full proof of your ministry, and at last He will say, "Well done, good and faithful servant," &c.

Mr. Box addressed the Church from "Let your conversation be as cometh the Gospel of Christ." You have been united together this day in the sacred bonds of Church fellowship; you are a Church constituted after the order of the New Testament. No deacon or member thinks himself above his fellow, so that I am enabled to speak to a fully recognised Church, and say, "Let your conversation be as cometh the Gospel of Christ." The word conversation here does not mean mere oral discourse; it is an action performed, such as cometh the Gospel; it is a very sacred term. The Gospel—what is it? What it was it ever will be; it is called the blessed Gospel. How sweet is the term, "the Gospel of the grace of God!" it is a Gospel of rich, full and free favours. How often has our heart sung with joy inexpressible—

"Grace, 'tis a charming sound,
Harmonious to the ear."

The Gospel has a suitability in it adapted to the whole Church of God. I may have knowledge of a thing by hearsay, but this Gospel is only made known to us as revealed by the Holy Spirit. Adoration is a term which embodies the meaning of that word, "Christ in the heart the hope of glory." It is also a blessing to know He is King in Zion. He has made laws, and we must fall before Him. In the admission of Church members, only receive those whom you believe to have been born again; we dare not ask one to be baptized, or join the Church, however near they may be in natural relationship, if they cannot give proof of change of heart. As King He claims our allegiance; we must give up our own feelings to the honour and glory of our King. As a Church, "let your conversation be as cometh the Gospel;" if you are out of your seat when you might be in it, you will lose a blessing. The Gospel reveals the relationship between Christ and His Church; we are here spoken of as brethren; how needful that we should not fall out by the way. Be ye all of one mind, be courteous, do it as cometh the Gospel of Christ. Forsake not the assembling of yourselves; whenever the doors are open it is the voice of God speaking to you. Do not neglect the ordinances, it will lacerate the heart of pastor and deacons if you are absent when you might be present. The Gospel has precious privileges; how sweet is the communion of saints, when we can meet and converse with each other of the joys and sorrows by the way, what a sweet reciprocity is often realised here. Our actions must be in harmony with it, and take care the world sees it.

The proceedings of the day were brought to a close by Mr. Squirrel giving some words of congratulation to minister and Church. Mr. Stockdale and Mr. Youdan were very courteous, and gave a good welcome to the numerous friends who had gathered on the occasion.
J. W. B.

SYMPATHY, EDIFICATION, AND EXAMPLE.

VERY DEAR PASTOR,—Many thanks for the few thoughts you put down on paper upon 1 Cor. vii. 14. My mind is now quite settled on that point, for as soon as I read yours, I could see as it were with new eyes. I never could think it was spiritual sanctification there intended. Although I have been a Bible reader from my childhood, yet what a lack of understanding I feel as regards its precious truths. I do ask the dear Lord to open my understanding as He did the two disciples we read of. I have begun to read the Bible through again this year—reading the New Testament in the morning and the Old in the evening; I have done this several times, and yet the sacred volume is still new and precious—yea, it is an inexhaustible mine of precious treasure. When I think of the rich provision the dear Lord and Saviour has made for His children,

I feel ashamed of my coldness and half-heartedness. Oh, how dull and stupid I am in the good ways of God.

Dear pastor, I was very sorry when I understood poor old Mr. Banks was dead; for I always felt a union of soul to the dear old man, through reading his pieces in the *VESSEL*. I hope he is safely landed on that blessed shore, beholding the dear Saviour who bought his pardon on the tree. He is now

"Far from a world of grief and sin,
With God eternally shut in."

I am told you are about to give up your pastorate through increasing infirmities. Dear brother, you can be but ill spared out of the Lord's ranks in these days of error and casualty among professors of religion; for the so-called houses of God are turned into flower-shows and music-rooms, for services of song, and I know not what all. It must be a stink in God's nostrils. May the good Lord keep the feet of His saints at Pulham-St. Mary, that none of the friends may depart from the good old paths. I need not say how sorry I am to think of your giving up. I pray God that the mantle of Elijah may rest on Elisha, and may the choicest blessings attend your declining days; may the precious truths you have brought before the people for so many years, be your soul's support and comfort—yea, may peace and comfort attend you and your dear afflicted partner in life, which is the prayer of your unworthy servant,

EMMA BARNES.

Sycham, April 9, 1886.

[We trust this—sent us by our dear friend and brother, B. Taylor—will be read with soul profit, and that the excellent example set forth for reading God's Word will be followed by many.—J. W. B.]

RE - OPENING OF PROVIDENCE BAPTIST CHAPEL, SLAITHWAITE, YORKS. Pastor—O. S. DOLBEY.

The friends meeting together at the above place, have for a considerable time back felt most keenly the desirability of having either a new chapel, or the old one enlarged and re-pewed. Although many who have the cause at heart would have liked a new place, it was perceived that the majority were against it; therefore it was allowed to drop. But those who thought the enlargement was practicable, set to work and got plans, which were in due time submitted to the Church and congregation. This took place in the month of August, 1885; and at that time a circumstance occurred which almost threatened to stop the work which had thus been begun. The friends at the Surrey Tabernacle saw fit to give Mr. Dolbey (our present minister) a call to the pastorate at that place; and when this was duly made known to the Church and congregation, it was resolved to postpone the contemplated alteration until a settlement of the question relating to the minister had been arrived at. This was, as might be expected, a time of sorrow and great anxiety; and not until Mr.

Dolbey made known in a public way, that he did not see the Lord's hand sufficiently clear in the matter of his removal, and, therefore, he should abide with the people, was there any hope of further effort. But when the congregation were assured of his abiding with them, they set at once to work and soon found the people were willing and ready to do all they could to have a commodious and comfortable building in which to worship the God of their fathers.

On August 23, the masons began their work, and soon the old chapel looked like a wreck. We had hoped the work would have been completed in a much shorter time than it has taken to accomplish it; but the weather being rough and stormy, and the frost being severe and long, we have in this matter been doomed to disappointment. However, we have, through the good hand of our God upon us, lived to see our desires granted; and on Thursday, the 8th ult., brother J. S. Anderson preached the opening sermon; when free grace and dying love made the hearts of the people rejoice. Many heard with great delight, whilst our brother sought to exalt our glorious Jehovah in the preaching of the everlasting Gospel. Considering the inclement state of the weather, we had a good congregation both afternoon and evening.

Saturday, the 10th inst., brought our brother Winters into rather winter quarters; for he had just a taste of frost and snow; but not quite enough to damp the ardour of his soul, or to freeze up the spring of his affections. Therefore, when the time for worship came, he read by way of text, "My presence shall go with thee, and I will give thee rest." The congregation was good, considering the frost and snow; but in the afternoon and evening we were crowded out, and many were not able to gain admittance at all.

As may be expected, collections were made at the close of each service in aid of the building fund; and will you believe it when I tell you that the amount placed in the boxes was £346 7s. 4d., and in addition to this, there is something like £17 6s., the result of the tea provided on Thursday and Sunday afternoons, making a total of £363 13s. 4d. Such a collection was never known at Slaithwaite before, and I question whether such a one was ever taken in any Strict Baptist Chapel in the land. This is the Lord's doing, and it is marvellous in our eyes. Snrely, sir, it shows to the world that there is some vitality in the cause at Slaithwaite; the affections of the people towards the place where their forefathers worshipped God are truly great; the place where God's honour dwelleth is very near their heart. May the abundant mercy of Jehovah be more and more manifested, so that in the enlarged house many of the Saviour's "other sheep" may be called, and made to pass under the rod, and thus brought manifestly into the bonds of the covenant.

We shall have a debt of a few hundred pounds left, at least for a little while; but we trust that our faithful God, who has enabled

us to raise the sum of one thousand three hundred pounds, will not leave us until we can say of the chapel, as we can say of the Church, "It is paid for."

The opening services have been a great success, and long will they be remembered by
 ONE WHO WAS THERE.

POPERY IN OUR VILLAGES.

DEAR MR. EDITOR, — The strides of Popery in our villages have for some time occupied my thoughts. We have it in the form of Ritualism, with all its show and paraphernalia, also under the guise of the greatest kindness the people are beguiled. Some months back I discussed this matter with a brother minister, as to the best means of meeting it, and was told he did not consider he had any right to touch that till that touched him personally, God would take care of His own children. The question is sometimes asked, What is Romanism? My answer is, Any and everything, whether in doctrine or practice, that is opposed to the Christ of God. When I look around in this dark neighbourhood, not a single brother for miles around who is making any effort to carry the Gospel into the villages, I feel like a sparrow alone, while others calmly tell us Rome is not what she once was. It is true, the barlot has donned the garb of the Lamb, and covered her claws with the wool of seeming kindness, but let us remember, beneath are the cruel claws of the wolf ready to tear away our liberty, and if permitted, to destroy our lives. Oh, sir, if our pastors and Churches did but feel their responsibility, this state of things would not long continue. Some may say, What is the remedy? The Gospel faithfully proclaimed. Our dark villages want the Gospel. Where it is preached God is faithful to His word, He will bless His own Word.

About a year back we had the offer, quite unexpected, of a village school-room to preach in, which is some miles from here. Some thought it was too far from home, and ought not to be accepted. Obstacles were raised, but the cry had gone forth, Come over and help us! I am blessed with such a deacon, as I wish it was the lot of every Church to have, a lover of souls. With his able assistance we have been, with God's help, enabled to preach there every week. God has blessed His own Word.

On Lord's-day, February 14, we baptized three, one the clerk of a Church in an adjoining parish, with two others, which was a joyful occasion to us. We had a large congregation, several hundreds were present. It was a solemn time. May our Churches be aroused to the need of our times, to send forth the truth of God into the dark places of our land. We have nothing to fear with truth on our side.

Believe me, dear brother,

Yours in bonds,

F. J. HARSANT.

Claxton, Norfolk.

MARGATE.—Our brother Wise, after having served the Mount Ephraim Church here most faithfully for upwards of ten years, has been led to resign his pastorate; his work here, the whole time, has been against wind and tide, yet he hath been upheld by grace in the whole truth of the Gospel, from which he has never, for one moment, departed. We are truly sorry to part with him, and would not do so if it was in our power to keep him, but we are a poor few, and unable to give him that which he needs and fully deserves at our hands; we therefore recommend him to the Churches of God as one that is called by God to preach His Gospel, and may the dear Lord go with him wherever He may lead, and bless, and make him a blessing to many, as He hath made him to us. So pray those who have been with him from the commencement of his labours here. Signed on behalf of the Church, EDWARD MILLER, Deacon.

WALTHAM ABBEY.—The sixty-second anniversary of the cause at Ebenezer was held on Thursday, April 8. To show their esteem for Mr. Winters, the pastor, a great number of ministers and friends connected with causes of truth in London, were present, among whom we noticed brethren H. and J. Lee and Lovelock, of Bow; J. Saunders and J. Taylor, of Bermondsey; Walter James, several from Providence, Islington, and other places; so that the commodious sanctuary was comfortably filled in the afternoon. Mr. Thomas House conducted the first part of the service by reading and prayer. Mr. Reynolds then delivered a discourse from Psa. xl. 1—3. In his prefatory remarks, he said there were some of whom we read in the New Testament who said, "We would see Jesus." Is not this our desire this afternoon? Unless we see Jesus, the service will be tedious. The sermon throughout portrayed our Lord and Saviour Jesus Christ. "As," said the preacher, "the words of the text contain David's personal experience, the experience of every saint of God; but they more especially refer to the Man of Sorrows." Mr. Reynolds was enabled by the Holy Spirit to handle the subject in a deep experimental way, as of a man much riper in years. It is soul-comforting to know that, while the watchmen on the walls who have borne the burden and heat of the day, are being gathered home, that God is raising up young men such as Mr. Reynolds, Mr. Squirrel, Mr. W. Hazelton, Mr. Herring, Mr. Moxham, Mr. Copeland, Mr. Rose, J. E. Eusey, Pardoe, our relative and friend John Hunt Lynn, and many others, to clearly and unflinchingly declare the solemn and yet glorious truths of the Gospel, without pandering to the contradictory and vain imaginations of free-will and duty-faith. The one is founded on the Rock of Ages, the other, the baseless fabric of a vision. In the evening, Mr. W. Kempston presided, and after reading Psa. l., and prayer by Mr. James Lee, called on the pastor, brother W. Winters, who gave an interesting account of the rise and progress of the cause, which we

may furnish our readers with another day, suffice it for the present to say, that Church, school, pastor, deacons, teachers, all work on harmoniously together, and God is blessing their labours. Mr. T. House, of Tottenham, spoke from the words, "He that is our God." Those who can take up this language and use it in a spiritual sense, know its meaning. We can only know God as He is revealed to us by the Holy Spirit. There might be one here to-night who cannot say He is my God; may the Lord by His Spirit reveal Himself to such an one and to us all, for His name's sake. Mr. W. H. Lee, from "Behold, I come quickly," said, saving grace comes as free as the air to all the chosen seed of God; if you and I are called, it is because God would do it. My hearer, are you among the number? Is your name in the Lamb's book of life? Do you inwardly sigh—

"In Thy fair book of life and grace,
Oh, may I find my name;
Recorded in some humble place,
Beneath my Lord the Lamb."

Then I say, "Hold fast"—hold fast the truth of God, whatever may come. Mr. Kempston thought it would not be right if this meeting passed off without making some allusion to their lately-departed friend and brother, C. W. Banks. He (the speaker) said Mr. Banks was made useful to me in showing me what I was as a poor sinner before God, and baptized me, and I desire that we should pay this passing tribute of respect to his memory. Mr. Alfrey said the work God has begun in a soul He will carry on; let us beware of attempting to improve the Word of God. Mr. Reynolds spoke of personal godliness. God is an unchanging God; there is no perfection in us, it is all in Him. Mr. Tooke contended for speaking the truth in love—we are to tell out all that God has told us and keep nothing back. Mr. Henry Welsh gave a few words of kindly feeling to the people of God, and brother Winters and his good partner in life. Mr. Winters thanked Mr. Kempston, the ministers, and friends for their encouraging words and presence. J. W. B. spoke of the pleasure and happiness he realised in meeting with God's people. Mr. Lovelock closed with prayer. The services were in every way gratifying and refreshing to soul and body. Tea was served in the capacious schoolroom, which was quite full.—J. W. B.

READING.—MY DEAR BROTHER,—I have just closed a very enjoyable visit to Reading, in Berkshire. Our good and godly brother, Mr. Abijah Martin, in his free and large-hearted way, gave me most excellent entertainment; indeed, all his household seemed bent on making my visit such as should be remembered with pleasure. At Providence Chapel I found some very gracious souls, who love the pure Gospel, and with some of whom I had sweet, though brief, intercourse. They appear to be pressing on in full harmony, and are well grounded in the deep truths of God. I trust there is a grand future in store for "Providence;" may our dear covenant Lord keep it every

moment, and evermore water it with the dews of His rich grace. Brother Martin, who may be regarded as the patriarch of the church, is eminently fitted for his office, and is making full proof of his calling. The deep waters through which he has been called to pass have been sanctified of the Lord for good, and I greatly rejoice that the Lord has been pleased to favour "Providence" with such a truly devoted and able deacon of the New Testament order. I was also much pleased with the Bible-class so ably conducted by Mr. Welman, jun. I was favoured with the opportunity of attending one of their meetings, and it gave me great pleasure to listen to the papers which were read at that meeting, and which had been written by members of the class on subjects of their own choosing, amongst which may be noted, "Prayer," "Sincerity," "Light," "Faith," "Patience," and the like, all of which breathed a pure, yet robust spirit, giving evidence alike of the clear grip of the subject treated upon, and of a godly sincerity of heart and purpose, reflecting great credit upon the president of the class, as well as on the members themselves. With such an able senior deacon, supported by the friends, and such a Bible-class, the Church at "Providence" has not its name in vain. I shall expect to see, or hear, of great things done by the Lord at "Providence." Some are coming forward, testifying to the grace of God, while others, I understand, are under deep concern. May our covenant and gracious Lord, in rich mercy, visit other Churches in like manner. So prays,—Yours very truly, in the holy bonds of Gospel free grace.—W. ROWTON PARKER.

BOW.—At Mount Zion, Devon's-road, on Tuesday, March 30, the anniversary of the formation of the Church was held. Mr. Shepherd preached in the afternoon, and Mr. W. H. Lee presided at the evening meeting. Psalm cxlv. was read, and Mr. Margerum prayed. The chairman said many changes have passed since we were first united together as a Church; but we have not changed in heart, for which we desire to bless the good hand of our God; the same truths we commenced with are as dear to our hearts now as then. There were thirteen of us united together in fellowship seventeen years ago, when the late C. W. Banks formed them into a Church; the number now is about 50. We are glad to say there is a little increase in the congregation, and we are at peace. Mr. Shepherd gave an address from "Beloved, now are we the sons of God;" it is something to know what we are now. If we are the sons of God now, He will do the very best for us; and if you know what that is, I do not. There is a love that binds us here—the mother to the babe, the husband to the wife; but His love is far greater than all. If we are in trouble or affliction, it does not alter that blessed "now." Every Christian is a living member of a living Christ, and nothing can alter that connection. As regards degrees in glory, my degree in glory will be to be like Him;

not only with Him, but like Him. Mr. Winters: I am glad to know the Lord has blessed you here; may you have an increasing experimental knowledge of His presence. Mr. Holden spoke of the faithfulness, boldness, and tenderness of Christ. Our Lord was faithful. Some hold back for fear of offending. Oh, for more of the spirit of Christ. The flesh profiteth nothing. Our Saviour lays the axe to the root of the tree of all fleshly doings. Mr. Cornwell, on "Look unto Me!" said: There is not a child of God but that likes to look away from self, for the heart is deceitful above all things. Mr. Bennett gave some very sound remarks on "Jesus lives and reigns." Mr. Lee thanked the friends from other Churches for their countenance by their presence that day. The attendance was excellent, both afternoon and evening.—J. W. B.

NOTTING-HILL-GATE.—The anniversary services of Bethesda Sunday-school were held Lord's-day, March 14, when two sermons were preached by the pastor, Mr. G. Herring, in which he was led to give some excellent advice to the teachers upon seeking God in the preparation of their lessons, and to seek Him before coming to the school. On Tuesday, March 16, there was a tea at 5 p.m., to which a goodly number of friends and children sat down. A public meeting was held in the evening, the pastor in the chair, which commenced by the teachers and scholars singing an anthem. Mr. Spire (deacon) engaged in prayer. The chairman called on H. T. Thiselton (secretary) to read the report, which, with one exception, was very encouraging. It stated that during the past year three of the teachers and two from the Bible-class had been added to the Church through the constraining power of God. These additions make the teachers all members of the Church, for which we desire to render special thanks to God for His goodness and mercy. The increase of scholars during the past year was 27. The finances were not as good as heretofore, but these were augmented by the collection of the previous Lord's-day. Our dear pastor read a short portion of the Word of God, and then called on Mr. E. Doncaster (superintendent), who gave a short, practical, and loving address. Recitations and singing followed. A piece of music was well sung by seven of the scholars. Mr. Oxborrow (deacon) then made a financial statement, and invited subscriptions of a penny weekly towards the expenses of the school, which was readily responded to by the friends present. Mr. Spire then presented a testimonial, consisting of a handsome teapot, sugar basin, and cream jug, to Mr. James Rowley, the leader of the singing, which had been subscribed to by the Bible-class, teachers, and several friends who appreciate our brother's efforts on behalf of the praise of God in this place of worship. Mr. Rowley briefly replied his thanks, and the surprise and pleasure it was to him to receive it. The meeting closed by singing, "All hail the power of Jesus' name," and prayer by the pastor.—H. T. T.

PECKHAM RYE.—At Zion, Heaton-road, on Tuesday, March 23, special services were held in aid of the Building Fund, and to give an opportunity to ministers and members of other Churches to manifest their sympathy to the Church at Heaton-road in their present time of trial. The meeting was a gracious and gratifying success, and must have been exceedingly cheering to the hearts of the deacons (brethren Fenner and Wadsworth) and to the Church and people worshipping there. The very names of those who took part, their status in the Church of God, and their universally-known Christian department and contention for the "truth as it is in Jesus," being proclaimed by a man with "clean hands," was sufficient to give an impetus to the friends at Heaton-road, if they had not spoken a word. But they did speak, and that under the anointing and unctious influence of the Holy Spirit, for a quiet, solemn, and sacred feeling pervaded the assembly. Mr. W. Kempston presided, and read with much emphasis Ecclesiastes iii. Mr. Rose prayed for the Lord's blessing on the meeting and the cause. Mr. Kempston said: I have known the cause here for some time; His word has been sweet to my taste while uniting with the friends in worshipping God here. So blessed have the seasons been that I could say and sing—

"Here I could sit and sing away
A long and everlasting day."

Mr. Anderson's subject was "The food Jesus loved and lived upon" (John iv. 34). Jesus took a journey into Galilee, through Samaria; He was weary, way-worn, foot-sore; He could have commanded chariots and attendants without number. He did not; He traversed the road on foot, and, coming to a well, he sat down awhile, and sent His disciples into the city to buy food while He thus rested. They brought the food and said, "Master, eat;" and He said, "I have meat to eat that ye know not of. I must work the works of Him that sent Me." He worked every day. He came to finish the work the Father gave Him to do—i.e., the salvation of His Church. He obeyed the demands of the law, and bore the curse. He freely and voluntarily engaged to put away sin by the sacrifice of Himself. It was the glory of Christ to do His Father's work, in rescuing poor, perishing souls. It should be our meat to do what God has sent us to do, whatever that may be. Mr. Box, on "Doctrine as rain and dew drops" (Deut. xxxii. 2). With you as a Church it is a time of trial. May the rain descend, and the dew-drops come on your souls, then you will see fruit and prosperity. Doctrine is the theme taught, doctrine as rain and dew; and who can estimate the value of a shower of rain? The rain comes down from heaven and softens the ground; so the dew of heaven comes down and softens the poor sinner's heart when accompanied by the power of the Holy Ghost. Divine doctrine is comforting and consoling. We have many infirmities, but it is a consolation to know "He remembers we are dust." You are afraid you will not hold on your way, but He has said you shall, for

the purpose of God standeth sure. Mr. J. H. Lynn, "The 'do it' of mighty faith" (1 Kings xviii. 34). When God has a work to be done, His heart and His people's heart must beat together. All work that is of God shall prosper. If your work here is of the Lord it will be all right. You will have to wait and toil, toil and wait, but wait only on God. When you and I stand side by side against any discouragements, we can go to the Lord and remind Him of the Word of His grace. Mr. P. Reynolds, "Watch and pray." When difficulties are round about us we must be calm—can never overcome a difficulty by rushing at it. This subject teaches us the comprehensiveness of spirituality—prayer and work must be joined together. Mr. W. K. Squirrel gave a sweet and savoury address on "The precious name of Jesus." Mr. Marsh spoke on the grace of the Lord Jesus Christ. Mr. Howard read a hymn and Mr. Cooler closed with prayer.—J. W. B.

WALTHAMSTOW.—Our little cause at Zion Chapel, Maynard-road, has not sailed in your VESSEL now for more than twelve months. We shall be glad to let the friends know that we are still pressing on in hope. We commenced in the year 1873, and have passed through many a stormy sea, and struck against many a rock and split asunder, but thanks be to God, we are still resting on that Rock which cannot be moved, though the winds may roar and the waves beat high. We are now passing through another storm, our pilot has been discharged from the ship, and the crew once more divided. Oh, that we could more follow the counsel of the apostle, use our utmost endeavours "to keep the unity of the Spirit in the bond of peace" (Eph. iv. 3); where unity and peace is wanting, there are storms and troubles. It is the outward peace of the Church that increaseth our inward joy, and the peace of God's house gives us occasion to eat our meat with gladness in our own houses (Acts ii. 46). Have you not heard many complain, that they are weary of church-communion, because of church-contention; but where unity and peace is, there Christians long for communion. As soon as this bond is broken (which is as a wall about Christians), they begin to make havoc and spoil of one another, then there is raising evil reports against each other, hence it is that we watch for the haltings, and do inwardly rejoice at the miscarriage of others, saying in our hearts, "Ha, ha, so we would have it." The apostle tells Titus of some, whose mouths must be stopped, or else they would subvert whole houses (Titus i. 11); not only houses, but whole Churches have been subverted. Oh, for more charity, which thinketh no evil; and therefore, it cannot surmise, for as charity covereth a multitude of sins, so malice covereth a multitude of virtues; if we would live in peace, let us remember our relations to God as children to a father, and to each other as brethren. It was this that made Abraham propose terms of peace to Lot (Gen. xiii.), "Let there be no strife,"

said he, "between us, for we are brethren." And we read of Moses (Acts vii. 26) using this argument, "Sirs," saith he, "you are brethren, why do ye wrong one to another?" A deep sense of this relation, that we are brethren, would keep us from dividing.—E. SMITH.

[We know our friends here have been much tried, and their language is, "Brethren, pray for us." We hope they may be held together.—J. W. B.]

OVER, CAMBS.—On Tuesday, April 6, it was our privilege and pleasure to attend to the ordinance of believers' Baptism in primitive order. There being no baptistry in the chapel, it has, for many years past, been the custom to go to the River Ouse, about one and a-half miles from the village. Thither we resorted on the above-mentioned day, at a place called "Over Cote." The day being fine, numbers of people of various denominations, from Over and the adjoining villages, assembled together by the river side. Appropriate hymns were sung. Brother J. Mus-till read a portion of the Word, and prayed. Brother E. Debnam gave a very warm-hearted, Scriptural address. The writer then immersed, in the name of the Trinity, four believers in the Lord Jesus Christ, one being my eldest daughter, another the youngest daughter of brother Debnam, and another the daughter of our late esteemed and godly brother Broughton, of Eynesbury, who suddenly expired in the vestry at St. Neots, a year ago. At five o'clock tea was provided in the chapel. In the evening we had an excellent congregation to bear our good brother A. Baker, from Needingworth, preach an earnest discourse from "They heard them speak with tongues, and magnify God." The sermon was sound in doctrine and experience. Our brother's whole heart and soul was in the work, and the word was enjoyed. Brethren Sadler, from Willing-ham, and Flavel, from Swavesey, were with us, and took part in the services, which passed off well and orderly. Nothing occurred to mar the pleasure of the day. It was a day to be remembered, causing us to exclaim, "Bless the Lord, O my soul, and all that is within me bless His holy name." JOSIAH MORLING.

THE LATE C. W. BANKS "ASLEEP."

Being in London on Monday, March 29, I made my way to 9, Banbury-road, South Hackney, feasting myself upon the prospect of an hour's sweet fellowship with our dear, old, much loved, and faithful friend, C. W. Banks. But in this, as in many of the experiences of life, I was doomed to disappointment. On arrival at the house, I found that the spirit of our dear friend had fled to purer and happier climes, while his mortal remains only were left behind. It was, however, some measure of comfort to look upon even the clay tenement which had, for eighty long years, contained the generous and devout spirit of him we loved. And for the comfort and help of such as had not the

privilege of seeing even his last remains, and for the glory of God too, let me say, I never, in all my life, saw a more pleasant corpse than that of our friend Banks; it looked as though he was sweetly sleeping, with a sort of sweet unconscious smile lighting up his countenance, reminding one very forcibly of the words in Acts vii., concerning Stephen—"He fell asleep." With the full force of his faculties, and with a soul still on fire with love to his covenant Lord, and them that are His, he edited the **EARTHEN VESSEL** for April, and then having completed the work, he said,—

"In peace he passed away,
So we've nothing more to say. Amen."

Words characteristic of the man who had so nobly, by the grace of God, fought a good fight, finished his course, and was fully ripe for glory. A true, spirit-taught man, wholly consecrated to the service of his Divine Lord and Master; a faithful, unflinching friend, who, like his Lord, never wearied in doing good; an able Editor, and a generous almoner to the poor saints of God everywhere, it will be, I fear, long before we shall look on his like again. Many a heart would be made sad by the news of his departure, but great would be the joy in heaven when the blood-bought soul was safely landed there. We can ill spare him, but God knows best, be it ours, then, meekly to say, "Even so, Father, for so it seemed good in Thy sight." May our last end be like his. So prays his sorrowing friend,—

W. ROWTON PARKER.
Gainsboro', March 31, 1886.

GAINSBOROUGH.—At Mr. Rowton-Parker's chapel, Gainsborough, a meeting and services, in aid of the funds of this cause, was held on Tuesday and Wednesday, April 6 and 7. There was a good attendance, and we have reason to believe that both spiritual and temporal good was realised. Mr. Councilor Hind, of Retford, presided, and Messrs. Piggott, Parker, and others assisted, and all united in singing, "Praise ye the Lord, 'tis good to raise," &c.—ONE PRESENT.

CHELTENHAM.—Mr. Bloomfield, after more than sixteen years' ministry at Gloucester, has given notice to resign the pastorate of the Baptist Chapel next June, and give himself to anniversary work, &c. He has been the means, in the Lord's hands, of building a large new chapel, also the beautiful Raikes' Sunday-schools; his labours have been much blessed.—J. F.

ISLINGTON.—Sixth anniversary of Mr. P. Reynolds' pastorate was held on Sunday and Tuesday, April 18 and 20. This is one of the causes of truth in this great metropolitan city where the Word of God is being blessed; the living in Jerusalem are built up in the faith, and, through the quickening influence of the Holy Spirit, souls are being brought from the power of darkness into the light and liberty of the Gospel, and pastor, deacons, members, and congregation dwell together in unity. How cheering! Mr. Willey, one of the deacons, in his own native and emphatic way, said: Through

the mercy and kindness of God, we are going on very nicely; we have a good pastor, deacons work on harmoniously, and we have good congregations. Fourteen were added last year, and there are seven candidates for baptism and communion. At the evening meeting Mr. E. Harris, of Shouldham-street, presided, and read Isa. cxxxiii., and Mr. Haines, of Homerton-row, asked the Lord's blessing. The chairman, after dilating upon the subjects of the evening and of the great pleasure it afforded him in being present, and of the great attachment he felt towards brother Reynolds for Christ's sake, called upon Mr. Anderson to speak on the Promise of Unity. Mr. Winters on the Prayer for Unity, in which theme he delighted and warmed up as he treated upon its "preciousness," and quoted Augustus Toplady, who once said the greatest anomaly in the world was to see an Arminian at prayer. His subject was taken from John xvii. The speaker said verses 1 to 5 contain our Saviour's prayer to the Father, showing that prayer is personal, so that every true believer must be a praying soul. Verses 6 to 19 relates to the disciples, and might be termed a family prayer. Verses 20 to end refer to the Church of the future. Brethren John Box, W. Hazelton, Warren, Kern, Mayhew, and Philip Reynolds continued in the same sweet and savoury strain on the subject of unity in its various phases in relation to the Church of Christ. In the afternoon Mr. G. W. Shepherd delivered a discourse from "But ye have an unction from the Holy One, and ye know all things" (1 John ii. 20). Afternoon and evening chapel was full. On the previous Sunday Mr. Kern, of Ipswich, preached morning and evening.

—J. W. B.

Marriage.

On Tuesday, April 6, at Grove Chapel, Cambridge, by Mr. F. C. Holden, Mr. G. Turner to Mrs. E. Wright.

Our Tombstones.

On April 2, after a long, severe affliction, but in joyous hope, Mr. Henry Knights, for eight years pastor of the Church meeting in Tonnings-street, Lowestoft, aged 64 years.

On April 7, Mr. William Kitchen, formerly for 29 years the devoted pastor of the Baptist Church at Ringstead, Northamptonshire, and more recently of Peterborough, in the 80th year of his age.

Very suddenly on Friday night, April 9, in her 81st year, Elizabeth, eldest daughter of the late Thomas Austin, of South Hackney, formerly secretary to the Itinerant Society. On the card is that beautiful verse—

"They die in Jesus, and are blest,
How sweet their slumbers are;
From suffering and from sin released,
And freed from every snare."

Sisters, brothers, father, mother gone, and poor paralysed Mary left almost alone. May the Lord comfort her dear heart, and give her sweet resignation to His will. Most of the itinerant brethren knew the deceased, and "Polly" also; pray for her.

Mary Elizabeth (Lizzie), the youngest and dearly-beloved daughter of Richard and Maria Varder, of Yeovil, who fell asleep in Jesus April 10, 1886, aged 17 years. Her song was—

"Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high.
Hide me, O my Saviour, hide
Till the storm of life be past;
Safe into the haven guide,
O, receive my soul at last."

Mr. Hopkins, a local Baptist minister of Cheltenham, has passed up to be with Jesus. He was a plain, useful preacher of Christ Jesus.

The late George Reed, of Limehouse, was a deacon of the Church at "Elim," Pekin-street, under the pastoral care of Mr. F. C. Holden. Our deceased brother was one of those calm, quiet, unassuming Christians with whom it was a pleasure to be acquainted; the more we knew him the stronger our affection grew toward him. He was called home in his 68th year. The funeral took place on April 5, when his remains were taken into "Elim" chapel, where a service was conducted by Mr. Holden, assisted by Mr. Baldwin and Mr. Kemp. After singing, Mr. Holden read Psalm xc., 1 Cor. xv., and Rev. viii. Mr. Kemp prayed, and Mr. Holden addressed the mourners and friends from "Our friend Lazarus sleeth." What great condescension of our dear Lord and Saviour to identify Himself with such unworthy creatures as we are.

"He calls Himself our friend."

Lazarus was a friend of Jesus, and Jesus was a friend of Lazarus, and He is a friend of the living family of God, and among them is numbered our departed brother. To be identified with the Lord's family on earth is to be identified with Christ Himself. There was a similarity between Lazarus and our departed brother. The Lord loveth Lazarus, the Lord loved our brother. I can truly say that we, the pastor, Church, and congregation loved the departed one. One in spirit as a Christian, with humbleness of mind he served the cause with a willing heart, and manifested a loving disposition to all, whatever their station in life might be. We shall miss the utterances of our brother at the prayer meeting. At the conclusion of the service in the chapel, the funeral proceeded to Bow Cemetery, where Mr. O. L. Kemp gave out the hymn, commencing,

"Hear what the voice of Jesus says."

Mr. Holden gave a very suitable address at the grave. Mr. Baldwin closed with prayer. Our departed friend and brother, George Reed, was baptized by the late Mr. Ball, of Old Wandsworth, where he served the office of deacon, and we were glad to see some of his old Wandsworth friends present at the funeral.—J. W. B.

On Sunday evening, March 28, at the George-street Schools, Vauxhall, Mr. G. Goodman preached memorial sermon on the death of Mr. J. H. Norris, well known in Vauxhall for his benevolence to the poor and sympathetically with the suffering. The desk and platform were draped in black, and several wreaths, given by loving friends, were to be seen. After Mr. Goodman had opened the meeting with prayer, Mr. T. Wild read 1 Cor. xv. After the singing of one of Mr. Norris's favourite hymns—

"'Twill not be long our journey here,
Each broken sigh and falling tear
Will soon be gone, and all will be
A cloudless sky, a waveless sea."

Mr. Goodman gave an impressive discourse on Luke viii. 52, "Not dead, but sleeth." He (the preacher) did not think of Mr. Norris as being dead. The New Testament definition of a believer's death is sleeping in Jesus. To the believer to die is gain, because to depart is to be with Christ. To him the grave is only a dark lattice letting in eternal day. There is no night in heaven. Death brings the soul to an everlasting rest. Brother Norris had not lived in vain. Mr. Goodman, in concluding, said he had lost a personal friend and a hearty worker. He knew of few, if any, more earnest or prayerful than their departed brother. His whole life seemed to have been spent in doing good; he was always willing to help any in distress.

An account of the death and funeral of H. F. Golding next month.

IN MEMORIAM—C. W. BANKS.

KINDLY bury him, kindly,
And over his grave be said
Only a word of hopeful love
For the unresponsive dead.
This life's sorrowful story
Now and for ever is past,
And the yearning eyes of the anxious soul
Have seen the King at last.
Wifeless, and worn, and old,
Grieving for children gone,
'Mingling at random dross with gold,
The ancient pen went on;
Now 'twas a mighty strain,
God's covenant love unfolding,
And then 'twas the wail of a sin-tossed soul,
Eternity beholding.

Over his weaknesses
Write we a "nevertheless";
Mid natural thorns we plainly saw
The clustering grapes of grace;
And we know from the swelling buds,
And the taste of the precious fruit,
And the yearning after the air of heaven,
There was life—God's life—at the root.

Over the country wide
Roamed he with patient toil,
Sowing the seeds of many a Church,
Though he seldom reaped the spoil;
The godly poor of the hamlets
And the country veterans smiled
At the "village preacher's" homely words,
For he was Nature's child.

Oh, for the resurrection,
When the redeemed shall spring
Perfected out of the silent mould
At the bidding of their King;
"We shall be changed," Oh, mercy,
Whether we live or die; [changed
At the coming of Christ "we shall all be
In the twinkling of an eye."

Changed to the Saviour's image,
The vulgar, men of thought,
Gentle or simple, men of thought,
Or those of feeble mind.
Oh, when o'er Nature's evil
Weary the mind has ranged,
What restful joy is in the thought
That "we shall all be changed."

So, sad but not despairing,
We lay aside our friend;
He has come to the grave in a good old age,
And was blessed with a quiet end;
Oh, death! oh, death of Christ!
Which vivifies our own,
The hope of living in His life
Ontweighs the dying groan.

"Blest be the tie that binds," then,
"Our hearts in Christian love,"
And the glorious hope that minds like ours
Are kin to those above.
Jesus, it seems too glorious,
The while our sins we see,
But the wishful hope is heaven born,
And the promise just like Thee.

Galleywood.

MRS. T. CHAPLIN.

ALL thy trials now are o'er,
Ne'er a pain or sorrow more;
Ne'er an anguish crosses thy breast,
Thy spirit's fled! thou art at rest.
Thy battle's fought! thy victory won!
Thy conflict o'er! thy work is done!
Thine's now the victor's crown to wear,
Thine's now those heavenly joys to share.
Dwelling in thy home above,
Resting in thy Saviour's love;
Thy faith is now exchanged for sight,
And thou doth say, "My path was right."

Now joining in that endless song,
While countless years shall roll along!
Hosanna! to His glorious name,
Worthy the Lamb for sinners slain.

I. S. T.

AN ACROSTIC.—BY A VILLAGE BLACKSMITH.

CARRIED by angels to his heavenly rest,
H is happy soul is now among the blest.
A prayed in garments of unspotted white,
R eigning as victor, with the saints in light,
L ong, long he laboured here upon the earth,
E xtolling his Redeemer's grace and worth,
S houting with trumpet tongue the wondrous
love,

W hich brought Him from His royal seat above,
A rmed with a zeal for God, and souls, he bore
T he Gospel through the land, from shore to
shore.

E ternal love to sinful, dying men [pen,
R ejoiced his heart, employed his tongue, and
S offerings for Christ, his zeal for truth begot,
B rovements dire, and painful was his lot.
A faithful friend, a counsellor was he;
N o niggard, but was filled with charity,
K ind-hearted husband, loving father, friend,
S urrounded now with glory without end.

A TRIBUTE

Of Christian Affection, Love, and Respect to de-
parted worth—The Editor of the "Earthen Vessel,"
Charles Waters Banks.—By THOS. STRINGER.

OUR dear aged brother has bid us farewell,
And gone with his Saviour for ever to dwell,
To live in His presence and gaze on His face,
And with the redeemed sing the triumphs of
grace.

In frequent affliction he wended his way,
His covenant God was his strength and his stay;
Persecution and slander with patience he bore;
Those sharp, piercing arrows will wound him no
more.

His life was a warfare without and within,
With world, flesh, and error, with Satan and sin;
His warfare is ended, his crown is possess'd,
He lives now in peace and in undisturb'd rest.
Through much tribulation on earth he has
passed,

In triumph he entered the kingdom at last,
United above to the glorified ranks—
No more tribulation for dear brother Banks.

Well clad in his armour, he fought the good
fight, [delight;
The grand, good old Gospel was his soul's
To vain speculation he never did yield,
He fought for the truth till he quitted the field.

His dear EARTHEN VESSEL and pet *Cheering*
Words [affords,
To God's grace-taught people sweet comfort
The strong, weak, and weary, the great and the
small,

Our high-esteemed brother was friend to us all.
As editor, helper, and friend to God's poor,
How many will miss him since now he's no more.
We trust the same spirit will still be displayed
By those who may yet fill the vacancy made.

With words like sharp arrows from some he
was tried,

In no hostile anger he ever replied;
His great Master's Spirit influenced his mind,
He still abode faithful, forgiving, and kind.

Made meet for the kingdom, he waited the day
Till Jesus came for him, to fetch him away;
He forded the river with glory in view,
With peace in possession, he safely got through.

He now fills his mansion in that happy land,
His crown on his head and his palm in his hand.
His rest is eternal, his joy is complete
In that blissful region where pilgrims all meet.

Our Churches and the One Sacrifice.

WHILE all professing London has been astir during the past month in urging the claims of the various religious and philanthropic institutions, aided by the influence of marquis, lord, baronet, esquire, archbishop, bishop, dean, &c.; and while, for the most part, there has been a pressing appeal for money to enable them to carry out their various projects, the section to which we have the honour to belong have not been idle in the "market place," and we have no hesitation in saying that the evangelistic and ministerial labours of the Strict Baptist denomination will compare favourably with any other section of the religious community. We make no claim to merit for any result or achievement which has been accomplished in our midst; but, with one heart and one mind, give all praise and glory to God. What we are, as a denomination and as individual members of Christ, is due to the free, sovereign, and unmerited grace of God. Our intelligence columns will show that in London, as well as in the country, numerous gatherings have taken place, and in many circles there is a growing usefulness. Sunday-school work, tract distribution and house visitation societies, Bands of Hope, Christian bands, open-air services, missionary (home and foreign), and other agencies in connection with the ministry of the Word, belong to the Strict Baptist Church. We have been, and are, accounted a non-working people; and those who know us not tell us that the doctrines we hold lead to licentiousness and idleness, and that we are *dying out*. Doubtless the wish is father to the thought; but actions speak louder than words, and our conviction is that the time is not far distant when we shall see that the efforts put forth by those Churches holding the great, grand, and glorious doctrines of the Bible, will grow and increase. There is not any body of men—ministers and those who take an active part in the affairs of the denomination—who are more incessant in labour than are the Strict Baptists; and if it were not for the real and undying love they have to the cause, they would faint by the way. We are looking forward with prayer, faith, and hope, to the time when the promises recorded in Isaiah xxxv. shall be the rich and happy experience (for a short period on this earth) of those who are favoured to be followers of the meek and lowly Lamb of God, and who contend for the distinguishing doctrines of grace and "the faith once delivered to the saints." The promises of God must be fulfilled. The Holy Spirit by the evangelist, John, says: "He must increase, but I must decrease."

The fifteenth annual report of the Metropolitan Association of Strict Baptist Churches should not be passed over unnoticed, as it will serve to show that the denomination is in anything but a languishing state. One extract will suffice, which reads thus:—

"The annual returns recently furnished show an aggregate membership of 3,446; the baptisms during the year numbering 158, while the spiritual knowledge and talents of those who compose our several communities find opportunities for exercise in the diffusion of Bible truth

among the 4,822 youthful attendants at our several Sabbath-schools, in the important work connected with which 459 teachers are engaged. Other institutions maintained by our various Churches engage the attention and employ the time of zealous brethren and sisters who carry the glad tidings of the Gospel further afield in their several localities by district visiting, tract distribution, and kindred agencies. The statements contained in our Church Letters this year, relating to these agencies are of a very encouraging character, and stimulate to increased efforts in this important sphere."

These returns show the generally and satisfactory state of those Churches which form the association. But when we take into consideration about as many more Churches in the same radius, who are *not* in association—some of which are large—gives but little hope for those who are watching for our dying out; and strengthens our hope to go forward. One word more on this subject, and that is—we say it fearlessly—the Strict Baptist denomination never can, never will die out while the world stands; other sections may, but the one which we are privileged to represent—the one, and the only one, that is nearest to the New Testament order, we repeat, with all the assurance possible—NEVER CAN!

East, West, North, and South of this great Metropolis, as well as in the provinces, have meetings been held in connection with our body of late, especially during Easter-time, and the subject which has occupied the minds of God's servants has been the death and resurrection of our Lord Jesus Christ.

THE ONE SACRIFICE

has been the theme enunciated from pulpit and platform. The season of the year has reminded us, if that were necessary, of that great event. The death of Christ on the Cross opened the fountain for sin and uncleanness for the whole of the redeemed race. The resurrection of Christ was the culminating point of the Saviour's work on earth. And what could better employ the mind and tongue of Christ's ambassadors than this? In every age men have written, preached, and talked about it, and when the golden oil flows, how it warms the heart of the minister to tell out the wonder-working effects of the atoning blood of the dear Redeemer. We delight to think of and to rejoice in the fact that Christ came to seek and to save that which was lost, all who FEEL THEIR NEED of Him. What made the poor woman cry out, "If I may but touch the hem of His garment!" It was her *need*. She had tried every other source to get relief, and all of no avail. At last, from sheer necessity, she came in faith to the great Physician. Her malady was cured, and she received remission of her sins. "Thy sins are forgiven thee!" What a grand testimonial to receive from the King of kings! What a certificate of registry of a poor sinner's being born again, of having his name written in the Lamb's Book of Life, which neither time, circumstance, fire, water, nor anything else can erase. And on this certificate is written, among many other things, in indelible characters, "I will never leave thee; I will never forsake thee." And though our eyes may occasionally get dim, and though doubts and fears may now and again obscure the precious promise from our view;

though we may, and do change, He is the same, kind, tender, true, unalterable Friend. "The same yesterday, to-day, and for ever."

"Yes, our Christ is still the same,
Endless blessings on His name."

"Thy sins are forgiven thee," He said to the man sick of the palsy. How sweetly have these words followed us just lately. On Saturday evening, the 15th ult., at the prayer-meeting in Speldhurst-road Chapel, the forgiveness of sins was the subject brought before our notice by our Brother Francis, who was presiding. It came very sweet to our heart. By the way, we have been greatly blessed on Saturday evenings at Speldhurst-road. We are often favoured with a large company of good praying brethren, and we can hardly think that the place will be lost to the denomination. We know not what is the mind of the Lord concerning it. We have done our utmost to keep it going, and shall continue to do so until we plainly see our efforts must yield to other powers. We do feel this to be a very serious matter, to close up a house of prayer, a place where the Gospel has been preached, where the atoning blood of Christ has been sealed home to the heart of some, where souls have been born again. To scatter a little community into the wilderness, would be a very solemn matter, and we pray that God may give us His grace to act wisely and discreetly in the matter.

The One Sacrifice. Who, we ask, can read that fifty-third chapter of Isaiah without some feeling—without some emotion in the breast? Yet there have been times, we confess with shame, when we have read it unmoved. O Lord, pardon, we beseech Thee, our proneness thus to wander. If clothed and in our right mind we would not do it, and thus we are often brought to say with the Psalmist, "Restore unto me the joys of Thy salvation." How often do we say and sing—

"Prone to wander, Lord, I feel it;
Prone to leave the God I love."

But there is another truth—a glorious fact—recorded in the same hymn, which, thanks be to God's distinguishing, long-suffering, and tender mercy, outweighs the first couplet. Look at it—

"Jesus sought me when a stranger,
Wandering from the fold of God;
He, to save my soul from danger,
Interposed His precious blood."

We hope and trust that this one theme will be brought from time to time before the readers of the EARTHEN VESSEL; and though we would not gag any of the brethren's mouths or consciences, yet may those questions which have torn and rent the Church of Christ, and caused many expressions of bitterness, be kept in abeyance. The cardinal doctrines, the faith and practice, known, recognised amongst us, and represented by us, will be always contended for, and that in a kind, loving, and brotherly spirit.

We take this opportunity of thanking those numerous friends who have wished us "God-speed" in connection with the EARTHEN VESSEL, and for the very many written and oral words of congratulation. We never, for one moment, contemplated taking the editorial reins. We never did, neither do we now, feel strong enough for so important

a work. We are anticipating the valuable aid of a good and loving brother; till then we shall prosecute our energies, and use as best we can the one talent God has given us, for His honour and glory and the good of His Church. We have not been exalted by the many high compliments received, but rather humbled in our heart before the Lord. To Him all the glory belongs, and not one atom to

JOHN WATERS BANKS.

THE WARRIOR AND CONQUEROR.

A Funeral Sermon Preached at Zion Chapel, Heaton Road, Peckham Rye, on Lord's Day Evening, April 4th, 1886.

BY ROBERT HOWARD.

"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."—2 Timothy iv. 7—8.

WE have met this evening upon a special and solemn occasion to pay some tribute of respect to the memory of our departed Brother Charles Waters Banks, the esteemed Editor of the *EARTHEN VESSEL*, and preacher of the Gospel for so many years; and the text we have before us will enable us to make some comparisons (but of course in a somewhat lesser degree) between our departed brother and the Apostle to the Gentiles. There was an intense love and affection existing between the Apostle Paul and Timothy, whom the former describes as his "own son in the faith"; and it is well when we have one older than ourselves to whom we can look for kindly advice and direction, and when we are duly prepared with meekness to receive affectionate counsel from them. We prefer to take our text simply and plainly as it lies before us; and let us notice:—

First. The Apostle Paul as a *warrior*—"I have fought a good fight." There was a time when, as Saul of Tarsus, he fought against God with a high hand and a stretched out arm, hauling men and women to prison, and thinking he was doing God service; and no one at that time would have the remotest idea that this very man would be so changed to advocate those very things that he fought against, and to champion the cause of the very people whom he had hated; but we often truly sing—

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

God's arrows are sharp in the hearts of the king's enemies, whereby they fall under Him; and Paul would oftentimes reiterate how the Lord met with him on that memorable journey to Damascus. He afterwards became a *warrior* in another sense; hear in his own words in Ephesians vi. 11—12, "Put on the whole armour of God, that ye may be able to stand against all the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Our departed brother was a *warrior*, he fought against all the bad and everything that was contrary to God

and His Gospel, and he felt as you and the apostle felt, "that a man's foes are they of his own household," for the flesh lusteth against the spirit, and the spirit against the flesh, for the two are contrary the one to the other. "What will you see in the Shulamite but as a company of two armies," but our covenant-keeping God gave him supporting strength and covered his head in the day of battle. For our encouragement we are often enabled to look at the Captain of our salvation, who was made perfect through sufferings; and of Him we can truly say, while "every battle of the warrior is with confused noise and garments rolled in blood," His was with burning and fuel of fire. In the battlefield, while the war is raging, we hardly know for a time who gains the advantage; and so often it is with the Christian, he is sometimes, like Gad, overcome, as with a troop, but he shall overcome at last. I stand amazed at times when I see some give over, or appear to give over the warfare. They make peace with the enemy and lay down their arms; where, I ask, is the fighting? Has it ceased? It appears so, but let us fight to the end. "Be thou faithful unto death, and I will give thee a crown of life." Our departed brother was surrounded with enemies, but he continued steadfast in the work he had begun and never rested till the Lord called him to that place where "the wicked cease from troubling, and where the weary are at rest."

Secondly. The Apostle Paul was not only a warrior, but a *racer*. He says, "I have finished my course." He had set out on a heavenly race, and tells us, "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain." In the ancient races they ran for a few laurels made into a crown,—a corruptible one; but, saith he, we run for an incorruptible crown that fadeth not away. But there was an end to the race; he reached the goal and was a winner. He was enabled in this race to lay aside every weight, and the sin that easily beset him, and run with patience the race set before him, looking unto Jesus. Our departed brother was a racer in more senses than one. He has run the Christian's race and has reached the end; his expectation has not been cut off. He did not falter or faint, or give up the race, but continued steadfastly to the end! Then with regard to his visits to all parts of the kingdom. He went here and there spreading the glad tidings of pardoning love and mercy, and helping on the various sections of the Church. He deemed no journey too long, or any work too hard, for the Master whom he loved and adored. I have met with him in numbers of towns in the country, and he was always loved wherever he went; and he was an exceedingly grateful man, even for little kindnesses! I have felt I have not only lost a friend, but a father for counsel and consolation. I look back at his last journey he undertook to Bilston and Brosely, for I am truly familiar with both places and the friends there; and I believe this was the beginning of the end, and the friends there thought the end had come. But I know this, he was well cared for and nursed, and all that Staffordshire and Shropshire folks could do, was done for him, and by God's blessing on the means used he was enabled to return home once more. He was a self-sacrificing and generous man, for many of his journeys were by no means profitable ones in a financial sense to him, but his whole heart was for the cause of God and truth. He will be much missed, and a great loss to the Church militant, but though our loss is serious we rejoice that it is his eternal gain.

Thirdly, the apostle Paul was not only a *warrior* and a *racer*, but he was a *steward*; hence he says, "I have kept the faith." He had committed unto him the covenant truths of the Gospel, and it was his honour and delight to "preach among the Gentiles the unsearchable riches of Christ." As a steward, he did not act unjustly, and say, Sit down quickly and write fifty. Oh, that we had an abundance of faithful stewards, who did not cry Peace, peace! when there is no peace, or heal the hurt of the daughter of God's people slightly! One thing is required of a steward—that he be found *faithful*. Our departed brother, as a preacher and as an editor, was faithful to those things committed to his trust. He was faithful for the ordinances of God's house, and was kept faithful, by God's Almighty grace, unto the end. It is well to have a good beginning; but, I think, better to have a good ending. "He that endureth to the end, the same shall be saved." Our departed brother wrote to me a short time since of so many young ones rising up in the ministry of the Word, that middle-aged and old ones were not much required. But while we earnestly wish the rising ones every success—and the Lord knows no one wishes them God-speed more than I do—I would say, "Let not him that putteth on the harness boast, as him that putteth it off." I have seen the rise of many, but I solemnly ask, Where are they now? Our brother died in harness, surrounded with pens, ink, and paper, and even writing about himself; in his dying moments he penned the couplet we have in THE EARTHEN VESSEL:—

"In peace he passed away,
So we've nothing more to say. Amen."

As a *warrior*, a *racer*, and a *steward*, he has now his reward, he has entered into rest. The apostle looked back at the past—he looked forward to the future—and says, "Henceforth, does not this often cheer us on our pathway, that the eye of our faith looks within the veil?" and we often truly sing, from the very bottom of our heart and soul, the words sung last Friday at the cemetery:—

"Are we not tending upwards too,
As fast as time can move?
Nor would we wish the hours more slow,
That keep us from our Love!"

But our God has promised a crown of righteousness. Earthly kings, emperors, and potentates have fought for their crowns, in anything but a righteous way, but the crown the Lord's people shall have, and which is already laid up for them, is a crown of righteousness; it shall be given by the Righteous One. Poor, unrighteous sinner, who feel your own unrighteousness, remember one thing, the dear Redeemer came not to call the righteous, but sinners unto repentance; and everyone who is brought to feel his own unrighteousness, and to trust alone in Jesus' blood and righteousness, shall have this crown. The beauties and the glories of heaven we cannot tell, we must die to know what they are; but we rejoice, then we shall be—

"Far from a world of grief and sin,
With God eternally shut in."

But lastly, the reward is not for the apostle and our departed brother only, but for all them also who love His appearing. And now the question is, do we come under this description? which I will notice

in a threefold way. Let me refer you (first) to Jer. xxxi. 3: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore, with lovingkindness have I drawn thee." Can you say you love this appearing? the yea, and amen, and that sovereign, discriminating love, which is unalterable, unchanging, and everlasting? For—

"Zion's Friend in nothing alters,
Though all others may and do;
His is love that never falters,
Always to its object true;
Happy Zion,
Crowned with mercies ever new!"

(Second), The next appearing you will find in Hebrews ix. 26: "But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." In the end of the Jewish world, as I understand, He, of whom Moses and the prophets wrote, appears, and puts away sin. Ah! say you, I feel my sin too great for me to remove; but, I bless God, all heart sins, lip sins, life sins, and *all sin* was removed by Him, and when sought for shall not be found:—

"My faith looks back to see
The burden Thou didst bear,
While hanging on th' accursed tree,
And hopes her guilt was there."

(Third). His appearing at the last great day. Not as a man of sorrows, and acquainted with grief, but with all power and authority, "King of kings, and Lord of lords!" Are we not longing, waiting, and watching for Him to come to receive us unto Himself, when His Church shall be presented a glorious Church, not having spot, blemish, wrinkle, or any such thing. Our Redeemer will come. Job looked forward to His day, and the Church in her longings says, "Even so, come, Lord Jesus." What endearing words we shall hear from Him, "Come, ye blessed of My Father, inherit the kingdom prepared for you, from the foundation of the world." For while He will come as an angry judge to the wicked, those out of Christ, we shall rejoice and sing,—

"I shall be with Him when He comes,
Triumphant down the parting skies;
And when His voice breaks up the
tomb,
Among His children I shall rise!

Among His children I shall stand,
When quick, and dead, His throne
surround;
Blest with a harp at His right hand,
And with immortal glories crowned!"

Our brother is not dead, but gone before; may it be our happy lot to meet at last around the throne with all the loved ones gone before, to go no more out for ever, but to be where

"Congregations ne'er break up,
And Sabbaths have no end."

Amen, and Amen.

I HAVE learnt from the faults of the Old Testament saints the abounding abundance of the grace of God—that while their sin brought tribulation, as it must necessarily do, as with David and others, yet, in the face of it all, when David trembled before the Lord and said, "I have sinned against the Lord," no sooner was the confession out of his mouth than "mercy like a mighty stream o'er all his sins divinely rolled," saying, "The Lord hath put away thy sin;" not put away the soul, but put away the sin. "Thou shalt not die."—*James Wells.*

LINES TO THE MEMORY OF THE LATE CHARLES
WATERS BANKS.

BY ONE OF HIS FLOCK AT
BETHEL.

ONE little tribute let me lay
Upon the prophet's sacred bier;
Though from his fold I turned away,
His memory still to me is dear.
His teaching I can ne'er forget,
Time only it more deep hath writ,
For time and grief have proved it true,
And thus by words spoken before
I've met each foe as one who knew
His power and the strong chain he
wore.

Yes, I must ever praise the Lord
For His tried servant's faithful word;
Yet though so wise, he was not stern,
My childish heart was ne'er afraid
To speak to him, and of him learn.
How tender all he did and said!
Farewell, Charles Waters Banks, until
the dawning,

When Christ shall bring thee with Him
in the morning.

A. H.

Leeds, April 7, 1856.

BY THOMAS EDWIN MOORE.

"To die is gain."—Phil. i. 21.

BEHOLD, another saint of God
Has left this weary, tiresome road,
For evermore with Christ to reign;
And now he proves to die is gain.

Yes, now in brighter worlds above,
He tastes the sweets of pardoning love!
No more disturbed by sin and pain,
He sweetly proves to die is gain.

For many years he did proclaim,
On earth, his Saviour's boundless fame;
In Gospel notes of sovereign grace,
To all the lost, redeemed race.

But now he's gained his great reward,
And ever lives in heaven with God;
'Twas through his Christ he overcame.
How sweet the thought, to die is gain.

And now, with thousands gone before,
To range that blissful, happy shore;
And hallelujahs loud proclaim,
To live is Christ, and die is gain.

Farewell, friend Banks, until that day
Shall come, and summon me away,
That everlasting crown to claim,
And sing with you, to die is gain.
Limehouse.

BY ELEANOR WHITE.

FAREWELL, dear brother, thou hast left
The ranks of watchmen here;
That voice is hush'd that rang so sweet
Through many a bygone year.

Long thou didst stand on Zion's walls,
And boldly truth defend,
And cheering words to drooping saints
Thy hand of love has penn'd.

But thou hast gone, thy words and works
To memory still are dear;
For thou didst oft relieve distress,
And dry the orphan's tear.

Like one of old who could not see
His Saviour for the press,
But climbed aloft that he might hear
His words of tenderness.

So has our brother left behind
The press, to reach the prize,
And, on the wings of angels borne,
Has reached those upper skies.

And there beholds—transporting scene!
His Saviour, loved so long, [throne
And sings with loved ones round the
The new eternal song.

Laden with fruits of age, to heaven
He pass'd at set of sun,
Like a full shock of corn with grain
Ripe for the harvest home.

In labours oft, through trials keen,
He trod the toilsome way;
But now beyond all praise or blame,
He lives in endless day.

His arduous work, with ceaseless care,
Was well and nobly done;
Methinks with joy he heard the call,
My weary child, come home.

Then, like a tired child sinks to rest,
At eve on parent's knee,
Laid down his pen to rest for aye,
From sin and sorrow free.

Soho, March, 1886.

BY G. H. M. READ.

"Blessed are the dead which die in the Lord."

FAREWELL, kind friend of poor and needy men,
Of widows, orphans, and afflicted ones;
Kind, generous, and faithful—when
None else would listen unto sorrow's moans.
Many can testify, with me, their sincere grief
At loss of one, who, when he could, gave all relief!

His generous sympathy of word and deed,
 When bowed with trouble to the ground,
 Evinced the man to be a friend in need;
 This in dear Mr. Banks I ever found!
 For many weary years to me he proved
 A Christian brother, by storms unmoved.

Gone now to join our friends above,
 From earthly trials, and pains, and cares set free,
 To enjoy for ever a dear Saviour's love,
 His face in glory evermore to see.
 And with the unnumbered multitude of blest
 And blissful ones he is for aye at rest.

Farewell, kind-hearted friend, farewell!
 Death has removed you from us for a while.
 We soon shall meet again, our joys to tell,
 Sing the new song, enjoy the Father's smile.
 The Son and Spirit's blessing, and the crown,
 Before the throne in adoration bowing down.

Margate, April 5, 1886.

“TRIUMPH OF GRACE OVER DEATH AND THE GRAVE.”

THE following account of our dear departed brother Charles Waters Banks, is from the May issue of the *Gospel Magazine*, by the facile pen of its excellent Editor, Dr. D. A. Doudney, Vicar of St. Luke's, Bedminster, Bristol, whose assiduous labours for the past fifty years in propagating the glorious Gospel of Christ have only been equalled by those of his late loving and beloved brother, C. W. Banks.

“The telegram from our friend and publisher, Mr. W. H. Collingridge, announcing the death of our aged and much-respected friend, came to hand when we were personally upon the sick list. Hence we felt the announcement the more keenly, reminding us how soon, from advanced years, we ourselves must follow.

“Under date the 1st of March, we addressed a letter to our departed brother, expressing how deeply we had felt for him under his repeated bereavements, and now in connection with his so many months being laid aside from his so active labours, and being compelled to confine himself to the sick-room, where, too, he could but so painfully miss the presence of the many years' sharer of his cares and anxieties. The loss, moreover, of his son Robert must have been a keen trial. Indeed, our friend Banks was called to encounter stroke after stroke, wave upon wave. Most deeply do we regret the mislaying of our deceased friend's reply to that letter. It reached us during the time of our absence from home, and consequently, did not find its way to the appointed place for letters and communications. This, however, we can state, in lieu of quoting the letter itself, that it contained a tender, loving, brotherly spirit—one that bore upon its very face such a rising above, and most thorough freedom from, the party feeling and petty differences so rife in the days in which our lot is cast. It seemed to bespeak the deep-felt conviction of how nearly he had approached that period when all fleshly distinctions must give place—and that most happily, too—to the full and blessed realization of all that is involved in the covenant brotherhood and the indissoluble oneness and union and identity with

the one common Head and Lord over His mystic body, the Church of the First-born. Ah! our brother experiences and enjoys this now, in all its inconceivable blessedness. That happy period has arrived which, during his long and anxious pilgrim-journey, he doubtless so often and longingly anticipated—

“Oh, glorious hour! oh, blest abode!
I shall be near and like my God;
Nor flesh nor sense shall e'er control
The sacred pleasures of my soul.

There shall I see and hear and know
All I desired and wished below;
And every power find sweet employ
In that eternal world of joy.’

“We never remember to have met personally our departed friend and brother above three or four times during the many years we have known each other, and occasionally corresponded, but our uniform opinion of him has been, that he was one of the most active, self-denying, and unselfish of men.

“His readiness to help others, and to his utmost advocate their cause, doubtless led to many of the adverse opinions and hasty and unkind conclusions which subjected him to no little annoyance and mortifying returns for his services. Who could read of his numerous distant and far-spread journeyings, in all weathers, by various but mostly anything but congenial modes of travel, and his continuous preachings and addresses at anniversary meetings and the like, without being amazed at the amount of labour that devolved upon him? With this must be taken into account the great age to which he had attained, and the fact that more than half of his ripe years had been devoted to literary and editorial work. What the wear and tear that such work entails is understood only by those who have been or are engaged in it. Suffice it that it is an ever-constant pressure upon the mind; and where the heart is influenced by high and holy motives and intentions, the weight, care, and responsibility are so much the greater. Moreover, the critical character of the present times, and the numberless schemes and devices of a professedly religious bearing and object, entail upon the really Spirit-enlightened leaders and teachers no small degree of additional solicitude and anxiety. Such practically know, in some measure at least, what the apostle meant by “the care of all the Churches.” With the enthusiasm and the sensationalism, the Romanism, and the Ritualism, the atheism and the rationalism, the salvationism and the socialism, the Arminianism and the antinomianism, of our times, what a mass of contrary and contending interests is presented, and how difficult is the pursuit of the onward, narrow, and unswerving pathway through a waste and weary wilderness to a land where sin, suffering, and sorrow are unknown! What indispensable need of grace, courage, and strength from on high which alone can enable the partaker of life divine to continue “stedfast, unmoveable, always abounding in the work of the Lord, knowing that their labour is not in vain in the Lord!”

“Well, we congratulate our departed brother upon the fact that he has in very deed ‘fought the good fight, finished his course, and hath kept the faith’—that he has been called hence to receive ‘the crown

of righteousness, which fadeth not away.' He has, we doubt not, heard the welcome, 'Well done, good and faithful servant; enter thou into the joy of thy Lord!' He realizes what he and others had so long contemplated—

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

Varying the language somewhat, we cannot but add, as we contemplate our brother, in his new and blessed estate—

" ' By love and blood a precious Christ
Hath brought you safely through;
Do tell Him, now *you* see His face,
We long to see Him too.'

" Commenting upon the departed Mr. Banks, one who knew him for many years writes—'How well I remember the last time he gave the Sunday afternoon address at the Printers' Almshouses, Wood Green! When I saw him, I felt quite sorry that I had asked him. It was such an effort, but he came cheerfully.'

"The foregoing testimony confirms what we have already said with respect to the departed's readiness to respond to every request to take any part in the Lord's service. We believe it was with him, as it was with our dear brother, the late beloved Samuel Abraham Walker, a fixed principle never to say 'No,' where in order to serve the Lord's cause and interest, he could by any possibility say 'Yes,' to an invitation to come and speak for his blessed Lord and Master.

"Well does the friend whose statement we have just quoted add, 'How much he will be missed by many poor who were relieved by him in various parts of the country!' Ah! he will be missed indeed! Be it remembered how continuously he was occupied, in this one particular, day by day, and that week after week and month by month—yea, year after year. What a blank, in this respect, will he leave in many a sick-room and humble cottage home!

"In a previous page we have spoken of Mr. Banks' early and life-long labours. In reply to a request on the part of Mr. Collingridge, a year or two ago, that those who were now engaged in the Lord's work, but who had previously been connected with the printing art, would communicate the fact to him, Mr. Banks writes, in his own quaint style:—

"I venture to affirm that you will nowhere find a more curious specimen of a pioneer, printer, publisher, sub-editor under the late William Mudford, Esq. (whose son is now editor of the *Standard*), pulpit and platform preacher all over England and Wales, &c., than is, and has been, your little, old-fashioned, hard-working servant, for sixty-five years, whose singular name is Charles Waters Banks. Do you recollect him? Fourteen years in Cranbrook Church, a choral singer, printers' devil, printer and publisher of the first Unitarian magazine, called *The Inquirer*; editor, printer, and publisher of the first known provincial magazine, called the *Weald of Kent Mirror*. In Canterbury I printed, for the late Dr. Molesworth, the first Church of England weekly penny publication, called *The Penny Sunday Reader*, of which hundreds of thousands were issued. Under William Mudford, Esq., a grand Conservative writer, I was the printer and publisher of *The Kentish Times*, *The Kentish Observer*, *The Canterbury Journal*, and *The Canterbury Magazine*.

“William Mudford, Esq., would come and hear me preach, and told me he approved of all I said and did, except my pronunciation of ‘Amen.’ I should pronounce it ‘Ah—men.’

“In London, nearly forty years ago, I published the first Christian penny weekly ever known—*The Christian Cabinet*.

“Have been originator, sole editor-proprietor of the EARTHEN VESSEL for more than forty years. It goes now by thousands all over the English-speaking world. Thirty-three years proprietor and editor of CHEERING WORDS, which little child creeps into many a cot—yea, and ladies tell me into some mansions too, to cheer the heart when overwhelmed with grief.

‘If all my works and wars were written,
They’d show I have been sorely smitten ;
Yet still a lad, both brisk and glad,
In any work God calls me to.

“Have been a printer over sixty-five years, a preacher over fifty-three, and still at both, and God’s almoner to scores of his poor.

“Pardon your grateful servant, C. W. BANKS.

“Mr. Banks’ elder brother writes as follows:—

“Sydenham, March 26th, 1886.

“BELOVED DR. DOUDNEY,—My dear brother, for forty-one years sole editor of the EARTHEN VESSEL, rests from his labours. He had been confined to his bed for three months, but so lately as Tuesday he had pen in hand, correcting proofs for his monthlies. Dead! In them he speaks. I have just received CHEERING WORDS, containing the twenty-second chapter of his career. It is a stirring one!

“He always entertained a warm affection for you, and I believe you felt some for him. I thought I should like you to know of his peaceful departure from his nearest relative and

Yours most sincerely,

“J. W. BANKS.

“Mr. Banks’ grandson writes thus:—

Hatcham, March 28th, 1886.

“DEAR DR. DOUDNEY,—I feel sure you will receive the news of the death of my dear aged grandfather with a feeling of regret; yet a joy will temper this feeling, knowing, as I am sure you must do, that he is now with the Master whom he loved and so faithfully served. As his grandson, I shall greatly miss his kindly letters that I so frequently received, for with my late dear father and my grandfather I have been engaged in business since fourteen years of age. By an effort he was able to revise the proof of his article on the day before his death, but this was his last work, and he lay down, and gently and peaceably passed to his heavenly rest.

“I felt that I must write you, for I know that he considered you one of his true friends; and, in his notice of the March number of the *Gospel Magazine*, he bids you ‘good-bye.’ This must have been almost the last, if not the last, review he wrote; but the pen is now laid aside for ever, and he has gone to receive the only reward that he ever desired, but never thought he deserved—the loving blessing and welcome of his Heavenly Master.

“Trusting that you are enjoying a measure of health and strength, enabling you to live and labour for Him in whose service you have for so many years been favoured to work, and with kind Christian regards,

“Believe me, yours faithfully,

“ROBERT F. BANKS.

“Thanks for your order for volumes of “Chiniquy.” The work is in the press, and will be ready in three or four weeks.

“ We can but most heartily desire for our young friend all the wisdom, grace, strength, and courage his position will so specially require. The peculiar times in which we live, the contending interests that on every hand abound, the varied influences which will try to obtain a hold and a mastery, will render our young friend's position one of no ordinary difficulty. The counsel, therefore, which we would seek affectionately to give is, to pray for grace from on high, that he might be enabled (Solomon-like) to fall into the Lord's hand with, ‘ I am but a little child: I know not how to go out or come in. . . . Give, therefore, Thy servant an understanding heart, to discern between good and bad.’

“ Blessed be God, it is the *children in feeling*, and the *children in fear* and *self-distrust*, that are enabled, by grace and power divine, to do great things; for ‘ the race is not to the swift, nor the battle to the strong.’ It is ‘ the lame that take the prey.’ ‘ It is not by might, nor by power, but by My Spirit, saith the Lord of Hosts.’

“ THE EDITOR.

“ Since the foregoing was written, we have read what the departed wrote in *Cheering Words*, about the way in which he had been led from very childhood. There we find that not so much as a shilling had ever been laid out upon his education; that he entered a printing-office at ten years of age, and all the knowledge he ever acquired was through that medium. The course he pursued, the difficulties he had to encounter, the sorrows under which he was sustained, and the amount of labour that devolved upon him, are perfectly marvellous. He must have been a man of wondrous perseverance. Nevertheless, what unprejudiced mind but must be struck with the undoubted evidence and unmistakable proof that he was led, sustained, and upheld by a Power infinitely above and beyond the creature? His help was superhuman! A poor, obscure, uneducated boy originating and conducting one periodical for more than forty, and another for upwards of thirty years; and, moreover, leaving both the one and the other in a prosperous and thriving state! Dying, too, in harness! Writing or revising till within a few hours of his departure! Enviably position! Not *rusting out*, but in very deed *wearing out*, and that, too, in so good and gracious a cause, ministering to the necessities of his poor fellow-creatures till he was called to draw all but his last breath. He had his failings, poor man—his shortcomings and infirmities—and who has not? He, or any, would have been but sorry messengers or helpers of their fallen fellow-men, had it been otherwise.

“ With respect to the departed, there was likewise a striking illustration of the truth of the divine word, ‘ Him that honoureth Me I will honour.’ Despised as he might have been, upon the part of the proud, the boastful, the self-sufficient, the London Press made special mention of him and his eventful career. Even the *Times* published an article in regard to him, and that in favourable terms; and the *City Press* gave a lengthy paper about his singularly-eventful career.”

THOUGHTS ON MATTHEW XII. 43—45.

BY A GARDEN LABOURER.

"When the unclean spirit has gone out of a man, he walketh through dry places, seeking rest and findeth none. Then he saith, I will return unto my house from whence I came out, and when he is come he findeth it empty, swept, and garnished. Then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first, even so shall it be with this wicked generation."

THE strong man of nature, helped by the sin of the world, as inherited from our first father, stands boldly forth against the truth and holiness of God; but Christ being come a great conqueror and deliverer, puts the gentle cords of His Gospel, regenerating love around the heart, and the strong man shrinks and sinks away, so as only now and then to show His face, although sometimes indeed very boldly and vauntingly, as Goliath did to David. But there is a stronger than he, which gently constrains the heart's affections and causes the old man again to retire; but oh, those are very dreadful times in the believer's heart. Let us ask our Lord that He will so watch over our heart and mind, that this experience be not ours, that He will keep us night and day, and at last receive us to Himself, as David also saith, "Thou shalt guide me with Thy counsel and afterwards receive me to glory." But for those, the hypocrites in Zion, who deceive their fellow-men, and think they can deceive God, their fearful end is here set forth. The unclean spirit went out of them to take his pleasure, and wander up and down intent on evil, but not finding so comfortable a place where he could enter, he returns to his house from whence he came out and findeth it *empty*. Ah, reader, if God in Christ Jesus, by the power of the Holy Spirit, had ejected him, this would not have been so, for Satan has not the key of the believer's heart; and where Jesus has turned him out and closed the door, he cannot open and enter to dwell there. The man's heart and soul would be filled with the power and presence of God in Christ Jesus, the house would not have been empty, nor simply swept and garnished; it would have been scoured and cleansed and filled with holy thoughts and hopes and aspirations furnished with God's holy truth, His word of promise, his covenant of grace; there would have been no room for the unclean spirit to re-enter there. Oh, no! God for ever blessed would have been there, and Satan for ever cast out, for Satan cannot dwell where the Holy Spirit of God is; he may hover round and inject poison through any inadvertently open crevice; but to dwell in the heart of the regenerate child of God, oh, never, never! The unclean spirit shall have no abiding place in the heart where the love of God in Christ Jesus dwells. Hallelujah, praise ye the Lord. "Hosanna in the highest. But with the wicked, who take God's name and religion as a cloak, the unclean spirit may enter there and reign and rule and dwell securely till death shall close this earthly scene, and then for ever shut in with the devil and his angels, where their worm dieth not and their fire is not quenched, the last state of that man shall be worse than the first." "Even so shall it be also unto this wicked generation." Ah! Church of the living God, let your banner and your credentials be seen, for the unclean spirit hath in high places of every kind taken to Himself seven other spirits more wicked than himself, and there they dwell, and would appear as God, and

exterminate the true and living God and His Church; but fear not, the Spirit of God shall sustain you, and Jesus your King shall be as an anchor of your soul, your hope of glory. "He shall send forth His angels and gather all things that offend" out of His kingdom and out of the world; there shall be an end to the unclean spirit, for the stronger than he hath bound him and cast him out, yea, and shut him up in the bottomless pit, and the kingdoms of the world shall become the kingdom of our God and of His Christ. There shall shortly be one Lord, and His name One, for "the Lord alone shall be exalted in that day."

"BEHOLD THE MAN."

(JOHN xix. 5).

AFTER Pilate had examined Jesus, and was compelled to say, "I find no fault in Him," he took Him and scourged Him; then we read "that Jesus came forth wearing the crown of thorns and the purple robe, which the soldiers had arrayed Him in. Pilate then gave utterance to those words of blessed meaning, "Behold the Man." How little the proud, self-righteous sinner thought that he was making use of words that would be handed down to all generations, even until the end of time, and words that would be the means of cheering many a weary child of God, and prove a source of comfort in every trial and temptation; for God's family can think of the man Christ Jesus as being "tempted like as they are, yet without sin," and "having suffered being tempted, is able to succour them that are tempted." What a sea to launch out the ship of thought upon are the remarkable words, "Behold the Man"—the Man Christ Jesus—the God-Man—the Man of Nazareth, the Man of sorrows and acquainted with grief (Isa. liii. 3); the Man who hath borne our griefs and carried our sorrows; Him who was often weary and worn, and who went into a desert place to pray, and Him who had no place to lay His head (Luke ix. 58); the Man who became "bone of our bone and flesh of our flesh" to accomplish the end whereunto He was sent, to save sinners from the ruins of sin, from death and hell, and to bring them back to God, even as many as should believe on His name. The saved soul can think of Jesus as Him who knew no sin, the perfect, spotless one; Him who was beaming in His countenance with love and compassion. The Man who spoke such marvellous words that even His enemies acknowledged that "Never man spake like this Man" (John vii. 46). In that tired-looking Man that sat on the well and talked with the woman of Samaria, how soon (after having her spiritual eyes opened), she saw it was no ordinary person that talked with her, for we find that she left her waterpot (thinking nothing of what she came to that well for) and went into the city, and said, "Come, see a man which told me all things that ever I did; is not this the Christ?" This poor, sinful creature was led to feel her need of forgiveness of sin, and having found Christ, her love was shown in telling all around what a dear Saviour she had found. She was led to see beauty in Jesus that she desired Him. She recognized God dwelling in man bodily. Jesus is described as one "who went about doing good," healing sin-sick souls, healing all manner of diseases, raising the dead, yet notwithstanding all, the people would not

receive Him, but put Him to death by crucifying Him at Calvary. Truly the child of God may well love to think of the manhood of Jesus, for if He had not become a man and humbled Himself, even unto death, salvation would not have been His portion, for without the shedding of blood there is no remission of sin; and thus, if Christ had not died, hell would have been our portion for ever. But not out of the love He bore to His Church, He said, "Lo, I come to do thy will, O God" (Heb. x. 7). Oh, what boundless love! so wondrous as to make the beloved disciple exclaim, "Behold, what manner of love the Father has bestowed upon us that we should be the sons of God" (John i. 10; Eph. iii. 1). Well may the poet exclaim,—

"Who can think without admiring,
Who can hear and nothing feel,
See the Lord of life expiring,
Yet retain a heart of steel?"

I must leave this blessed subject (although more could be said on such a glorious text), asking the Lord to bless these simple remarks to those who read.

Ringwood.

EDWIN DIFFEY.

MY EARLIEST REMEMBRANCE OF MR. C. W. BANKS.

EARLY in the Spring of 1862 my friend and Sunday-school teacher began talking to me about a Mr. Banks whom her mother used to hear with profit. "He is preaching at Old Ford, and I will take you to hear him some Sunday morning," she promised. I had scarcely recovered from a severe attack of bronchitis which had nearly pushed the door of heaven open for me that winter, and this friend had so earnestly prayed for my recovery that she fully believed her prayer of faith had saved the sick. I, who had from my earliest years been deeply tried in a way that none but God and myself understood, was rather ungrateful for this dear sister's prayer. After having a few bright months of pardon and peace in believing, I felt I had nothing to do but die, and thus escape the evils of a world that seemed to have very little room for me; but my Father seemed to say, "Not now, My child." Well do I remember the sunny morning when we first hastened to the Old Ford school-room. We were a little late (as dressmakers were likely to be who worked late into Saturday night); we stood outside the closed door in the neat little garden. Mr. C. W. Banks was in prayer: how my soul went with him, as he pleaded with our Father with childlike reverence and deep emotion. "It is the voice of David or one of the old prophets," I said to my friend. Soon we were within, and such a Bethel feeling came over me; I felt far away from London; I felt, God is here, these people like myself are thirsting after the living God, and this minister is dealing with God and for God; here is Jacob's ladder and the communication between heaven and earth is real. And then he gave out a text, so characteristic of his preaching: "And Moses said unto them, Stand still, and I will hear what the Lord hath commanded concerning you" (Num. ix. 8). Oh, that sermon; it ought to have been preached, I thought, in the grandest cathedral in Europe, to the wisest and noblest who had ears to hear; but our Father, who

pouresth contempt upon princes, willed that it should be preached in a humble school-room to a few poor simple people, whom He had lifted off the dunghill and was preparing for His own immediate presence. The sermon was deep, but not deeper than the soul's need. Therein was its power, that it dived down to those who were sinking or had sunk, and with a sympathetic arm drew them up out of the depths and lifted them into the presence and favour of a sin-atonng God. Poor men, who were defiled by a dead body, cried unto Moses, feeling unclean, yet longing to partake of the passover. Moses inquired for them, and the loving Shepherd of Israel pitied their state and would not shut them out; but gave commandment to let them, and the stranger, and those on a journey, all come and welcome to the feast. "Yet he shall keep the passover unto the Lord, and eat it with unleavened bread and bitter herbs." How I longed to be baptized and keep that feast which still remains to us; yea, in spirit, I felt I had then the Lamb, the unleavened bread, and the bitter herbs, though I was a stranger and on a journey, and defiled with a dead body.

Leeds.

ADA BROWNING HARRISON.

 THE UNPARDONABLE SIN.

To the Editor of the "Earthen Vessel."

DEAR SIR,—While looking through the VESSEL the other day I came across the following (on p. 87):—"Who can answer this question?—what sin is that which can never be forgiven?" Signed, "One in the furnace." Now, feeling that the inquirer is one who seems to be in some real anxiety from trouble of soul respecting the blaspheming against the Holy Ghost, and having, I trust, some light upon this solemn subject, and also as the occasional expression of my views have been a blessing to tempted souls, I venture to convey by this means a few thoughts for the consideration and, I trust, comfort of your readers that may be in the furnace; and, first, we will show what is not the blasphemy against the Holy Ghost, and, secondly what is.

First. Of course every sin, though against a three-one God, is not blasphemy; blasphemy is an impious reproach of the being of God, which men have sometimes, while in a profane, ignorant, and dead state of soul, and life, been forgiven for, which is manifest in some such being, called by efficacious grace, which shows that this is not the sin of blasphemy, because all that are thus called are taken to glory.

Secondly. It is not sins either against light or knowledge, because David, Solomon, Peter, and many others have sinned most basely against light, and have been made most solemnly to smart for it; yet had pardon manifested, and were still men of God, or after His own heart. The sins of such can be traced to the cunning and malice of Satan against them because he knows they are of God—that is, though they knew they were sinning, they felt not the evil of their sin, being blinded for the time by lust and temptation, and confused in the palpitation of mind in the temptation; all which blunted the edge of a tender conscience, which is seen in David, who passed the sentence of death upon the man in Nathan's parable, while he knew he himself had defiled and robbed Uriah of his ewe lamb; it was not till the words, "Thou art the man," were discharged at his conscience, that he seems to have been troubled about his sin. All which, I say, shows what an artificer is the devil, and what a hardening thing is sin, and also what dreadful work the election of grace cut themselves out that sin against God's light. Again, it follows that those who have had awful blasphemies

arise in their minds against God and all His works and godliness, contrary to their prayers and heart desires, have not themselves committed that sin, but that such things are stirred up by the devil against their very prayers.

I shall now treat of what the blasphemy against the Holy Ghost is, and I think one cannot do better than refer to the words of the Son of God Himself upon it, and then proceed to the scripture in the Hebrews "One in the furnace" seems troubled with.

In Mark iii. we read, "And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth He out devils. And He (Jesus) called them unto Him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself that kingdom cannot stand. And if a house be divided against itself that house cannot stand. And if Satan rise up against himself and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Now mark: "because they said, He hath an unclean spirit." I quote these words in full, as it will do well for "One in the furnace" to read them. And we will first observe that these scribes and pharisees blasphemed the Holy Ghost by declaring in a spirit of hatred or malice against the Son of God, in the face of the light of the truth by which they knew it was by the Holy Ghost He cast out devils, that He cast them out by Beelzebub, the very prince of devils, thereby calling the Holy Ghost against the light of their own consciences, an unclean spirit, or Beelzebub; and not only so, but the Lord is reported to have said in the other Gospels, they charged in this charge against the Son of God all the miracles of the disciples, or everyone else with the same spirit: "for if I by Beelzebub cast out devils, by whom do your children cast them out?" As if He said, "You abhor Me so that you wont allow Me to be a human being, or a Jew, or one of your children, or brethren; well, then, if I am not, pray, by whom do your children cast them out?"

Again, observe there were scribes and pharisees from Jerusalem—that is, very religious persons, and who were readers and expounders of Moses' writings and of the Scriptures generally, and who, therefore, knew the letter of the law, and who were perfectly aware that the miracles that Jesus did were predicted by the prophets under the sacred influence of the Holy Ghost; therefore their sin was a blasphemy against the person and work of the Holy Ghost in all the prophets, as well as in Jesus; therefore the conclusion is this, the blasphemy against the Holy Ghost is deliberately against the clearest light of the truth, with hatred or malice against the being and work of God—calling God, who graciously does good, Beelzebub, or the prince of the devils.

Such a sinner was Balaam, who, against repeated commands from God in the night, and the solemn unprecedented prohibition of God by his ass, and against the angel with sword in hand, for filthy lucre sake attempted, time after time, to curse ancient Israel. Such a sinner also was Judas, who witnessed the miracles of Jesus—yea, who by the Holy Ghost Himself, cast out devils, yet went, in spite of it all, for the sake of thirty pieces of silver, and wickedly betrayed what he knew to be innocent blood. Such sinners also were W. Huntington's enemies at Thames Ditton and other places, who in the face of the light of truth, and the good effect of it by him on the people around, did, in real hatred to God the Holy Ghost in him, persecute Him most vilely, till arrows, ordained in eternity against these persecuting blasphemers were discharged from God's bow, and to hell they went.

Other cases in Bunyan's and Whitfield's time might be mentioned, though I think sufficient has been said to show a little of the nature of this

sin; therefore, if "One in the furnace" loves to see the work of God, to hear the Son of God in the Gospel lifted up by men under the influence of God the Holy Ghost; and if, notwithstanding the hot furnace, he would long to love God, delight in and serve Him, and be free from a body of sin and death, and dwell where Jesus is in holiness and glory; if he loves pureness of heart for the grace of prayer, and faith, and hope, and love, there is in his petitions at the throne and in conversation with the saints, for the grace there is in his lips or conversation the King Jesus will be his friend and hold him in His heart from that awful blasphemy—yea, if he is a leper, a guilty, filthy sinner, and knows what it is to cry for pardon and peace with God through our Lord Jesus Christ, he shall realise it in the Lord's time, and sit at last with Christ upon His throne. Yea, further, if he desires to groan under the weight of nature's evil, and hates vain thoughts, and prays to be delivered from blasphemous and unclean temptations, whatever he may feel or say, he has not committed that sin—no, nor ever will.

Let us now make a few remarks upon the portion in the Hebrews that troubles him: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries."

First—to understand the mind of the apostle we ought to notice the circumstances, these Hebrews he writes to in this epistle were then in being, Hebrews who had faith in Christ, and who from then had made a public profession of His dear name, and so forsook the observances of the Mosaic law. They were most bitterly persecuted by their brethren, the Hebrews, who still remained in unbelief of Jesus being the true Messiah, and who still had Moses read in the synagogues every Sabbath day, and were still his disciples; these persecutions, Paul himself experienced in a wonderful manner. He being a Hebrew in every sense, and now having experienced much persecution from them, for the name of Jesus Christ, finding his brother Christian Hebrews very much afflicted inwardly and outwardly, and that some being weak in the faith and tempted, were likely to waver, even to give up their profession, he writes this epistle for their encouragement, to "hold fast their profession of their faith without wavering" (ver. 23).

He begins his epistle with a proof of the Person of the Son of God being—as Son of God—above angels, as He hath by inheritance with His Father obtained a more excellent name than they. Then he shows, although as to His sufferings as man He was a little lower than the angels, He is nevertheless worthy of more glory than Moses, being the God who built all things, and Moses but a creature servant, faithful, a Son in election, and adoption. Then He shows that He, as Great High Priest, is also greater than Aaron; that Melchisedec having no (known) beginning of days—nor end of life—was a mere perfect type of His unchangeable Priesthood, who is without beginning or end, (the Jews having a saying respecting persons whose genealogy cannot be traced: "Oh, he is without pedigree, without father, &c.). So I say, the Lord has hid from all historians the pedigree of Melchisedec, and the commencement and end of his kingship and priesthood, in order to shew the eternity of that of His Son. The apostle having thus lifted up His Son above angels, Moses, and Aaron, and all, declares the fulfilment in Him of all that was set forth in the laws, that they were but shadows of heavenly things, and not the very image, and that Christ is the substance, the end of it all, that He hath, by one offering, so made an atonement in which all the elect are perfected; in a word, that He being God and Man, Mediator, High Priest, Prophet, and King, He is the Object, the Author and Finisher of faith, all things are consummate in Him. These things these Hebrews believed and professed; therefore, if they turned their backs upon Jesus, by going back to Moses, it would be a most wilful sin, and a doing despite to the Spirit of grace, who was a witness to

them of the truths of Jesus (see ver. 15). It would also be a despising and trampling under foot the blood of Jesus, counting it an unholy thing, as if the blood of bulls and goats was better, or as if there was no atonement in the blood of Jesus: so they must go back to Moses for it. Now the apostle having proved that Jesus is the one only real sacrifice for sin, that His sacrifice has done away in God's account the use of all others, if they turned their back upon Him there would remain no more sacrifice for sins, therefore a fearful looking for of judgment. I don't say the apostle really believed the elect would so sin, but knowing his own depravity and weakness, and the malice of Satan, he knew man, left to himself and the devil, would do anything. Also he knew, as I know, too, that a losing sight of Jesus and His atonement, that there is (especially under any fresh contracted guilt) a most fearful looking for of judgment and fiery indignation: besides what greater adversary can there be to any cause than those who profess warm attachment to it, and then afterwards turn their back upon it and join adversaries against it? I answer, none. Also, if we consider that those who despised Moses' law, died without mercy, under two or three witnesses, because Moses was called of God to do those things, for how much sorer punishment shall those be thought worthy of who hath trod under foot the Son of God, who is greater than Moses, and whose Gospel excels his law, as the sun does the moon?

In conclusion, therefore, it seems to me, that the apostle, knowing the preciousness and fulness of Christ, the certain damnation of all that die out of him, and "the terror of the Lord," experienced under divine chastisements, and that it is a fearful thing to "fall into the hands of the living God." He wrote these solemn words to persuade these poor afflicted, persecuted, tempted Hebrews to "hold fast the profession of their faith without wavering" between Him and Moses, knowing that Jesus was faithful, who had promised a complete eventual deliverance from all evil. I consider, then, the "if we sin wilfully," to express the liability all creatures have of sinning any sin, if left to themselves, in the hands of Satan.

Also, "the fearful looking for of judgment and fiery indignation" that which is experienced by these children of God that openly backslide, and which judgment and indignation devours real adversaries, and which the child of God is really afraid at times will be his case—that is, "One in the furnace" must make a distinction between fiery indignation experienced by a child of God, in his conscience, when he has sinned against light and knowledge, and the adversaries who are devoured. The apostle says, "If we who know the truth, knowingly, wilfully sin, we shall have the fearful looking for of judgment," etc., but he does not say we shall be devoured, but the adversaries shall; that "those that mock at sin, rail at Jesus, despise His Spirit and His grace, and turn against all profession of His name, return to the profane, and die in their sins—these shall be devoured by the jaws of eternal death.

Also, whether the child of God ever sins wilfully or not, one thing is certain, many under the Gospel have been pardoned, and washed from sins and taken to heaven who would have been stoned to death under Moses' law. I mean by this that many are worthy of sorer punishment than those who died under Moses' law, but though they deserve it, they are mercifully spared, because of the efficacy of Jesus' blood. And so also those children of God that sin against light and knowledge, fear the "judgment and fiery indignation," yet shall not be devoured as adversaries the awful lives and ends of real apostates, the Lord uses, to keep His children from presumptuous sins, and to stir them up to prayer, etc. Hence His servants sometimes write and preach in this way to keep back the presuming, and to encourage the fearful or weak, tempted, and tried believers. Let "One in the furnace" remember, not only these verses in ch. x. of Hebrews, but also this, "All sins and blasphemies shall be forgiven." Also "the blood of Jesus Christ, God's son, cleanseth us from all sin;" and let him try and—

"Let all fruitless searches go,
Which perplex and tease us;
And determine nought to know,
But a bleeding Jesus."

I can assure him there is efficacy in His blood to pardon all sins, there is love in His heart to all sensible sinners, and that He delights to shew mercy to the miserable, and to "bind up the broken in heart" and to hear a beggar's rat-tat-a-tat at mercy's door. The remedy is before him in the Gospel of Jesus—"And if any (says James) is afflicted, let him pray."

"Prayer was appointed to convey the blessings God designs to give."

I am, yours in truth,

ALFRED DYE.

THE PULPIT—THE PRESS—AND THE PEN.

My Sermon Notes. By C. H. Spurgeon. London: Passmore and Alabaster. Price 2s. 6d. This is a work of the most novel order of this nineteenth century. Had any other person than C. H. Spurgeon sent so peculiar a book into the world, we should, perhaps, have thought it unworthy of notice. We cannot, however, come to such a rash conclusion in the present case, as most of that which flows from the heart and brain of Mr. Spurgeon is of importance to the common-sense Christian. To many sound divines these "Sermon Notes" will prove suggestive and useful. To others only as a dish of dry bones, yea, very dry! The volume under consideration is the third instalment of the kind, and which reaches from Matthew to Acts. There is one more volume to come, which will take in Romans to Revelations. These "Notes" are aptly illustrated by quotations from various authors, most of which are worthy of being repeated. Mr. Spurgeon says, "I hope and believe that these Notes will not be of much use to persons who fail to think for themselves. For such talkers I have no sort of compassion. My outlines are meant to be aids to preparation, and nothing more. The theory that they will induce men to be idle is not supported by facts. Concerning this, information of the most reliable kind is forthcoming." We have no doubt that these "Sermon Notes" will command the sale they merit.

The Gospel Magazine. The May issue of this spiritual treasury is illustrated with a portrait of D. A. Doudney, jun., and on page 287 is a very generous paper on the late Charles Waters Banks by the noble editor, and which we extract for the EARTHEN VESSEL. Dr. Doudney as editor ran in Gospel harmony with Mr. Banks for many years, and has survived him. It will be interesting to many of

our readers to know that Dr. Doudney has been sustained in honour and great usefulness as editor of the *Gospel Magazine* for forty-six years. He had not long been in his editorial chair when Mr. Banks launched the EARTHEN VESSEL on the rough billows of the world. With regard to the editorial work of the *Gospel Magazine*, Dr. Doudney says:—"How true it is that we know not what a day may bring forth! When, in May, 1840, the editorship of this work fell into our hands, we should have thought it about as likely that we should have been made Prime Minister as that we should have been permitted and enabled to retain our position for even half the period which, in the marvellous providence of God, has been allotted to us. Surely the very language which we then used will bespeak this. If we mistake not, these were our identical words: 'In a simple dependence upon Him, we take this our first step in a pathway, the difficulties attendant upon which He only knows.'"

Australian Particular Baptist Magazine for April is full of solid Gospel truth. It records the death of Mrs. Chizlett, relict of the late Mr. Chas. Chizlett. On Sunday, March 21, a funeral sermon was preached at Castlereagh-street Church, by Pastor Allen, from Heb. xi. 24-26, which portion was made a blessing to the dear departed one many years ago under a sermon preached by Mr. George Wyard, London.

Zion Bereaved of the Faithful. A sermon (reprint) by the late Joseph Irons. This excellent sermon was preached at Jewin-crescent, December 23, 1840, shortly after the death of Watts Wilkinson, from Psa. xii. 1. It is a masterly discourse and well worthy of being reprinted. We should rejoice to see a uniform edition of Joseph Irons's

complete works published. In the sermon before us Mr. Irons laments the departure, in his day, of many good men from earth to heaven. What would he say if he lived at this period of time? He remarked, "Where am I to look for a Hawker? Where am I to look for a Huntington? Where am I to look for a Wilkinson now? And we would say, Where are we to look for an Irons, a Wells, a Foreman, a Banks now? Our eyes are up above the hills, from whence cometh our help. Oh, for another Joseph Irons!

The Strait Gate. A sermon by P. Reynolds. This sermon is quite equal to any that Mr. Reynolds has before published, and we believe that it will live, and not be wanting in readers, as truth can never die. One penny.

Gold, Silver, and Precious Stones. A sermon by J. Battersby. This is a foundation sermon. Many sermons in the present day are without foundation. The Rock of Ages is the eternal basis upon which this precious discourse is founded.

Life and Light. The subject of Justification is beautifully unfolded in the May number by the editor, R. E. Sears.

A Memorial: Life and Experience of Owen Jones. A most interesting memoir, and worthy of an extensive circulation.

Quarterly Reporter of the German Baptist Mission. This Mission was founded by Pastor Oncken, of Hamburg.

The Pure Truth Mission Leaflets. Worth their weight in gold!

The Penny Popular Guide to the Colonial and Indian Exhibition. R. Banks and Son, Baccquet-court, Fleet-street, E.C. This is in reality the cheapest and best Penny Guide to the present Exhibition we have met with. Sold at all bookstalls, Metropolitan Railway, &c.

A Legacy to the Household of Faith. By B. Taylor, Pulham-St.-Mary, Norfolk. Price 1s. 1d. post free. This beautiful little memorial work is adorned with a portrait of the author, and contains much of the inner life of the Divine Master in the form of an exposition of John x. 1—16. We commend it to God to bless it to thousands of precious souls by which we hope it will be doubly blessed.

Human Destiny. By Robert Anderson. LL.D., Barrister-at-law. London: Hodder and Stoughton, 27, Paternoster-row. Price 5s. This is a scholarly-written work on the profound and much-controverted subject of eschatology, or the doctrine of the final state of the human race. The writer has sifted the views of Dr. Plumptree on "The Spirits in Prison," and other writers on Anni-

hilation, Conditional Immortality, &c., and has reduced their learned disquisitions to a few questionable statements. We could, however, wish that our able author had given us more of his own thoughts, supported by the Word of God. On page 64 Dr. Anderson says, "Two questions lie across the threshold of the enquiry [What is life?]. What is the meaning of the Greek word *aionios*? and does man by nature possess immortality? If, to borrow a military term, we can master these difficulties, instead of delaying to settle them, we shall avoid an almost interminable controversy." Our author is equally clever in the English law as in the Greek Testament, as much of his book determines; he is also clear in his definition of the three passages on the word *immortality* (uncorruptness) mentioned by Paul, one of which refers to God Himself. Nevertheless, the word *aionios* cannot be so easily disposed of, as the same word applies to the saved as to the lost. [For a concise exposition of this subject, see "Is the Soul Immortal?" by W. Winters, of Waltham Abbey, price 6d.] The Greek word *aionios*, says our author, on page 209, "occurs seventy-one times in the New Testament, and, excepting in only four passages, it is invariably rendered by 'everlasting' or 'eternal.' To deal with the four exceptional passages first: it is rendered '*for ever*' in Philemon 15; and in Romans xvi. 25, 2 Timothy i. 9, and Titus i. 2, it is used in its primary sense, and by the paraphrase used by the translators this is admirably conveyed to the English reader. The words are literally 'since, or before, *aonian* times;' and the translation is 'since, or before, the world began.'" We have no doubt that Dr. Anderson's excellently written work, which is beautifully printed and bound, will command the earnest attention of many theological and metaphysical enquirers of that which remains unrevealed of the final destiny of man.

The Crimes of Atheism. By Edward Poulson. London: Reeves and Turner, 196, Strand. Price 3d. An able defence of truth against the views held by atheistic secularists.

The A B C Church and Chapel Directory for 1886, containing complete list of the Protestant places of worship in and around London, with ministers' names and private addresses. A very useful Guide-book. Price 2d. (R. Banks & Son, Baccquet Court, Fleet Street.)

With the June number of *Cheering Words*, Mr. W. Winters, Waltham Abbey commences his work as editor.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

EDEN CHAPEL, CAMBRIDGE.

It is with very much pleasure and thankfulness to our covenant God that we have as a Church to record His goodness toward us. Verily He who maketh men to be of one mind in a house has blessed us; not only with a steady and continued increase in numbers, but also with peace, unity, love, and concord, so that we can enter somewhat into the feeling of the sweet singer of Israel when he said, "How sweet and how pleasant it is for brethren to dwell together in unity;" that this may abide and abound is our earnest prayer.

On Wednesday evening, April 7, we had a very pleasant and interesting gathering of the members together; it was a Church tea-meeting, and although it so happened, through the inclemency of the weather, that only about 70 members were present out of 112, yet the evening was a most enjoyable one, and will long be remembered as such by many. After tea, pastor Mr. Jule presided, and in the course of the evening our brother Fowell, the senior deacon, gave us a short history of the Church from its commencement; and as it may be interesting to some of the numerous readers of the VESSEL, we send it for insertion. The old Church-book thus commences:—

"Either from the preacher's cowardice, ignorance of the Gospel of Christ, hunt for carnal interest, or a thirst after the applause of men, Cambridge has long been without the glorious Gospel of God unmixed with human conditions, although not without preachers, for Cambridge has always had plenty who liked to dwell more upon man's duties and doings than upon God's grace and operations. An honest Gospel sermon had, however, now and then been preached at Cambridge by visitors, and there were a few people in the town that loved the joyful sound.

"Sometime before the year 1815 a Mr. Thomas Freeman was preaching at Godmanchester; of this dear and favoured saint it may be said, like a star of the first magnitude he arose upon the horizon of the Church, endowed with rich grace and rare gifts and abilities, his soul inflamed with zeal in his Master's cause, he was mighty in the truth and a master in Israel, the sweet and sacred doctrines of God's eternal forethought, of His choice and everlasting love in Christ toward the objects of sovereign mercy, were the theme of his ministry, and fell in eloquent but simple strains from his lips in demonstration of the Spirit and power divine, and there was a numerous ingathering to that little hill of Zion at Godmanchester while it pleased the great Head of the Church to continue him amongst them; this was the man who was honoured of God as a means of planting this Church at Eden, of whom we each form a component part.

"In the year 1818 he was invited to preach in Cambridge occasionally in private places

obtained for that purpose. Soon after this time the Independents, who had been worshipping in the old Green-street Chapel, built themselves a new chapel in Downing-place, and then this little folk, although greatly opposed, applied to the party whose leasehold it was to hire it, that the precious doctrines of free and distinguishing grace might be fully and more constantly declared unto them. The place was hired in October, 1819, at a rent of £25 per year; but such was the opposition displayed, that the Independents would not give up the key, and they could not get the possession of it until the following May, and their obtaining it then was due principally to the indomitable industry and perseverance of Mr. Freeman. In the same month that possession was obtained it was opened by him and Mr. Dowling, of Colchester; this was a day of rejoicing for the infant cause. Before Mr. Freeman and Mr. Dowling left Cambridge, they made out a list of several ministers whom they might invite to preach to them, and amongst these was Mr. Foreman, of Laxfield, Suffolk, who came and supplied two Lord's-days in January, 1820; they wanted him to promise two more in October, but he visited them no more until March, 1821, for two Lord's-days, and finding by his conversation that he was not very comfortable at Laxfield, they resolved to give him an invitation for twelve months. He came, and the invitation was renewed until the 12th of October, 1823, when Mr. Foreman formed this Church of six persons, he being one of the six. It was formed in the vestry of the old Green-street Chapel, and then Mr. Foreman was chosen to be their pastor, and the following prayer was offered:—'That the Lord would look down, visit, water, and cause to flourish the little tender vine which we hoped His own hand had planted. May the little one become a thousand.' Although so earnest and active in the formation of this little cause, we do not find that Mr. Freeman was at this important meeting, in fact, his name is not mentioned after the opening of the place. No doubt this may be accounted for, as he possessed a weak constitution and a light frame, which appeared ill able to sustain the wear and tear of a soul so full of spiritual life and inspired with such ardent zeal to make full proof of his ministry; and as he continually went hither and thither amongst the towns and villages to preach that glorious Gospel which was committed to his trust, the work soon began to tell upon the system. His people at Godmanchester, finding this to be the case, requested him to seek medical advice in London. He went, and the physician told him he could give him no hopes, except he would leave off preaching for twelve months. This he replied he could not do, even if he was sure he should die at the twelve months' end. Hence we hear no more of him in Cambridge. I believe soon after this

people was formed into a Church, our dear brother was called home.

"But to continue the history of our little Church. Leasehold property being so very uncertain, it was thought desirable to look out for a piece of freehold land whereon to build a chapel. After looking about for some little time, a convenient site was found, and on March 25, 1825, was purchased of Mr. Burrell for the sum of £72. It was a portion of the 'Garden of Eden,' and stands at the corner of Fitzroy and Burrell-streets, and upon March 30, 1825, Mr. Foreman laid the first brick in the foundation of the old chapel, and which was opened on October 19 following. It was built without galleries at a cost of £800, and the amount collected before and at the opening services was £408. The chapel had not been built two years when Mr. Foreman resigned and moved to London, April 27, 1827, after preaching morning and evening and administering the ordinance of the Lord's Supper, he gave up the pulpit into the hands of the Church who long mourned his loss. When he resigned his salary was £71 per year.

"Mr. William Allen was the next pastor. He commenced his labours on October 12, 1828, and resigned the same in April, 1832.

"Mr. Thomas Pook was the next minister. He commenced his pastorate in January, 1834, and resigned January, 1844. After which he was many years pastor of the Church at Bethesda Chapel, Ipswich.

"Mr. Thomas Field was the fourth pastor. He commenced his labours on June 9, 1846, and resigned December, 1848. Soon after Mr. Field left, Mr. Samuel Marks and Mr. Hazelton were invited to supply the pulpit; they both did so with much acceptance to the people, and after some time, Mr. Marks was invited by the Church for twelve months with a view to the pastorate; this being ended in June, 1852, he was at once chosen pastor, and after labouring amongst the people for more than eighteen years, sent in his resignation at a Church meeting, held December, 1869. He was a man greatly respected, and carried himself before the world as became his exalted position; and to show their appreciation of his worth, the Church and congregation gave him a tangible proof, by getting up a public tea and presenting him with a silver tea-pot, sugar-basin, and cream ewer, at a cost of £30 10s., and a marble time-piece engraved for the occasion, £12 10s. The Church being without a pastor for two years and nine months, various ministers supplying, amongst whom was Mr. John Bunyan McCure; at a Church meeting, held October 7, 1872, the Church agreed to ask him to take the pastorate; and during his pastorate our new chapel was built, which cost £1,500 with the old chapel. Mr. McCure laid the first brick on May 14, 1874, and on November 25 following, the chapel was opened. Mr. Crowther, of Gomershal, near Leeds, preached in the morning from Titus i. 2, 3, and Mr. Thomas Jones, of London, in the afternoon; after which more than 400 sat down to tea,

and a public meeting was held in the evening. It was announced in the early part of the evening that £220 would entirely free the place from debt. Mr. Crowther rose and said he hoped the people would not separate until that small item was cleared off, and to help a brother out of his difficulties, he would give a tenth of that sum himself. The people began to respond, giving sums from £1 to £10. It was indeed an exciting scene, and before the benediction was pronounced, our pastor arose and said, 'It is enough—the building is free!' The impression made upon the minds of the people was great, and the congregation rose and sang as with one voice, 'Praise God, from whom all blessings flow.'

"Mr. McCure had been a man of much labour in the Lord's vineyard, both in England and in the colonies, and the work began to tell upon him, his health failed, and after a state of prostration of body (and in which the mind much sympathised) for a period of six or eight months, he, in October, 1877, sent in his resignation to the Church.

"After having various supplies to fill the pulpit, amongst whom was Mr. John Jull, at a Church meeting, held October 6, 1878, it was agreed that we should invite him on probation for twelve months, from March 1, 1879, and on February 19, 1880, he was requested to take the pastorate, which he did, and we find the ministry still to be a living one, as it tends to the building up and then establishing the believers, to the gathering in of the hidden ones, and to the cementing together of the body in love. That it may ever continue to be so is the earnest prayer of

"THE WHOLE BODY."

DORSET SQUARE.—HILL-STREET.—The cause here, for upwards of forty years, have had three sermons on Good Friday. Messrs. Murrell, Milner, Wells, and others of that day, in their turn, were in the habit of preaching in this time-honoured sanctuary: those men have gone to their rest. We desire to thank God that, although friend after friend departs, yet "He lives, the great Redeemer lives," and men of good mental calibre, quickened and sanctified by the Holy Spirit, with equal earnestness, are in the ministerial ranks; and on this occasion three of them, Messrs. Anderson, Box, and Shepherd, delivered soul-cheering and profitable discourses. The congregations were very large.—LITTLE HOPE.

COLCHESTER.—ST. JOHN'S-GREEN.—Special services were held here on Easter Monday, when Mr. Charles Cock, of Mersea, preached a good sermon in the afternoon to a goodly company of hearers, who appreciated his testimony. The now venerable Mr. W. Beach took the chair at the evening meeting, and gave an encouraging address. He was followed by Mr. Cock, Mr. Thorrington, and the pastor, W. Brown. The collection, with profit from the tea, amounted to £7 2s. 6d.

BRIXTON TABERNACLE. — The second anniversary of the opening of this place was held on Lord's-day, May 9, when two sermons were preached by the pastor, Mr. C. Cornwell, and the services were continued on Tuesday the 11th, Mr. I. C. Johnson, of Gravesend, preaching a sweet sermon from 2 Tim. i. 9: "Who hath saved us, and called us with an holy calling," &c.; after which the friends sat down to a good tea, and a public meeting was held in the evening, presided over by Mr. Johnson. The weather was very unfavourable, which, no doubt, prevented many from being present, but it was a good time, and the dear Master's presence was felt in our midst. The meeting was commenced by the friends singing, "All hail the power of Jesus name." After prayer, by Mr. Taylor, Mr. Gray, the Treasurer, laid before the meeting a résumé or short statement of the Lord's dealings with the cause at Brixton during the past year, from which it appeared, that after the annual meeting in May, 1885, the whole of the expenses and balances due to the treasurer, and the parish for paving were paid, and the amount remaining due was £2,935 on mortgage and debentures; the friends then set to work to raise a fund for the reduction of the debt, with the following result: collectors' books, donations, and subscriptions, &c., £75 12s. 3d.; collections at eight sermons, by our friend Mr. Bradbury, of the Grove, £19 6s. 6½d.; collection by the friends at Meyrick-road, £10; ditto at Auckland-hill, £5; and collections at the services on Sunday, May 9, £9 12s. 2½d., making a total of £110 11s. The chairman then, after a few kind and loving remarks, called upon brother Holden to address the meeting, and he, after referring to the report or statement as most encouraging, delivered some very precious remarks on the words, "His name shall be called Wonderful;" and our friend and brother W. Beach, of Chelmsford (this being his first appearance at Brixton Tabernacle), after some very feeling and kind words of congratulation, spoke very sweetly upon the words, "What think ye of Christ?" and after quoting the lines,—

"What think ye of Christ? is the test,
To try both your state and your scheme;
You cannot be right in the rest,
Unless you think rightly of Him."—

He then gave Peter's answer to Jesus, when He asked His disciples, "But whom say ye that I am?" "Thou art the Christ, the Son of the living God." He then referred to John i. 1, spoke of Christ as anointed, as a Prophet, Priest, and King, and very sweetly described each of these offices. Our brother W. Winters then came up with some very precious things on the cross of Christ, and the bearing the cross, after which a collection was made, and with donations and subscriptions handed in, including £14 from the chairman, and £5 from Mr. Beach, amounted to £105, making, with the £110 11s., the grand sum of £224 11s. for the year. Mr. Shaw, of Gravesend, then addressed the meeting, his theme being the unity of the spirit, and referred, in a kind manner, to the

unity that existed at Brixton, and his desire that it might continue. Mr. Rundell, of the Surrey Tabernacle, spoke very forcibly and sweetly upon the words, "This people have I formed for Myself, they shall show forth My praise." Mr. Gray and Mr. Cornwell then, in feeling terms, having acknowledged the goodness and mercy of our covenant God in what He had done for the cause, moved and seconded a vote of thanks to the chairman, ministers, and brethren for their kind aid and assistance, which was carried. The chairman addressed the meeting in very kind expressions of sympathy and encouragement, and this very happy and blessed meeting was brought to a close by the friends heartily singing the doxology, and the pastor pronouncing the benediction. This was truly a red-letter day at Brixton, and we desire to thank all our friends who have so kindly helped us, and to ascribe all praise and thanksgiving to our dear Lord and Master, and do indeed say, "Bless the Lord, O my soul, and forget not all His benefits." We cannot permit this occasion to pass without publicly thanking our esteemed friend, Thomas Bradbury, for his great kindness in preaching, at Brixton, a sermon on the third Wednesday in every month. He will (D.V.) continue to do so, and we invite all lovers of truth to come and hear, and thus encourage him in his work of love for us; we thank him heartily, and pray that He who has said, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me," may bless him abundantly with all spiritual blessings in heavenly places, in Christ Jesus.—
G. F. GRAY.

[From another Correspondent.]

BRIXTON.—It has been our happy privilege to attend most of the meetings held in this noble tabernacle since it was first opened. On the occasion of the second anniversary of the opening, May 9th and 11th, Mr. I. C. Johnson, of Gravesend, preached an excellent sermon in the afternoon and presided in the evening. After an appropriate address by the chairman, Mr. Gray, the secretary, read the financial report, which showed the balance due as follows: Mortgage and debentures, £2,935. Separate accounts were kept for the expenditure necessary on keeping up the cause, and for the reduction of the debt. The various donations and collections during the year amounted to £109 13s. 9½d., in addition to which the sum of £115 was realised at the anniversary services. The half-year's interest on the mortgage for £2,000 amounted to £43 10s. In order to swell the anniversary collection, Mr. Cornwell and his good wife worked hard and produced noble sums, which were augmented by the kindness of Brothers I. C. Johnson, W. Beach, J. Rundell, and other good friends. Brethren F. C. Holden on the conquering work of Christ, W. Beach on Christ the Anointed One, W. Winters and F. Shaw gave some useful and practical remarks, and J. Rundell spoke with much fluency on the people

whom the Lord had formed for Himself. Mr. Cornwell thanked the chairman and friends for their help, and pronounced the benediction.—A VISITOR.

BETHNAL GREEN.—HOPE.—The half-yearly meetings were held in the above chapel on Sunday, May 9, and Tuesday, May 11, 1886. On Sunday morning the pastor, W. J. Copeland, preached a practical sermon on Heb. x. 14 and first part of verse 15. In the evening Mr. Moxham preached an appreciated Gospel sermon on Esther ii. 15: "And Esther obtained favour in the sight of all them that looked upon her." On Tuesday afternoon Mr. P. Reynolds preached an excellent sermon on love and mercy from Jer. xxxi. 20. We need hardly say that the conscious sinners present felt at home and happy whilst the Holy Spirit poured out through His servant some sweet streams from these oceans. We feel deeply indebted to Mr. Reynolds for coming to our assistance in a time of need, helping us out of a difficulty into which we brought ourselves in misreading dates in Mr. J. Hazelton's letter to us. The fault is purely ours, not brother Hazelton's. The ladies provided a good tea, and served it up in a credible manner. Mr. Hall failing to fulfil his promise, for reasons unknown to us, Mr. H. Clark very kindly filled the gap, and filled it most efficiently too, giving a good tone to the meeting, which was opened by singing hymn 432, Denham's selection, and the reading of Psa. cxlv. Brother Lawrence implored the Lord's presence, which was truly answered. Bro. W. Hazelton spoke well on "Those who love God" (1 John v. 3). Mr. J. Clark spoke with warmth and power on "Their being loved by Christ" (Prov. viii. 17). Brother Myerson dwelt very encouragingly on "The manifestations they receive" (John xiv. 21). Mr. Dexter ably illustrated how "all things work together for good to them who love God" (Rom. viii. 28). Thus we were led to look at love in several different phases, and they were all beautiful—yea, grand. The whole meeting was markedly spiritual, and we were happy under the smiles of God and the influences of the Spirit. J. C.

ILFORD.—The fiftieth anniversary of Ebenezer chapel was held on May 10, 1886. In the afternoon Mr. Holden, of Limehouse, was graciously helped to preach from the words, "According to the glorious Gospel of the blessed God," which was much enjoyed by the friends; after which, a goodly number sat down to tea. Mr. James Lee, of Bow, presided over the evening meeting, which was opened by singing the hymn, "Kindred in Christ, for His dear sake" (793, Denham's), when the chairman offered prayer. Mr. Isaac Lake being called upon to give an account of the origin of the Church, said he heard Mr. Kershaw preach, and was baptized by him in 1835, at twenty-four years of age, when he, with his father and others, thought they would like for Mr. Kershaw to proclaim the Word at Ilford. Mr. Lake invited him down for that purpose, offering to drive him

from London (there being then no railway), if he would consent. Mr. Kershaw refused, but was afterwards prevailed upon by his friends, in London, to accept the invitation. A room being procured at Barking-side, the only one available, there being great opposition to "the truth" at that time in Ilford, Mr. Kershaw preached from the words, "But I am poor and needy, yet the Lord thinketh upon me." The place was crowded, and the word blessed, notwithstanding other meetings were organised for that evening, in order to draw the people away. Mr. Lake was asked by the friends to get another minister, and he accordingly procured a Mr. Lane, who spoke from the words, "What will this babbler say?" and a fortnight after he again preached from the words, "Is not Aaron, the Levite, thy brother? I know that he can speak well." Eventually, that place was closed. In course of time, Mr. Murrell came to preach in a little place at Ilford, taking for his text, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." In process of time there was a division among the people, on account of "the truth." In the month of October, 1836, the few friends who had come out from the others, and who loved free and sovereign grace, resolved upon building a chapel, and as the result, Ebenezer chapel was built, the opening services being on Boxing-day in that year, a Mr. Whitcherly preaching the sermons; the text for the morning being, "Behold, what manner of love the Father hath bestowed upon us;" and in the evening, "Look upon Zion, the city of our solemnities," &c. On subsequent occasions, Messrs. Kershaw, Tiptaft, Philpot, and others ministered in the word. Mr. Lake expressed a hope that the doctrines of grace and Church order would be still maintained and adhered to, and how worthless and vain is every other refuge, than the blood and righteousness of the Lord Jesus Christ. Mr. W. H. Lee, of Bow, being called upon to address the meeting, did so from the words, "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness," observing they were ten years past that. He spoke encouragingly of the mercy of God in leading, and of the certainty of salvation, and the sufficiency of the grace of God to lead and support His people. Mr. Burbridge, of Camden-town, said, amidst all changes, and though some think that truth is going down, yet God would still maintain His people and truth, as He has done from the days of Abel. Mr. Myerson, of Hackney, being called upon to speak, gave some sound and savoury words from "They shall come, and shall declare His righteousness unto a people that shall be born, that He hath done this," dwelling upon the fact that their coming is by divine purpose, and by divine constraint, and therefore, they never come wrong. Mr. Flavel spoke of the Lord's care of His people, from the words, "For He careth for you," distinguishing the Lord's special care of His people, from His general care of His creatures, and showing that both the people, and His care of them, are of

importance to the Lord. Mr. Lee (brother to the chairman) having given out the hymn commencing, "Indulgent God, how kind" (591, Denham's), Mr. H. Mobbs uttered some good words upon Jubilee; when Mr. Margerum brought forth some comforting truths from the words, "Behold, the Lord's hand is not shortened that it cannot save." A very successful and happy meeting was then brought to a close by singing the doxology, and prayer.—A. P.

WILTON SQUARE. — SALEM. — The 20th anniversary of the Church and pastorate was held on Good Friday and Easter Sunday and Monday. On Friday Mr. Harbour, of Brighton, preached two sermons, and on the Sunday the pulpit was occupied by the pastor, Mr. W. Flack. Mr. W. Hazelton, of Lewisham, preached a sound sermon on Monday afternoon from "He giveth more grace." During the evening a public meeting was held, at which the pastor presided; the divine blessing was invoked by W. Hazelton; after which the chairman gave a history of the formation and progress of the place; Mr. T. House, who was unable to stand, then spoke from "Who is he that condemneth? It is Christ that died." He said, though the world, the devil, the law, our own transgressions, or even the Church condemn us we need only ask, will Christ condemn us? Did He not take our condemnation? and the Father will not condemn us, for He has committed all into the Son's hands who shed His blood on Calvary. What more can you want? your wanting more proves that He died for you. The next speaker was Mr. Evans, whose text was, "Yea, rather that is risen again." He was followed by Mr. Alfrey from "Who is even at the right hand of God." After him, Mr. Wileman spoke from "Who also maketh intercession for us." The law of God is the first accuser; it reveals one sin after another. Then there is the accuser of the brethren; but if the elder brother is the intercessor, the younger brothers and sisters are sure to be everlastingly saved. Mr. W. H. Lee spoke from "We are more than conquerors through Him that loved us."—H. D. B.

THE UNPARDONABLE SIN.

DEAR MR. BANKS,—I see in this month's VESSEL that one signed "In the Furnace" is desirous to know what sin is that which never can be forgiven. Now we have no Scripture that will answer the question as to an unpardonable sin to shut out a sinner from the efficaciousness of the dear Saviour's atoning blood, for all who are born again cannot so sin, for the blood of Christ cleanseth from all sin the heirs of promise. But as I myself was cut down in like manner many years ago while reading Hebrews x. 26: "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary." I was reading that 10th chapter when walking along the

street, which was my custom to do. When I came to that 26th verse, it struck such terror into my soul that I cried within myself, "Then I am damned!" I was obliged to close the book, and go on musing upon it, and I came to the determination that if it were so I would go to the house of God more than ever, and enjoy the fellowship of God's people while here below, because I felt certain I should not hereafter. So it drove me to the house of God instead of driving me from it, and I enjoyed the truth more than ever from the lips of Mr. J. Wells, under whose ministry I had been for many years, and I was soon led to see what the sinning wilfully was, and they are the words which follow, although I had read them through many times before; but they were not opened to me as such. Verse 29: "Of how muchsoever punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace?" These words were very blessed words to my soul, for I could say I had not done such a wilful sin as to tread under foot the Son of God, nor had I counted the blood of the covenant an unholy thing," &c.

Now if our brother "in the furnace" has not done these things, which I am certain no real child of God can ever do, or be permitted to do; for what saith the apostle in Heb. vi. 4-6, "For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come. If they shall fall away, to renew them again to repentance, seeing they crucify to themselves the Son of God afresh and put Him to an open shame. I think these Scriptures are analogous one with the other. How nicely the apostle Paul sets it right in the 9th verse, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." May the dear Lord direct these words unto any poor soul that is thus tried about the unpardonable sin, to soothe, strengthen, and comfort them. So prays one who hath been so far delivered from the power of Satan,

C. H. FULLER.

79, Tasman-road, Stockwell, S.W.

HADLEIGH.—On Good Friday, April 23, we had a good day in the best sense of the word. Mr. B. J. Northfield preached afternoon and evening, tea being provided in the interval of services, to which a goodly number sat down. The attendance at the services was good, especially so in the evening. Improvements have been recently made in this place of worship, towards defraying the expenses of which collections were made. "The Lord of hosts is with us, the God of Jacob is our refuge," and we bless His triune name for His multiplied favours to us.

PIMLICO.—The anniversary services of Carmel Chapel were held on Good Friday. Mr. Tooke preached in the afternoon from "That I may know Christ and the power of His resurrection," and observed (1) the character, I; (2) the Person, Him; and the threefold knowledge here desired (a) power of Christ's resurrection; (b) fellowship of His sufferings; (c) conformity to His death. 1. The character, I. Paul did not think his zeal would make him meet for heaven, the Holy Spirit's power would destroy such a thought. The spirit of the Pharisee is thus destroyed. The fulfilment of Christ's sufferings which were prophesied. The servant is not greater than his Lord. For the time will come that whoso killeth you will think that he does God service. Necessity for watching against Pharisaical spirits. Humble position of the character, "I count all loss that I may win Christ." A character which leaves all man's doings behind, and puts all worth upon the doings of Christ; one humbled at the feet of Christ, the chiefest of sinners; one who has a sense of the need of Christ. 2. The Person, Him. A suffering, dying, and a risen Saviour. Necessary, although so great, for the Church. He suffered because He loved. His sufferings were unspeakable; who can enter into them? Our afflictions light when compared with His. His love greater than His sufferings. Place Paul against Christ and say He died for him. He was a willing sacrifice and offering, and victorious in death, yea, the Conqueror of death. 3. Knowledge desired. It is a heart knowledge and deep-rooted, coming from love of God in the soul. It is the work of the Spirit taking root downward and bearing fruit upward. A knowledge of ourselves and knowledge of Christ. It is a saving knowledge, deep knowledge, separating knowledge, encouraging knowledge. It is a rich knowledge to know a Saviour, a free knowledge, humiliating knowledge, not mock knowledge, craving knowledge, and groaning knowledge. The apostle knew it by loving power and forgiveness of sins. Manifest knowledge, the very best knowledge, none like it, uniting knowledge, uniting man to Christ. Mr. W. Winters preached in the evening a very experimental and stirring discourse, which all who heard enjoyed. About 150 eat down to tea in the schoolroom. Mr. Parnell and friends were cheered to see so large a gathering. The collections were up to expectations.—W.

POULNER, NEAR RINGWOOD.—The annual gathering of friends took place on Good Friday. At five o'clock about 100 partook of a well-provided tea. At the public meeting the pastor, G. Diffey, presided. After singing and prayer, the pastor gave out some thoughts on the sufferings of Christ, and the great love that caused God to give up His well-beloved Son to die to save His people from their sins. We were led in thought to the hill of Calvary. The children from the Sunday-school sang special hymns during the evening, and Miss Horne

also sang. Addresses were given by several brethren on Gospel subjects. A pleasing and (we trust) profitable evening was spent, and all that was spoken we hope will be remembered in days to come, and bring honour to God's dear Son.—E. D.

BOW.—On Good Friday we had a good day at Mount Zion, the Lord's presence was realised; we found it good to be there. Devotional service commenced in the afternoon at 2.30; about twelve brethren poured out their hearts unto the Lord. It was a God-glorifying opportunity. Tea was served, and then the evening service commenced by brother Henry Lee giving out, "Come, Thou Fount of every blessing." Brethren Hitchcock, Boxham, Cox, and James Lee spake as they were moved by the Spirit. W. H. Lee, the pastor, said he had faith to believe that the Lord would answer the requests they had been pleading for at the throne of grace. The happy occasion closed by singing, "Praise God, from whom all blessings flow."—ALFRED FRANCIS.

BRIGHTON.—The friends at Ebenezer were greatly encouraged on Good Friday by the attendance of a large number of folk from various parts. The work of the Holy Spirit, the love of Christ and Bible truths were contended for to the profit of many by Messrs. Dallimore, Greenyer, and Turner. The pastor presided, and in a solemn frame of mind bid his audience listen to the Saviour's words to His disciples, "But ye see Me," and briefly referred to the history and sufferings of Christ, which showed forth the complexity of the divine and human. It was felt to be a sacred season, and a good day at Ebenezer, Richmond-street. The service was brought to a close by singing

"Hark! the voice of love and mercy
Sounds aloud from Calvary."

WEST MILL, HERTS.—On Thursday, April 22nd, Mr. Margerum, of London, preached a sermon to a good and an appreciating congregation, in the large room, where Mr. Charles Jackson usually endeavours to exalt a precious Christ on Thursday evenings. Some felt it good to be there. Praise God, from whom all blessings flow.—A. J. M.

HADLOW, KENT.—Anniversary on May 4th. Mr. W. Winters preached in the morning, and Mr. G. W. Shepherd afternoon and evening. The weather was beautiful, and the rays of the Sun of Righteousness warmed the hearts of the people. Friends received a hearty welcome from good Brother Bsnfield. We were glad that Brethren G. W. Thomas, Crowhurst; a friend from Sutton-at-Hone; the brethren Beecher (senior and junior), and others from the surrounding villages were present. The cause here has seen many changes, but they have not changed as regards the verities of the Gospel, and we hope they never will.—A KENT BIRD.

CAMDEN TOWN.—One of the happiest seasons it has been our privilege to enjoy of late was at the Avenue chapel, Great College-street, on Easter Monday. Immediately we entered the quietly-situated sanctuary, a sweet, sacred, and solemn feeling took possession of our heart, and we felt we were in our own company. The hymns were old-fashioned; the tunes were also old-fashioned, and the singing was in the old-fashioned style; it was hearty and full, young and old uniting in one harmonious strain in the service of praise. The sermon in the afternoon was the old-fashioned Gospel, to old-fashioned sinners, preached by Mr. Winters. The needful and refreshing meal was enjoyed by a large company. The evening meeting was commenced in the usual way; Mr. Burbridge, the pastor, presided, and, after reading by Mr. Howard, and prayer by Mr. W. Beddow, Mr. Bennett spoke on spiritual life, and contrasted the old life with the new life; the old life, he remarked, was at best but a miserable one, being nought but sin; it might be refined or vulgar, it was but sin and death at best; but when born again the language of the child of God was "the life which I now live in the flesh, I live by the faith of the Son of God." Mr. Henry Hall, of Clapham, dwelt on the doctrine of the resurrection, which he said was the most important climax of every subject. Christ answered every type, and by His one offering put away sin, and by His resurrection we have the perfection of His works. Mr. Warren spoke from the words, "He that built all things is God." God, said the speaker, was a wise builder; every stone was a living stone, fitted and squared by Him; He took each one out of the quarry of nature, and fitted it to the niche prepared for it. His people were holy, they must be so, they could not be in the building without they were; there was no corruption in the Head, and no corruption could be in the body. Mr. Winters followed, and said he desired to thank God that He had called many out of nature's darkness into life. Life and death were realities. The wages of sin was death, and no Christian could live on that; spiritual life was Christ in the soul the hope of glory; the soul was immortal and life was eternal. Mr. Burbridge thanked the ministers and numerous friends for their presence and help on the happy occasion, and we take this opportunity of thanking our Brother Burbridge for the very beautifully-worded letter of sympathy which, a short time since, he sent us.—**JOHN W. BANKS.**

EPPING.—The 22nd anniversary was held on Good Friday. Two sermons were preached by Mr. H. G. Maycock. The morning discourse was full of encouragement to the saints of God, as our brother was enabled to set forth the stability and security of the Church on the grounds of God's promise, "she shall not be moved." In the afternoon the speaker was well sustained with the Master's presence, as he appeared like a bottle wanting vent. He

exhorted the Church to hold fast the Word of God in its precepts, doctrines, and promises. The friends afterwards assembled in the British School, and were refreshed with an excellent tea. In the evening a public meeting was held, Mr. W. Kemp-ton in the chair; he congratulated the friends on the peaceful and happy history of the Church. The presence and opening speech of the chairman gave considerable satisfaction and pleasure, as he is a well-known and large-hearted benefactor to the poor and the Churches of Christ. We pray that the God of Israel may be pleased to spare his life for many years, and bless him in basket and in store, so that his sphere of usefulness may be conspicuous in exhibiting the spirit of his Lord and Master. The following brethren addressed the meeting: Messrs. Oakey, Sanders, Wright, and Pardoe. Mr. Maycock moved a vote of thanks to Mr. Wright for the use of the schoolroom. We were pleased to see so numerous a gathering to cheer the hearts of our dear brother Cottis and his highly-respected family.—**ONE SAVED BY GRACE.**

SHOULDHAM STREET.—The seventh anniversary of the opening of this cause of truth was held on Sunday and Tuesday, May 9th and 11th. On the Sunday sermons were preached by Messrs. Reynolds, Warren, and W. J. Styles. Mr. Winters preached on Tuesday afternoon, and right through the discourse the preacher kept to the text, graphically and solemnly describing the cross of Christ, and condemning the caricature material cross which many poor deluded creatures suspend from their necks. The schooling that the child of God had to undergo before he could say, "Salvation is of the Lord," was great, and the "power of God" working in the hearts of His people by the Holy Ghost, formed the ground-work of the sermon, which influenced the hearers to adore and magnify the great Redeemer. In the evening Mr. Warren occupied the chair, and was supported by Brothers Harris, Bardsen, Styles, Squirrel, Reynolds, Beasley, Preston Davis, and others. Christ as the Word, the lovingkindness of the Lord, the rest that remaineth for the people of God, and the power of the Holy Ghost working by the ministers of God, were the subjects spoken of. Mr. Harris, senior deacon, was glad to say they were out of debt. During the seven years they had spent about £1,500 on the place. Their expenses were heavy, and their congregations were not what they could wish, but their hope was in the Lord, and they had faith to believe He would work through the ministry of His servant, in His own good time, to the edification, building up, and calling in His own chosen ones. The attendance was good, the presence of the Lord was realised, and the service closed by singing,

"When Christian friends together meet,
How loth they are to part."

J. W. B.

LEWISHAM.—The Church, under the pastoral care of brother W. Hazelton, worshipping in the neat little sanctuary, Clarendon-road, College-park, is, we delight to record, in a growing and peaceful state. Mr. Hall, and the other deacons and officials, with hearts warm through love to Christ and His cause, work on unitedly with the pastor for the good of the cause. We heard something about lengthening cords; God grant it, for His name sake. On the occasion of the twelfth anniversary, Tuesday, May 18, the chapel was full in the afternoon to hear Mr. J. Hazelton, the uncle of the pastor, who delivered a Christ-exalting sermon from the words, "He was made flesh, and dwelt among us." In the evening Mr. C. Wilson, of Dorset-sq., presided, and gave expression to kindly Christian feelings towards the cause and the pastor, and hoped that the Church, congregation, deacons, and pastor would work on harmoniously together for the glory of God. Each had a responsibility, and he hoped they would have grace given them to discharge it with discretion. Mr. Sawyer offered prayer. Mr. Winters poured out floods of eloquence on the mercy of God. Mr. John Box gave an experimental discourse on the "cry of the poor and needy." Mr. Reynolds followed on the rich gifts the King of kings bestows on His people in sending them pastors, evangelists, and teachers; and of the need of the spirit of prayer, by the Church, for God's blessing on them. Mr. Bush came before them as a poor and needy sinner; he delighted in the promises and invitations of the Gospel, given to us in God's precious Word; but many, in the present day, lost sight of the fact, that they were given to character. When He said, "Ho, everyone that thirsteth," it was to those who had nothing to buy with! It is the Holy Spirit that works in the heart of a poor sinner, and makes him feel His need. The Gospel suits me to-day because I feel more need of it than ever I did. "Behold, what manner of love!" It must have been sovereign love that came to us, it was so sovereign that it sought me wandering from him; I then hated what I now love; and why do I love Him now? because He first loved me. The love of God is not only sovereign, but it is everlasting. I feel I must love my Lord, because He says, "I have blotted out, as a thick cloud, all thy transgressions." Mr. Shepherd traced Christ from the manger to the cross. Mr. Mitchell feelingly told forth the matchless mercy and love of God, in the salvation of sinners, as displayed toward the dying thief, and said we ought to be careful, lest we should set up a standard; God can work instantaneously if He will. Mr. W. Hazelton thanked chairman, ministers, and friends for their presence and help. A vehicle full of friends was driven in from Eltham by Mr. Smith, some friends from Providence, Islington, Mount Zion, Chadwell-street, Mr. Kennard (of Deptford), and others we noticed were among the congregation. On the previous Sunday, sermons were preached by Messrs. W. Hazelton, and W. Winters.—J. W. B.

SOHO.—The eleventh annual meeting of the Soho District Visiting and Sick Relief Society was held in the Albert Rooms, Whitefield-street, Tottenham-court-road, on Wednesday, May 5th, under the presidency of Mr. John Box, pastor. The printed annual report, which takes in the work of the tract distribution and open-air services, is concise and comprehensive, and tells of much work done in each branch of these auxiliaries to the regular services of the Church; and it is, no doubt, a source of great comfort to, a strengthening of the hands of, the pastor to be surrounded by such a noble army of young men and women working in and around the neighbourhood of the chapel for the good of souls, and the honour and glory of God. The report tells us of (1) the labours of the tract distributors, who do all they can by conversation to impress the important matter of life, death, and eternity. One tract distributor says: "I am pleased with the way in which the tracts are received, and trust they may prove the means of bringing many to a knowledge of the truth." (2) In the visitation and relief of the sick is another branch, of which the committee give a good report. Twenty-seven cases have been relieved, and the sum of £12 6s. has been disbursed to them, and a large number of cases have been visited beside; and the visitors express the pleasure and profit arising from such a labour. During the year 72 tickets have been distributed entitling each one to a good repast, consisting of soup, meat, etc. On the third branch of the society's work the report speaks of is the open-air services, which has come into existence during the past year, and which is an example worthy of imitation. After much prayer and careful consideration, on the 4th of October, 1885, a band of seven young men went forth and took up a position near the chapel for half an hour before the Sunday evening service, and ofttimes at the conclusion some have followed them into the regular evening service. The report is exceedingly encouraging, and every branch of the work is carried out in a manner becoming the followers of Christ. The meeting on this occasion was addressed by Messrs. Shaw, Winters, Grew, and Herring. The officers of the society for the coming year are:—President—Mr. John Box (Pastor). Treasurer—Mr. I. Foster. Tract Secretary—Mr. J. E. Flegg, junr. Committee—The deacons of the Church, *ex officio*. Visitors, Tract Distributors, etc.—Messrs. Bartlett, Collins, Edgington, E. Flegg, Godley, Palmer, Russell, R. Russell, and Simpson; Mrs. Godley, Mrs. Hammett, Mrs. Howell, Mrs. Knottley, Mrs. H. White, Misses Baldoock, Griffiths, Hartshorn, Mitchell, Oakey, C. Packman, L. Packman, Phillips, Robinson, and Serle. Collectors—Miss Arlidge, Miss Baker, Miss L. Packman, and Mr. Russell. Edwin J. W. White, Hon. Sec., 25, Charlotte-street, Portland-place, W. The income and expenditure for the past year was £26 17s.—J. W. B.

BIGGLESWADE.—Our anniversary at Providence was held on Good Friday (so-called), when three excellent sermons were preached, those in the morning and afternoon by Mr. F. G. Burgess, of Chelmsford, and that in the evening by Mr. Thomas Willson, of Cambridge, who very kindly substituted for his cousin, Mr. William Willson, of Sheffield, Beds, who was prevented from fulfilling his engagement through illness. The very good and able discourses were based in the morning from Gen. xxxii. 29, "And He blessed him there:" in the afternoon from Isa. lxix. 4, "Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate, but thou shalt be called Hephzibah, and thy land Beulah, for the Lord delighteth in thee, and thy land shall be married;" and in the evening from John xv., last clause of ver. 5, "For without me ye can do nothing." The weather was all that was desirable. The attendance at the services was good, and a goodly number sat down to tea. May the Lord abundantly bless the seed sown, and cause signs and wonders to follow the preaching of the name of Jesus. So prays E. S. KING, *Deacon*.

NORTHAMPTON.—What a blessing that in this borough, where infidelity is so strong, the glorious truths of the Gospel are preached. Our good brother Walker has been labouring here for more than five years. The Lord has blessed the Word, and he lives in the affections of the people. Mr. Hull, the superintendent of the school, and the other deacons, are of one mind. May the Holy Spirit work mightily in this dark corner, and bless with restoration to health the help-meet of pastor Walker. On Sunday, May 9th, three sermons were preached by Mr. W. Winters, of Waltham Abbey. It was a good time for the people, says—A LITTLE ONE.

BORO' GREEN, KENT.—Good Friday, the third anniversary to commemorate the recognition of brother Thomas to the pastorate; Mr. Sears preached a good sermon on the good old subject, the Crucified One; a capital tea was served to a large number of friends; much praise is due to the ladies for the arrangements. Public meeting in evening; brother E. Beecher spoke on the Christian sword; brother Patterson, Christian cross; brother Dalton, Christian shield; brother Sears, Christian's crown. Pastor Thomas occupied the chair; a really profitable and refreshing meeting; peace and prosperity crowns their efforts; God grant a continuance.—F. P. P.

NEW CROSS.—The 18th anniversary of the Tract and Benevolent Society connected with Zion, New Cross-road, was held on Wednesday, April 21. Tea was served in the school-room, and public meeting was held in the chapel, under the presidency of Mr. J. S. Anderson, who read a suitable chapter from God's Word and offered prayer. The report, read by Mr. F. London, the secretary, was

couched in well-chosen sentences, and told of much good being done during the past year. Blankets, bread, groceries, coal, etc., had been distributed, and many needy cases had received help. An auxiliary to the above, called the Maternity Society, had proved exceedingly useful. Large numbers of the *Silent Messenger* had been circulated, and many interesting circumstances had been recorded by those who have made personal visitations. The committee were greatly encouraged by the presence of many friends and a good collection to help them in commencing another year's labour.—A FREEBLE ONE.

PRESENTATION OF TESTIMONIAL AT GAINSBORO'.

Mr. W. Rowton Parker, having resigned his pastorate at Gainsboro', preached his farewell sermons on Sunday, April 25, his last discourse being from Acts xx. 32.

In token of esteem the Church and congregation have presented him with a testimonial, of which we give a copy as follows:

To Mr. W. Rowton Parker.

DEAR SIR,—We, the deacons, officers, members, and friends of the Baptist Church, Spring-gardens, Gainsboro', desire to express our sincere regard and esteem for you as a personal friend, but especially as a true and faithful minister of the ever blessed Gospel of the grace of God.

We own with thankfulness the profit which we have derived—under God—from your ministrations of divine truth, and most deeply do we regret the circumstances which (not from any fault of your own) has made it necessary for you to remove from our midst.

We sincerely hope and pray that our covenant Lord may graciously guide your future steps, and that His richest and choicest blessing may ever rest upon you and your labours wherever your lot may be cast, and that through your instrumentality many precious souls may be won for Christ, and *be the crown of your rejoicing in the day of the Lord.*

Signed on behalf of the Church and congregation,

FRANK B. BROCK	} <i>Secretaries.</i>
DANIEL DOUGLAS	
ROBERT NAYLOR	} <i>Deacons</i>
WILLIAM FROW	
RICHARD ROBSON	

Mr. Parker's address will still be (for the present) Lea-road, Gainsboro'.

LEE.—The thirty-fourth anniversary of this cause of truth was held on Thursday, May 13. Mr. George Shepherd preached in the afternoon, graphically and eloquently portraying the divinity and humanity of Christ. In the evening the meeting was opened by the chairman reading Psalm. lxxxix., and Mr. Dalton offered prayer. Mr. N. Barnaby, K.C.B., spoke of his attachment to the ministry and missionary spirit of the Baptist Church and of his long acquaintance with them. Mr. Copeland gave a good Gospel discourse from the words,

"The house of the righteous shall stand." The house is the Church; Christ is pre-eminently the righteous one, and when every elect vessel of mercy is called home, "He shall see of the travail of His soul and be satisfied." Mr. W. Hazelton spoke solemnly, yet with savour, on the precious blood of Christ. Peter was very fond of the word precious; the blood of Christ is precious as an atonement for sin; it is precious as a healing balm; it is precious as a barrier against Satan; it is precious as an all-prevailing plea before the Father's throne, where our great Intercessor is gone. Mr. Box, on the Church of God, said its aspect is beautifully set forth in the pastoral office by those who instrumentally lead the sheep into the green pasture. Mr. Reynolds and Mr. G. W. Thomas gave expressions to some very solemn and sacred truths in regard to the people of God. The speakers were all young men, which augurs well for the future of the Strict Baptist denomination, and we thought that Mr. Dexter and his friends did well in having such a noble army of young men—ambassadors for the truth—on their platform. We were glad to find our friend Dexter better, and pray the Lord to sustain him for many years in His service. Messrs. Mote, Whitaker, and others entertained visitors from other causes in a Christian and courteous spirit.—J. W. B.

BRIGHTON.—On May 11 the eighth anniversary services were held at Mighell-street chapel. In the afternoon Mr. Box, of Soho, preached an able sermon. In the evening a public meeting was held. The chair was taken by Pastor G. Virgo, of Wivesfield (a good friend to the cause here, and one of its founders). Mr. Carr implored a divine blessing. Mr. G. Virgo, jun., read the annual report, which informed us that God's blessing had accompanied the word, the congregations had increased, and that the Sabbath-school, Dorcas Society, Tract Society, Band of Hope, and other institutions had been well sustained. Towards the end of the report mention was made of a fund recently started, called the "Boxall Memorial School and Building Fund, the first and primary object of which is to purchase the ground of chapel and intended schools, now held on lease with a purchasing clause for £425, which amount it is very desirable should be immediately raised. The committee have secured promises for £150, which gives a start, and trust that God will move the hearts of His people that have means to help them in this matter. The work is growing and the schools are needed, and rent is required for the ground, which time must, if not secured, take out of our hands." Subscriptions towards this fund will be thankfully received and acknowledged by the treasurers, Mr. Virgo, sen., 31, Upper Rock-gardens, and Mr. F. Hoare, 23, Mighell-street, Brighton. Messrs. Master-son, Box, Turner, and Cooper followed the reading of the report with short addresses. The meeting, which was well attended, terminated in the usual way.—T. COOPER.

H A R W I C H.—**BAPTISMS.**—On April 25, 1886, by Mr. J. Cowell, pastor, one sister (a Swiss lady), and one brother (a German gentleman), both added to the Church. "I will bring My sons from afar, and My daughters from the ends of the earth."

AN ACROSTIC.

C H R I S T I A N warrior, cease the strife,
H eed His call who gave thee life;
A ll thy conflicts now are o'er,
R est on heaven's eternal shore.
L ong thou didst the burden bear,
E nter now those regions fair,
S ing His praise who brought thee there.
W e who follow call to mind,
A ll thy gifts of soul and mind;
T hank the Church's glorious Head,
E very gift by Him is shed.
R ender praise to Him alone,
S ing the Lamb upon the throne.
B e our comfort that we know,
A ll we ask He will bestow;
N ough we need will He withhold,
K ing of saints, who kept of old,
S afe His flock within His fold. T. J.

HE RESTETH FROM HIS LABOURS.

Lines on the late C. W. Banks, written by a blind man.

Y E S, dear brother Banks has gone to his rest,
W ith the ransomed above his soul is now blest;
W e his face shall see not and his voice hear no more,

H e is landed in peace on the beautiful shore.

F ar from this vain world, the regions of night,
H is spirit is gone, his soul took its flight,
T o the mansions above, prepared him of old,
T he joy he possesses we cannot unfold,

O n life's troubled ocean, for many long years,
H e toiled amidst storms, amidst tempests and fears;

B ut though enemies oft his frail bark did assail,
T he Lord still upheld him, they could not prevail.

W hile on earth he delighted in preaching the Word,

B ut now he's gone home to obtain his reward;
E xalted on high, new pleasures he's found,
O nce bearing the cross, now wearing the crown.

H is journey is ended, his work is now done,
T he conflict is o'er and the victory won; (pain,
R eleased from his labour, from toil and from Him to live was then Christ, to die was his gain

T hough in the cold grave his body now lies,
I t soon shall ascend in the great day of assize;
W hen the trumpet shall sound, and the graves will restore

T he dead, which so long they contained before.

T hen sleep on, dear brother, sweet be thy repose,
S ecurd from all harm, and free from all foes,
T ill thy Saviour shall come and bid thee arise,
T o meet Him up yonder with wondering eyes.

T hen haste happy hour, that celestial day,
W hich shall call us far hence and bear us away;
W hen again we shall meet, where parting's no more,

A nd join him in song on yon beautiful shore.

H. T. SICKEL.

Our Tombstones.

On May 4, Eliza Saunders, of Monument-road, Birmingham, aged 69 years.

Births.

May 4, the wife of Ebenezer Tickner, of Stoke Newington, of a son.

On May 9, the wife of Shipley Slipper, of a daughter.

New Editorial Arrangements.

SPECIAL NOTES.

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

IT will not, we presume, take our readers much by surprise when we announce our present position in connection with the EARTHEN VESSEL. With the ready help of the proprietor of this Magazine, Mr. John Waters Banks, we have virtually undertaken the responsibility of conducting it from the present time, but which will actually and more effectually take place at the beginning of the year 1887, should our life and health be preserved. The EARTHEN VESSEL and the *Gospel Herald* will, then, we rejoice to say, become amalgamated by the conjoint wish and determination of the two proprietors—namely, Mr. J. W. Banks and the Metropolitan Association of Strict Baptist Churches.

At the present time there is no real need for the existence of two distinct Magazines each representing the same united body of Strict Baptists, since they are in reality running on exactly parallel lines with regard to the subject-matter of Church news, and hence are little more than duplicates of each other. We firmly believe, by the blessing of Almighty God, that when the amalgamation of the two is permanently settled and both are consolidated into one organ of truth, that the unity of the Ministers and Churches will be materially strengthened, and love and peace will abound. To this end our best efforts under God shall not be wanting. It is well known we have laboured hard for the success of the EARTHEN VESSEL during the last twenty-five years, as also for the *Gospel Herald*, but never did we anticipate with any degree of certainty until quite recently the happy marriage of the two Magazines. We may have occasion to say more on the subject as the year advances, but until the union of the Magazines is thoroughly completed, may the Lord bless them both abundantly in the spreading of the glorious Gospel of our precious Saviour to the far ends of the earth.

The little half-penny *Cheering Words*, which is quite separate from the two former monthlies as regards proprietorship, we commenced to edit in June last, and shall endeavour to devote its pages to the use of the Sunday-schools of our beloved Denomination. Our work at this juncture is exceedingly heavy, being quite equal to that of four persons; but hitherto the Lord hath helped us, and as He has laid the work upon us, we rest in the full belief that He will supply us with strength and wisdom to do it. Thus, with Rozzel, we sing:—

"Strengthened by bread of heavenly make,
We rise refreshed, and courage take;
Pursue our course, though rough the way,
And press towards the realms of day."

All communications for the EARTHEN VESSEL (excepting advertisements) should be sent direct to the Editor,
W. WINTERS.

Churchyard, Waltham Abbey, Essex, June 22nd, 1886.

JERUSALEM REMEMBERED AND LOVED.

A SERMON PREACHED BY THE LATE MR. GEORGE ABRAHAMS,
MARCH 14, 1847.

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."—Psa. cxxxvii. 5, 6.

I HAVE again to refer you, for a few moments, to this blessed subject, that the richest mine of gold that is known was discovered by a storm. There is gold that belongs to God's dear children that will bear trial, and God hath determined to try it; for Peter declares, after blessing God our Father, who hath abundantly showed His mercy to us, "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Then follows, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your 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." The Lord Jesus Christ appears now and then to His dear people, He now and then condescends to walk with you a few steps. Ah! say you, it is a long time since that. But did He ever walk with you at all? If He did, it is certain grace. I like to find a faith that has been tried. What do you think of it, poor soul? did not the devil tell you, ye virgins of Zion, that Babylon shall be your burying-ground? hath he not said, "I am the king of the earth, I stand alone?" But the Lord says, I will turn again the captivity of Zion; then shall your mouth be filled with laughing, and your lips with rejoicing; then shall you tune your harps, or rather, He will tune them for you, and you shall sing the song of Zion; then shall you say, It is like a dream, my trouble is gone, the sun shines, and I can see the celestial mountain, and smell the sweet fragrance; "and yet a little while, and He that shall come, will come, and will not tarry." It is then truly we count all things in this world loss. This world is Babylon, all confusion: but Christ says, "Be of good cheer, for I have overcome the monster, and you shall overcome in Me, and through Me." It is God's holy will and purpose to make His people know what they are. A professor that has not this in-and-out, and up-and-down work, does not know what is the matter with him; let everything stand on its own footing, as a man once said. Christian, if you get lazy, you will get lousy. Don't quarrel with my expressions, said the man, laziness is sin, and worketh sin. When it pleases God to make me speak out boldly, I am obliged to do so. I tell you again, that Moab represents every hypocrite in Zion, for God said that he was not emptied from His lees, but that He would do with Ephraim as a man does with a dish, turning it upside down. But who draws so sweetly, out of a blessed Christ, as a soul that comes to Him hungry and wants a supply? A child of God, in the trial of faith by the rivers of Babylon, whose harps are all in discord, wants something of that dealing, which I call tender and affectionate; for when God deals with these dear souls, and causes them to hear His voice, He speaks to them in this language: "Ye have forgotten the exhortation,

that speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint not when thou art rebuked of Him, for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth: but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

Now, then, find fault with the language of the Holy Ghost. That professor, who is without chastisement, is at once set down for a bastard, and what worse can you have? I was led to my text all in a moment, as I got up the word came; and you, dear children of God, know what I mean, when the word of the Lord comes behind you, and you keep looking at it; but sometimes there are words spoken unto us that we know not what to make of it, but this word came to me: "If I forget thee, O Jerusalem; If I forget thee, O Jerusalem." Bless the Lord, I said, I can say with Peter, "Lord, Thou knowest all things, Thou knowest that I love Thee." Now, I thought to myself, the poor, the weak, the weather-beaten, the destitute, what a comfort you can appeal to the Lord in the same way. What, not to think of Jerusalem? in my soul's desires it is impossible not to remember her, when I am before the Most High God; yet if I have anything in this world of joy, Jerusalem is above all; and the child of God would sooner lose all that is joyous in this world than lose it. Here I would abide, and here I would desire to look to the Lord for a blessing.

I will now endeavour to open the words in the following order:—

1. The person speaking in my text, "If I forget thee."
2. The object of his affection, "If I forget thee, O Jerusalem."
3. What we may understand by the solemn thing if he does what the right hand means.
4. What we understand by his tongue.
5. The comparison that is in my text. What a comparison! It is something like the Psalm I read, which if you were all here you would have heard; and once more, dear brethren, it is an awful thing that it should be said you do not come to worship God, but to hear a man preach. But we do come to worship God as well as to hear Christ exalted. Well, in that Psalm is another such a comparison. If I prefer not Jerusalem above my chief joy. There is something so great about the expression, "my chief joy," in the Psalm we read. We have this, "Whom have I in heaven but Thee? and there is none upon earth I desire beside Thee." There are some things we desire, and lawfully desire, but the Christ of God is He that is set in the affection of a child of God, that they can say, "Whom have I in heaven but Thee?" I have in the first place to show the person speaking in my text, and I must speak of several things concerning him. First, I believe the person speaking was one of the chief singers appointed by God to sing in the temple worship; for you read thus in 1 Chron. xv. 16: "And David spake to the chief of the Levites to appoint their brethren to be the singers, with instruments of music, psalteries, and harps, and symbols sounding, by lifting up the voice with joy." So these Levites were carried to Babylon, and their harps they took with them. Why were they thus carried captive? Because the country was filled with wickedness, and God's long-sufferings had come to an end, and He intended to destroy their pride, and He carried them into captivity, and the dear souls declare, "By the rivers of Babylon we sat down and wept when we remembered Zion. For there they that carried us away captive required of us a song, saying, Sing us one of

the songs of Zion. How shall we sing the Lord's song in a strange land?" Thus you see that the character speaking in my text was a prophet? Was it Asaph? He was a prophet, but every Levite was a typical character. First, then, these Levites, being ordained of God to lead the worship in the temple, were not only typical of God's people who sing, making melody in their hearts to God; but I believe they were also typical of the ministers of Christ. I believe that in all they did they were typical of the Great High Priest of our profession. You say you will have some difficulty in making this figure good. I say I have none. The language of the text agrees with that of Isaiah, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yes, she may forget, yet will not I forget thee."

Now, I believe in my soul, though I differ from those who sit down and write a comment, and they comment upon texts which I much doubt if God has opened to any man; but to me verily it is one of the greatest treats to find my Lord and my God before me. Now I would say that the text has a reference to Him who never can forget His people, and the whole of this portion is so applicable unto Him that it is the very life and marrow of it. If anyone asks me, has he any part in the right hand, forgetting her cunning? Yes, verily. "So He feeds them accordingly to the integrity of his heart, and guided them by the skilfulness of His hands." There is great comfort unto Zion that is in distress. God's children are often in distress; but if God comes into their heart, and lets them see that He is with His people in their distress to save them; for "When thou passeth through the rivers I will be with thee, and through the waters they shall not overflow thee." And again, "In all their afflictions He was afflicted." Now mark! God's people were greatly distressed at Babylon, as God's people, their antitype, now are in soul trouble. If He says to you, "Oh, Jerusalem! let My right hand forget her cunning if I forget thee." As if He had said, "Let it be put down that My right hand cannot deliver thee. If I remember thee not in My mediation for thee in glory, let My tongue cleave to the roof of My mouth." "Hard language," say you. You read on the cross He was thirsty, and He cried out for drink, and they gave Him vinegar mingled with gall. I would say, if you have anything to refresh your soul without the glories of Christ, I have nothing to preach to you, but if not I can proceed very well. All glory was given to Him. He had glory with the Father before the world was, but Zion was His chief delight, and therefore He cleaves unto her in sickness and in health.

I know I have in my text a child of God that is brought into soul trouble, and by the Levite in my text I understand a child of God that has been brought into the full enjoyment of covenant love, for the word signifies one that is joined to the Lord; for you read in God's Word, "That My covenant might be with Levi." And now a little concerning this child of God, and the state the Levite was in. First, the soul has a harp, and that harp was tuned with the song of the Most High God; secondly, that soul is brought into spiritual captivity; thirdly, the Babylonians ask him to sing and play upon that harp; but it appears the poor soul has no relish for singing the praises of the Most High God, but everything is dark and cold, and they cannot get on.

When the dear soul is there, there is only one thing left. When they were in this condition, the children of Israel did not forget they were Levites; neither can you forget what God has done for you. They did not forget that God had made them possess there the sweet enjoyment they had at that time, say you. I could talk with any one that wanted to talk about the Lord Jesus Christ at that time. I could read God's Word with great delight. I could weep with comfort under the Word; but now I cannot do so. This is the trial of faith, dear friends; but if I forget thee, O Jerusalem, you tell me to be quiet; you tell me I might be in a better condition if I pray more and watch more. All this is true when the Lord is with me; but when I am in captivity, I can do nothing but sigh and complain.

But, say you, it is not so much the case under the New Testament dispensation. You know they say in the New Testament there is clearer light. Listen, then, to one who had plenty of light to see his Lord. He was taken up into the third heavens, and yet listen to the man. When he is in captivity, I find he says, "A law in my members warring against the law of my mind, bringing me into captivity to the law of sin;" and when he was in captivity, the devil might ask, Can you not sing now, Paul? O wretched man that I am, he says, who shall deliver me from the body of this death! Was not this a spiritual captivity? He was shut up in a prison by the enemy, but, if I forget thee, O Jerusalem!

There is an object which is ever seated in their affections, and they can never lose sight of it. What is it? Jerusalem; and this, which is the Church of the living God, the mother of us all, the dear child of God. In the midst of all this has His affections set up on her. Ye that have escaped the sword, go away; stand not still; remember the Lord afar off, and let Jerusalem come into your mind. "And when it pleases God to appear unto His dear children, as they are by the river of Babylon, how gladly they rejoice in His name. But I am all in confusion, dear Lord. My harp is upon the willows, and I cannot play; but there remaineth that which God hath created, that neither soul troubles, worldly troubles, sin, nor the devil, can drive it out. What is it? "Created anew in Christ Jesus." This will ever draw the child of God's heart there. The greatest of all troubles makes it manifest that they still have it. Why cannot they forget Jerusalem? It is, say they, my home; it is the Land of Promise.

When the Jews were in great distress, and God sent them Word He would deliver them to ruin, this Jerusalem was still the place where the Son of God should appear, and upon which reason Jerusalem was still the city of the great King; so it was not to be forgotten. When the Jews heard this, do you not think they would say, I will still look forward to the grace of God which shall appear, and you know, dear child of God, there is life in Christ, joy in Christ, and an innumerable company of dear souls that He loved and gave Himself for.

And the next is a sweet piece of experience that most of God's dear people understand. You meet with a child of God, much cast down, but if you tell that dear child of God, that brother so-and-so, don't you know him? Oh, yes. "Well, he is brought into blessed liberty, and he is so filled with the goodness of God, it would do you good to hear him." You would say, "Bless the Lord. How glad I am, then, in the midst

of all this, they can say, thirdly, the expression in my text: "If I forget thee, O Jerusalem, let my right hand forget her cunning." "What is this right hand? There is a great deal in a right hand, and I read of right hands and right eyes which we are to pluck out; but the right hand in my text is very simple. I understand that the soul could play the harp exceedingly well, and make music in such a sweet manner, as David did. I gather this from the context, "Sing us one of the songs of Zion." I understand it to be the right hand of faith, the harp that which God the Holy Ghost has taught his soul.

Now when it pleases God to make a son or daughter of Israel to have a right hand of cunning, they are able to play the instrument of God well. What do you mean? I read of an instrument of ten strings. These were spiritual things, that a child of God can play cunningly—that is, that they are able to talk of the Lord's lovingkindness when they are able to use the work of God in its proper place, and quote God's Word in its proper place.

It is an awful fact how many professors there are who, when they begin to talk of spiritual things, what a muddle they make of it. They are just like a man who has an instrument to play, but he has all sorts of music muddled before him. But when a child of God plays he has the right note before him. What a consistent tale a dear child of God tells you when they are brought together in confidence, and they tell you how God leads His people, how He brings them to see their guilt and misery, how He sets them free by His blood, and clothes them with His righteousness. Now the dear soul that has all this is a good player upon an instrument. What, this man in captivity in Babylon! Why is it that very man who could play upon the harp wishes himself to forget his cunning if he forgets Jerusalem?

If, dear brethren, you are really brought into this state you say, Bless the Lord, I have His blessing. I would rather the work of God prosper in the house of God, I would rather have all these things, and rejoice in them, than trust in the skilfulness of my hand; and if I remember her not in the trouble she is in, let my right hand forget her cunning. I tell you what this is: the Church of the living God is often in trouble; in this present country she is in great trouble. Men that are worldly say we don't care anything at all about it, others say we care for none of it, the sooner it is down the better; but the Lord has still some servants who can handle the sword well, and they say, If I forget Thee, O Jerusalem, if I do not sorrow in thy afflictions, in thy trials, thy temptations, let my right hand forget her cunning. What it is to forget them? God's people are surrounded with sore trials without and within, and God's dear Zion is now watched like a mouse that is watched by a cat. Ah! says the dear child of God, I suppose they have marked you at all events. I should say, as the monk said, when a friend wrote to him to leave the place because of the plague, and he said, Supposing I do leave, does God's cause stand upon me?" God's cause would still go on if Luther were dead, and so I say; I believe there are more of God's dear children in this country, and especially in London, than there is in the whole continent put together.

But to return; I make a distinction, between this remembrance and the tongue cleaving to the roof of his mouth. By the tongue I understand a dear child of God able to speak freely of the Lord Jesus. He remembers

Zion, he cries unto God for her, and when she is in distress he cleaves to her still, as if he said, If I do not remember God's dear people let me be silent, and never able to pray for God's servants any more, when He makes them to feel this mighty power. Of this fact I have often told you, and God knows I speak the truth.

It is a very solemn thing for a servant of God to be dumb; you read of it in Zechariah. There is such a thing as to be silent and you cannot speak. I know what it is many times; before the Lord I cannot speak and I cannot pray, and I cannot remember myself. God is a heart-searching God, and knows it is the truth. It is but the last night that has gone by. I was obliged to cry out, I will not have anything to do with you. What do you mean? Ask your own conscience if you have ever been in that spot. I think there is something very awful in the expression, the tongue cleaving to the roof of the mouth. You know, friends, there is such a text, that the man cried out for one drop of water to cool his tongue; but there was a great gulf fixed, so that none could pass over it.

But there is such a thing, and it is coming much faster than you think, that the tongue will be silenced for ever, there will be no more talk. I have been to hear Mr. So-and-so then all will be silent, but the dear child of God, for him to forget God's people, and not to remember that he loveth Zion, for her will I dwell and that for ever, if I do not remember her, let my tongue cleave to my mouth.

The next thing in my text is very simple, and that is that the Lord's children in this distress have a preference for one object: If I prefer not Jerusalem above my chief joy, I will tell you a few things concerning it. There are some people that err in many things; they read God's book and think not, they sing and think not, they hear sermons and think not.

How came it so? the devil will do it as long as he can. We can see there is nothing but death belonging to you, but we are speaking of God's dear Church. It is one thing to come for what you may hear, to please your fancy, and another thing to come that you may hear if you are interested in God's salvation. I believe there is nothing that will keep God's people from coming to the house of God. They do prefer Jerusalem above their chief joy. I thought of these words, the Lord loveth the gates of Zion more than all the dwellings of Jacob. Bless the Lord, I said, He does love the dwellings of Jacob, but He loveth the gates of Zion more, and I broke out, Dear Lord, if Thy people all come together as Thy people do in the gates of Zion when they are brought together, that there may be some work done in the name of the Lord, one poor soul to be brought to the King, another that they may be delivered from prison, another that they may be taught whether they are dead or alive. A child of God who knows God's glorious truth for their own soul, where God has fed them and encouraged them, it is to them a great joy to come there again, even the youngest as well as the oldest, if you were to ask them, as I have been told of a dear child who was but eleven years old, and was dying, and the question was asked several times, "Would you rather die and go to Jesus than stay here?" and the child answered, again and again, "I would rather go to Jesus than stay with you." This is the real work of God, it makes heaven to be more to us than the best of our earthly joys, all you can think of is not to be

compared with the excellence of the eternal God, for when the heart is set right we aim at one thing only, the Church of God is the pillar of the truth. The young people come, but let them alone; it is good for them to come where God has done the work; He will make it manifest that the life he has given them is there. "Whom have I in heaven but Thee? and there is none on earth that I desire beside Thee."

God's dear servants are looked upon in a way they ought not to be looked upon; there are some who could make as good a figure in the world as you, but they prefer Jerusalem, with a little, and when they have her in their heart all is well. May God add His blessing. Amen.

SUFFOLK AND NORFOLK ASSOCIATION OF PARTICULAR BAPTIST CHURCHES.

OUTSIDE THE TENT.

THE Annual Gathering for 1886 met at Grundisburgh, near Woodbridge, Suffolk, on June 2nd and 3rd, where the renowned Samuel Collins was pastor for fifty years, and stood as a bulwark for the proclamation and defence of the Old Gospel.

Strangers and visitors are cordially welcomed at these gatherings by the esteemed secretary, Mr. S. K. Bland, and a generous hospitality extended by a free invitation to the dining tents and providing beds and entertainment for the night.

Friends from London and the neighbouring Churches, needing a little change during the beautiful Spring, would find the Association services seasons of spiritual refreshing, and the two days calm and quiet amid rural scenes, a healing balm to a weary mind or languid body. The inspired songster says, "Come, my beloved, let us go forth into the field; let us lodge in the villages (Song vi. 11). The flowers appear on the earth, the time of the singing of birds is come" (Song ii. 12).

After bricks and mortar, fogs and smoke of city and town, how pleasurable to the eye is the sight of meadows, fields, and woods—clothed afresh from God's wardrobe, dressed in endless forms and shades of living green, when nature by the power of a vernal resurrection buds and blossoms into fresh life and beauty, while the glorious sun gilds the varied hues of foliage and flower, imprinting the kiss of heaven upon the face of earth, whose Springtide beauties reflect the goodness of God to man, and echo in grateful hearts the Psalmist's words, "All Thy works shall praise Thee, O Lord, and Thy saints shall bless Thee" (Psa. cxlv. 9).

The Association Tent was pitched in the Park at Grundisburgh, by the kindness of Mr. W. W. Hunt; beautiful for situation, on the greenward carpet dotted with daisy and buttercup, a real velvet pile made by Jesus Christ Himself (Col i. 16), occupying rising ground, looking N. over the village, the red-bricked substantial Baptist Chapel in front, looking S. A gentle declivity afforded commanding views over a large expanse of undulating and beautifully-wooded country, while studded around the tent were giant forest kings, noble oaks, standing like sentinels of the ages, perhaps some of the finest specimens of England's sylvan glory that have renewed their youth and stood the wintry blasts of 500 years, and their rustling foliage in response to the murmuring

breeze leads the mind to that glorious promise: "For ye shall go out with joy, and be led forth with peace. The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Isa. lv. 12). On nearing the tent the first day, while the Hymn of Praise ascended from hundreds of hearts and voices during the cadence of the verse, the nightingale, in full song, poured forth its melodious notes in the adjoining grove, uniting in its Maker's praise.

— Fraser, Esq., a Christian gentleman, occupying the Park mansion, generously opened his beautiful gardens to the friends, and with a genial courtesy himself escorted the batches of visitors through the grounds. The lovely soft green walks, fit for the tread of angels, the choice flowers, shrubs, etc., were a source of much enjoyment in the intervals of service while outside the tent. Ordinary gratitude compels me to state that the arrangements at Grundisburgh, under Pastor Gill and a large staff of male and female helpers, were admirable. Instead of a provision tent, excellent dinners, teas, etc., were supplied in the large village school; tables tastefully arranged; everything scrupulously clean and nice; provisions good and plentiful; all arranged and served with order and attention, which evinced excellent management and forethought. To provide for a thousand or more in a village is a task requiring head and heart as well as means and hands.

Brother Gill showed great kindness and patience in securing beds and lodging the numerous friends. The generous hospitality of the clergy, farmers, and inhabitants of Grundisburgh and adjoining villages in opening their houses and providing beds and entertainment for ministers and visitors, was an example of large-hearted kindness and Christian courtesy thankfully appreciated. The writer was located with a gentleman farmer, who informed him that his grandfather built the Grundisburgh Chapel, and his father was a member many years, and that he himself was brought up there, and for some years a teacher in the Sunday-school; but now attends the parish church, and has assisted, and warmly espouses the modes and methods of the Salvation Army, believing, as he said, that the Strict Baptists were "dying out" in Suffolk, because their doctrines, preaching, and services were not in harmony with the requirements of the present age. I sincerely thank that gentleman and his amiable spouse for their kindness to a stranger, and will presume on his indulgence by forwarding through the post some papers, etc., just to show that Strict Baptists are not all dying out, nor do they all answer the description he gave of them. The views of my worthy host recall the following story to my mind, with some verbal amendments.

I once read of a sea-captain who had a negro on board his ship, and one night, steering North, and having a fair wind, the captain said to him, "Sambo, I want you to take the helm." "Yes, massa." "Well, catch hold of the wheel. Do you see that bright star there, pointing to the Pole Star?" "Yes, massa." "Well, keep the head of the ship straight for that star." The captain went to his cabin, slept soundly for two or three hours. Meanwhile the sky was obscured, dark clouds covered the face of the heavens, the wind had chopped round and blew hard. Right in the head of the ship Sambo stuck to the wheel like grim death; but the wind gradually turned the vessel's head due South. Presently the

clouds dispersed, the sky cleared, and Sambo, looking round, discovered the Pole Star behind him. Just then the captain came up to the wheel, and, rubbing his eyes, said, "Well, Sambo, how are you going on?" "Oh, capital, Massa, capital. Look, Massa, got right past the Pole Star, Massa." "Why," replied the captain, "you confounded nigger, you've turned your back on it."

Many worthy Christians, like my friend, help the Salvation Army. Some subscribe their thousands. They are wonderfully taken with the extraordinary success and marvellous progress of the army. "Sir, they are doing a good work. They cast out wife-beating, drunken, swearing devils. They do convert the people; they have a better method than apostles and preachers of the old-fashioned Gospel. They have left that far behind." But what if they wake up some day to discover that, driven by winds of false doctrine—their minds darkened by clouds of error and Satanic delusion—they have simply turned their backs upon the truth, and the Old Gospel, like the Pole Star, remains just where God fixed it.

Mrs. Booth tells us the Salvation Army is an inspiration, and we quite believe it; only there are two sources of inspiration. The Holy Spirit inspires in harmony with the doctrine and practice of Christ and His apostles, Satan inspires, contrary to it, something new, startling. Mrs. Booth lately said the Salvation Army is new, that also we believe. Did Christ or His apostles continually blow a trumpet before them by conferences and huge meetings? Did Christ or His apostles obtain the people's money to spend in reckless extravagance on monster processions, lounging in carriages and pairs, have one to ride a horse with his face to the horse's tail to draw a congregation, entertain the multitude with rowdy song tunes, disturb the peace of towns by drums, tambourines, and unseemly brawling street processions, exciting riot, and dragging the victims before magistrates? It is something new for the followers of Jesus to support men in donning garments of military buffoonery, assuming lying titles in contemptible and childish mimicry of soldiers, by such rampant impudence and raving hypocrisy, compassing sea and land to make proselytes, making merchandise of souls by trading in brooches, watches, bonnets, and other flaming tawdery, wearing a lying imposture written on their breasts and foreheads, and foisted upon the world in the sacred and adorable name of Jesus.

I ask Christians who support the system, Has it a vestige of authority or precedent in the example or teaching of Christ and His apostles? I ask whether this system has any warrant from the Word of God (the last will and) New Testament of our Lord Jesus Christ? "If any man shall add to the things of this Book, God shall add unto him the plagues written in it" (Rev. xxii.).

Now, Mr. Editor, by your permission we will go inside the tent to hear the address of the Moderator, Mr. Ebenezer Marsh, of Laxfield, the reports of the Churches, and gather up some notes of the sermons.

JOHN BONNEY.

["Inside the Tent" in our next.—ED.]

A WALK INTO GOD'S FIELD, AND A VIEW OF SOME OF THE TREES OF IT.

A Sermon Preached on Lord's Day, May 9, 1886.

BY BENJAMIN TAYLOR.

"And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish. I the Lord have spoken and have done it" (Ezek. xvii. 24).

STEPPING into the field here spoken of, I was struck with several trees I noticed, both in respect to their beauty and their fruit. There is, for instance, the apple tree in the wood, the only one of that sort, reminding me of the Son of God among sinners, the wild trees of the wood. Then there is the olive tree, always green, and remarkable for its oil, representing every child of God who is made amiable by the grace of God being in his heart. Then there is the palm tree, having heavy weights hung on it, to make it more fruitful, denoting the trials and afflictions of the Lord's people, which serve to wean them from earthly things, and cause them to cleave to the Lord in spiritual things, by which means they become more fruitful. Then there are the myrtle trees in the bottom, with the man in the midst of them, representing the humble ones in the midst of whom our Lord is sure to be found. The field here spoken of denotes the visible Church of God, and the trees in it all who make a profession of the truth; and while there are good trees, there are also bad ones; for there is the barren fig tree, and also the thorns and briars which are nigh unto cursing, whose end is to be burnt up. Is your heart set upon this field, preferring it to the world? (Heb. xi. 25). Then, like the woman spoken of, there can be no doubt you will buy it for yourself (Prov. xxxi. 16). She thought of the trees in it, those who love the Lord, and most of all of the rich treasure hid in it, even Jesus Christ, and so set her heart upon it. But what did she give for it? Silver and gold? No; she gave herself for it; and this is all the Lord requires (Prov. xxiii. 26). Again, I read of a certain man who bought this field (Matt. xiii. 34). He sold all he had, and so bought it. But what was his all? Simply himself, as one says:—

"O Lord, I give myself to Thee;
'Tis all that I can do."

Looking about in this field, I find a well in it. It is to water the Lord's flocks. He has only to say, "Spring up, O well," and all the flocks are well watered (Gen. xxix. 2). I also see lying on the ground of this field, a little thing called *manna*, which is choice food for all hungry souls (Exod. xvi. 25).

Here is a fourfold description of the trees spoken of. First, here is the high tree; secondly, the low tree; thirdly, the green tree; fourthly, the dry tree. Here is, first, the high tree: "I the Lord have brought down the high tree." Yes, my brethren, and none but God could do this, for mark what He says to Job: "Behold every one that is proud and abase him: look on every one that is proud, and bring him low" (Job xli. 11, 12). Do this, Job, if you can. Job had proved by his own experience what God could do with that proud and stiff-necked creature called man, for he says, "He hath broken me asunder; He hath also taken me by the neck and shaken me to pieces" (Job xvi. 12). Do

you grow high and proud in spiritual things? God will surely bring you down, either in mercy, or in judgment. Do you grow high and proud in worldly prosperity? You will surely be brought down. Nebuchadnezzar was a proud, haughty creature, and he thought himself to be very high, firm, and durable; but the Lord brought him down. Threatening the three Hebrew children with a terrible death by fire he says, "Who is that God that shall deliver you out of my hands!" Again I hear him say, "Is not this great Babylon I have built for my might, and for the honour of my majesty?" He shot up very high; thought a great deal of his hands, and prided himself in notions of his wisdom and power; but further on, God says, "Hew down the tree, cut off his branches, shake off his leaves, and scatter his fruit, yet leave the stump of his roots in the earth." God brought him down, made a fool and a beast of him, then brought him to his senses, and made him say, "My reason returned to me, and I extolled the God of heaven, whose works are truth." I look, and behold a high towering professor, as proud as Lucifer, having his head well stored with doctrine, a strong and retentive memory, well stocked with texts of Scripture, history, and poetry; here he is, foremost in preaching, praying, conversation, disputing, and in everything else; yes, here he is, boasting and glorying over the small, low trees, which can make no such show, have nothing to say, and are ashamed to lift up their heads in the field. But this high tree, whether one of God's children or not, sooner or later must come down. Saul of Tarsus was a high tree, glorying in his law-knowledge, and self-righteousness, hating others, persecuting them, and lording it over their consciences, because they thought for themselves, and could not think and see with him. At last, God in mercy brought this high tree down and made him say, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." There is the Pharisee-tree shooting his branches over the low publican-tree, bursting out in accents of self-commendation, "God, I thank thee that I am not even as this publican." We find he is all I, I, crying out like the rest of his fraternity, "Bow down that we may go over." When a nominal, heady, proud, and boasting professor swells so much, and runs up so high, the Lord is pleased sometimes to make such a one manifest to all the trees of the field, by permitting him to fall into gross immorality, or to drink into some detestable error, so that, like the wick of a candle, he goes out of the field with a stink. God can bring down the great oaks of Bashan, and cause the most brilliant stars to fall from Heaven.

Secondly. God exalts the low tree. You may easily see this, if you watch our Lord, who is among the trees of the field and in the "midst of the seven candlesticks," for He always passed by the high Pharisee-trees, and took notice of the publican-and-sinner-trees. I see God's low tree in the man who loathes himself, from a sense and feeling of indwelling sin. He has a soft heart and a tender conscience. He is ever afraid he is deceiving himself, that he is but a hypocrite, that all his religion is mere show. He condemns himself for his thoughts, and also for his actions, fearing he is not right in anything. He has the meanest thoughts of himself; looks within and cries out, "Unclean, unclean! can ever God dwell here?" If he prays, he condemns himself, if he speaks about the Lord Jesus to any one he condemns himself; and when he hears

the high trees preaching, praying, talking, singing, and laughing and glorying over the low trees, setting them at nought, he is utterly confounded, having nothing to say for himself, being full of shame, because of his sinfulness and baseness. He is afraid to go forward in anything, or to say too much, lest he should be presumptuous, and utter error before the Lord. His fear and dread is that he is nothing, and that he shall prove to be in the end like sounding brass or a tinkling cymbal. Now it is such a low tree as this that God will exalt; but not in the tree itself; no, no, He will exalt him in the Lord Jesus; in the wisdom of Jesus, and not in his own wisdom; in the knowledge of Jesus, and not in his own knowledge; in the faith of Jesus, and not in mere human systems. He shall be exalted in holding communion with God, in being permitted to delight himself in God; and the more he is so exalted, the less he thinks of himself; and the more will he be despised by the high trees around him.

Thirdly. The Lord is said to dry up the green tree. We see many a graceless professor dried up to his very roots, perhaps, after standing in the field for many years, and looking fresh, green, and lovely to the spectator. But ah! look at that rush, or that tuft of grass! with all its freshness, healthfulness, greenness, and beauty, it stands in a dirty place; it is in the mire. Even so many who are only in the flesh, bid fair for the kingdom of heaven; in their profession they look green, full of life and vigour, full of zeal and love; but, by and by, all comes to nothing; it was only a show in the flesh destitute of the Spirit's work. Job says, such are "green before the sun, and their branch shooteth forth in their garden." They are not royal plants in the royal garden; but they are strange plants in a garden of their own, and in every way so deceiving to the eye, that were it possible they would deceive even the very elect. They thrive best and are greenest when the sun of prosperity shines upon them. There is nothing to disturb their peace, nothing to cast them down, nothing to put their mouth in the dust, if so be there might be hope. O what sights, shows, noises, and stirrings of religion we have, arising from the dirt and mud of carnal nature, and all taken to be the work of God! The greenness, you see, passes for God's greenness, whereas, it is man's greenness, and will surely perish with him in all his deceivings. We have heard of wonderful gifted men both in prayer and preaching, and in disputing; and these have been followed by their hundreds, and perhaps thousands; but all their gifts have become dried up for the want of grace in their hearts; and they have acted, some in one way and some in another way; but every one in a way which has made them known to all the trees of the field as blots, blemishes, "clouds without water, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." Ah, my brethren, their sun seemed to go down at noon; and when godly, humble souls see and hear all this, they are alarmed for themselves, and cry out, and say:—

"I feel I must, I shall decline,
And prove like them at last."

Says a trembling one, I fear I am one of those cursed green trees, having leaves only. I was once lively, zealous, and among the Lord's people full of fervour and love; I was tender-hearted, compassionate, open and liberal, but I fear I never had the root of the matter, for all the former things seem to be dried up. I am fretful, cold, careless,

indifferent, dull, dead, wretched, and ready to wish I had never been born. Ah, my friend, this knowledge of yourself will make you sick of self, come out of self, and try hard to find your standing entirely in the Lord; I mean, if you are one of His. But we must now look at what the Lord says concerning the dry tree.

Fourthly. "I have made the dry tree to flourish." What! make a dry tree to flourish! Poor trembling one, here is hope for thee, here is comfort for thee. Cheer up, although you are like a bottle in the smoke, dried up, withered, and barren. God knows all about your earnest and sighing wishes while you are praying that you may be what you think you are not. You well know you cannot alter your case; no mortal under the sun can alter it; no, nor any angel in heaven; no one only God can do this; no one only He can make a dry tree to flourish. Say you, What would I give to live as I once lived, and to feel and enjoy spiritual things as I once did! But is it not something encouraging only to think of it, that God is able, and willing too, to make the dry tree once more to flourish? "Oh," say you, "I wish I could." Believe then that you may believe; even hope against hope, and try and sail on, though it be against contrary winds. Being so troubled and concerned about thy state before God, shows clearly that thou art not quite destitute of divine life in thy soul. I hear you crying out mournfully, Oh, this barrenness, this dryness of soul, this half-heartedness, this carnality, this worldliness! Shall I ever get above it? Shall I ever be again what I once was? "Oh, that it were with me as in days that are past!" Shall I ever again feel at home with my God and His people, as I once did?—

"O for a closer walk with God,
A calm and heavenly frame!
A light to shine upon the road
That leads me to the Lamb!"

I cannot help saying, Who am I? What am I! and where am I? I say with good John Berridge, "O Lord, if I am not right, put me right, and keep me right." One word more: when you feel so much of your dryness, when you look at yourself as a dry tree in God's field do you not imagine the Lord of the field stepping in, and in a moment casting His eye upon you, as though there was no other tree in the field? Do you not fancy you can hear Him say, "Friend, how camest thou in hither, not having on a wedding garment?" Does not His voice thunder in your ears, "Cut it down: why cumbereth it the ground?" Say you, I fear my case is even now worse than you take it to be. What think you of a wretched professor like me, who am so dry year out and year in; and yet keep hoping I shall be in a better state, and one day bring forth fruit to God in my soul? Oh, to live constantly, as it were, without any heavenly unction, or dew, resembling the mountains of Gilboa, and to keep up no communion with God, and to have no happy moments of secret converse with Him,—is not this heart-breaking to think of it? I confess, this indeed is sad. I pity thy case, my friend; but one thing causes me to hope well concerning thee, and that is, thy barrenness is thy daily burden; thy poverty of spirit is thy plague and running sore; and thy emptiness and destitution is thy continual grief, making thee to abhor thyself. You cry out, How many spiritual thoughts and desires have I after God? Ah, my friend, this shows the ground is dry and chafed; and

these soul exercises of thine are so many openings of the earth, and longings for heavenly showers to fall, proving, with all thy complaints, that thou art one of God's own trees planted by His own right hand. I hear you conclude by saying:—

“Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers,
Come, shed abroad a Saviour's love.
And that shall kindle ours.”

Pulham-St.-Mary, Norfolk.

THE DIVINE POTTER AND THE CLAY.

“Hath not the Potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?”—ROM. ix. 21.

IN considering this passage the mind instinctively turns to the Potter and that of the believer as naturally, by grace, sees there the divine Potter, as if saying, “Cannot I do as I will with Mine own?” All are His own by creation. Let not the term escape observation, “same lump.” A remembrance of this will keep us in our right place, subduing pride, for we were “by nature children of wrath, even as others” (Eph. ii. 3). We have nothing except what we have received, so we are kept powerless to exclaim, “Mine own arm hath gotten me the victory.” Next in order comes the vessels. These are of two kinds, and blessed are those who can claim to be among the former. He can rejoicingly sing,—

“Why was I made to hear Thy voice
And enter while there's room?”

Vessel of honour! None in himself, it must be by reason of the honour put upon him by his All-glorious Redeemer, and it is so. The full weight of this honour belongs to us. We cannot bear it now, so it is not all revealed; but there is the blessed promise—“we shall know hereafter.” In the making of a vessel there is a process, and it is moulded into shape fit for the Master's use, and this He does by Himself in the exercise of His unerring wisdom. In connection with this same idea of the manufacture there is a fire, and believers are passing through it daily. It is needful for the completion of the work, and we shall not be in the furnace of affliction a second longer than necessary. The divine Potter knows how and when to deliver. May we have precious faith to believe this at all times.

Turning to the other sad class of vessels we find them designated, “vessels of dishonour.” They pass through the same ordeal, they do not escape the fire here; for do we not read, “man is born to trouble?” Pharaoh, Judas, Herod, Joab, Jezebel, Ahaziah, and the class they represent, all had a goodly measure of it while carrying out their plans of wickedness. In the evil which the child of God experiences here he can say with the poet:—

“For though my cup seems filled with gall,
There's something secret sweetens all.”

The reverse of this is the case with the “vessels of dishonour,” for in their conscience there can never be peace, much less that peace which passeth understanding.

W. C. B.

Forest-hill, S.E.

LITERAL AND SPIRITUAL NOTES ON HEBREWS VI.

To the Editor of the "Earthen Vessel."

DEAR SIR.—One of your correspondents in the March VESSEL has asked for an explanation of Hebrews vi. Having myself been exercised by it, and knowing that many others have suffered by such exercises, and that in most, if not in all, cases, the 26th verse of the 10th chapter has been laid on their mind as an additional terror, I now pen you a few lines on the subject. In regard then to these passages, what is the answer given by ministers to the poor exercised soul? They say it is not for you, or you would not be thus exercised, instead of which it is for them; and the object to root out error, it is they that have fallen away. The chapter begins, therefore leaving the principles—the elementary views of the doctrine of Christ. This, then, sets forth the very reason the trouble is sent. The elementary parts are what you do not leave, as the Apostle says, in the second verse. The doctrines of baptism, laying on of hands, resurrection of the dead, and eternal judgment—all these are grand doctrines; but held on wrong premises, they are urged and instilled as literal, not spiritual. Martha held the doctrine of the resurrection in the same way till the Saviour set her right. The literal, the fleshly view, profiteth nothing; the spiritual is the life-giving view. It would occupy too much space for me here to enter definitely into each one of the grand doctrines; in fact, you have already had my views sent you. I do not think a doctrine in my Bible, but I have treated on in my letters this last twenty-five years: and mind one thing, religion is not a matter of opinion. The literal anybody can read and form an opinion for himself; the spiritual is revealed, it comes by clear understanding. Let me now ask you or your correspondent what was faith when first exercised in your experience. Was it a literal or a spiritual grace? With me it was truly spiritual. Now, what is it with all classes of people? It is treated as literal, and is applied to every temporal desire that comes up in the mind. It is exercised to gratify the flesh rather than to feed the soul. Only believe, and you will get what you ask for. Do you get your prayers answered? John, in his letter to the Church at Ephesus, designates it as leaving your first love, and he shows the fruit of so doing in his letter to the Church at Pergamas. You seem to think present-day troubles are to bear with Roman Catholics and other denominations; but judgment begins at God's house, and it is there I see it most needed to bring about what is promised, that they shall be more prominently God's chosen, God's peculiar, God's *separate* people. The one word in Hebrews vi. 4, the key-note to the understanding of the terrible passage, was *tasted*. There seems to me to be a close connection between the *tasting* in this verse and in the first love in Rev. ii. If, then, you tasted, as did the Church at Ephesus, and have, under Pergamas teaching, taken up with the Nicolitan doctrine—and this is actually why the alarm is sounded in your ears while you remain on law-duty ground—it is *impossible*, but standing fast, in the liberty of Gospel grace, there is no such thing as impossibility. So the passage is sent first to rouse you to trace have you ever tasted the heavenly gift, and been made partaker of the Holy Spirit (not conscience); or is what you have got derived from human teaching, or even the Bible, in the letter of it? If you have evidence of having received the heavenly gift, which is to be able to rightly divide the Word of Truth, distinguish between the law that was only given to condemn, and the Gospel given to impart peace; not a temporary peace, but a lasting peace. Under all circumstances, then, see if your terror does not arise from your having turned out of the way and you wandering back to Sinai. The proof is that you have when fear arises, and with such proof before your eyes, it behoves you to trace the spot where you got off the road; and, mind, it is not you only I am desiring to call the attention of, but God's Church on earth. You and I acted at that time as Joshua did, laid down to it. What did the Lord say to Joshua? "Get thee up; where-

fore liest thou thus upon thy face, *Israel* hath sinned." Do, then, as Joshua was told to do. Assemble the *tribes of thoughts*, reduce them to *families*, and then go individually into each doctrine you hold, and you will find, grand as the doctrines are, they are held on literal, not spiritual premises. Yes, even those of the resurrection and eternal judgment. As to baptism, I hold with immersion, but not in literal water, but in the Spirit of God's Word. You cannot say of the literal as you can of the spiritual, that the deeper it reaches the more the soul thrives. It gives what it teaches and guards what it gives. I only ask you, can you, can any man say they are not under law, but under grace, as long as they are the subject of fear? Love, with me, has cast out fear; but I often sit down to trace out the meaning of dark passages. Faith, true faith, does not dictate to God; no, not even for understanding; but takes the Bible and searches for it. When, then, you have searched and traced the cause of Hebrews vi., or any other passage being laid on your mind, then the one in Hebrews x. is opened up before your eyes, not in its literal alarming dress, but in its spiritual, its Christ-exalting garb. Instead of reading, there is *no more* sacrifice for sin, which is as legal a judgment reading, you read there is *no other*, nor is there *any other* needed.

" Could my zeal no respite know,
 Could my tears for ever flow;
 All for sin could not atone,
 Christ must save, and He alone."

Christ has saved, but we want to realise the evidences of it.

Another thought occupies my mind in regard to cause. How is it that man is so prone, after imbibing free grace doctrines, to wander back to law, as though the law was given us to fulfil, instead of to teach us our incapability of so doing? We seem to have got an idea in our minds, that in the fall we received a wound—Satan did not wound us, Satan deformed us. If you are born with a literal deformity, can the doctors eradicate it? No! Weigh, then, the subject in this light, and you will see that the robe of Christ's righteousness pertains to this life, and belongs to God's children, not to His servants. The precious blood flows out to cleanse all sin, be it the sin of the elect, or that of the world. "Behold," says John, "the Lamb of God that taketh away the sin of the world." You, as an elect vessel, get, while here on earth, your deformity covered, and it often amazes man. How the deformity is hid from the world, the natural man does not know it. The natural man has no wound: the legal man has a wound, but it's so trifling, it's only now and again a prick from conscience; and he wraps a rag, some fancied good thing he does, over it, and goes on with his own work unconcerned. But God says, "I wound, and I heal," and His wound goes deep, it touches the bone; the man may try to stop the running sore, as he has done the conscience's wound, but it will soak through all the bandages he may put over it. The robe of Christ's righteousness is not to hide that, that must be probed, cleansed, mollified with ointment, and healed. Now, is not this the very course I have pointed out as being pursued by God, in regard to that passage in Hebrews x.? The passage in the latter, is as an arrow to the soul, and wounds to the quick; but the same passage, mind that, in the Spirit, heals, satisfies, and sends the soul on its way rejoicing. Is not that more satisfactory than getting another chapter that, seemingly, overturns it? No more—no other sacrifice for sin. The soul had been looking for its deformity being removed; it got it not, but got it effectually covered. Paul, after three pleadings to have his flesh improved, and being denied, entered into the understanding of the truth, that the consequence of such a proceeding would be to create pride; he realised all-sufficient grace, took up his cross, and carried it, and gloried in so doing, that the power of Christ, to take the weight off, might be realised in his experience.

I have often said, law or Gospel is the key to unlock every mystery in

the Bible, or in your experience. Here is a proof that such is the case; recognise this, and the passage concerning the sin against the Holy Ghost. The rich man in hell, or any other alarming passage, will no longer alarm; but you will calmly sit down and trace out the design of it, and if it is laid on your mind, it will not be without occasion. It is to turn you back, for you are, in some way, wandering from grace to duties; so it is a kind reminder. Does not a shepherd use a trained dog, that barks but does not bite, to fetch back a wandering sheep? How many will join in singing, that—

“Not all the delusions of sin,
Can ever seduce them to death;
They, having had the witness within,
Eternal redemption through faith?”

Is it true with them? are they not constantly dying to hope? The only true witness that can produce such an effect is the understanding. How often have we, in a dilemma, stamped our foot and exclaimed: I don't understand! and the answer has come from the Word, Get understanding, it is the chief thing; search for it in the Word, search for it as for hid treasure. “It is the glory of a king to search out a matter.”

Yours truly,

WM. W. CARE.

Light House, Kawie, April 10, 1886.

FOOTSTEPS OF MY GOD.—ECHOES FROM THE FATHERS.

BY JOHN BOLTON.

ABEL, first martyr of your God,
The first to seal your faith with blood,
And die for Jesu's sake;

Who gave the firstlings of your flock:
We, who by faith with Jesus walk,
Would courage from you take.

“The blood of every lamb I slew
For an offering, pointed to
His last great sacrifice;

By faith I saw His wondrous death,
For Him I gave my latest breath
To meet Him in the skies!”

ENOCH, we've often heard your name,
One who for neither wealth nor fame,
You walked alone with God.

Great witness for Immanuel,
A word from you would please us well,
And cheer us on the road.

“'Tis true by faith I walked with Him,
Seeing His grace in every stream
His face in every star;

I saw Him coming in the cloud,
And heard His trumpet speaking loud,
To summon to His car.”

NOAH, who also walked with God,
Who told you of the coming flood,
And gave you faith to work;
Some Babel builders we could name
Will have it that you did the same,
Because you built the Ark.

“A greater miracle of grace
Ne'er sought and found a hiding place
In Jesu's wounded side.

As for my ark, *that* was a type
Of Jesus and His Gospel ship,
Constructed for His bride.”

Good **ABRAHAM**, who saw by faith
The Great Redeemer's life and death
In your own darling son:
Poor doubting mortals travelling here—
Methinks would much rejoice to hear
A word from such an one.

“Immanuel appear'd to me,
Gave me the wings of faith to flee
At once, at His command.
For His dear sake I left my home,
A weary pilgrim to become,
To that far distant land.”

ISAAC, well known in sacred lore,
Like Abraham and thousands more,
A sinner saved by grace;
A man of contemplative mind,
When leaving earthly cares behind,
Saw you the Saviour's face?

“I walked abroad at even tide,
Saw nature's volume open wide,
With Christ in every page;
In contemplation's peaceful bower
I saw His face in every flower,
Enlightening every age.”

JACOB, with sin and sorrow bowed,
Your sun sometimes behind a cloud,
And sometimes shining bright;
Did you in vision or in dream,
Before you crossed the Jordan stream,
Behold the Prince of light?
"The ladder reaching to the sky
Showed me the consecrated way,
And if you more would know,
Go to my dying couch and hear
What kind of words I uttered there
Concerning great Shiloh!"

The coat of colours JOSEPH wore,
The sore afflictions which he bore,
The prison where he lay;
The love his Father bore for him,
As well as each prophetic dream,
Foretold Messiah's day.
His love toward his brethren all,
Who self-condemned before him fall,
Which makes his bowels move;
All point to great Immanuel,
Whose love to those deserving hell
Brought Him down from above.

MOSES! there are thousands now
Would place the crown upon your brow
Which Christ alone must wear.
Now tell us what think you of this?
You who dwell where Jesus is,
Who has the glory there?
"Who has the glory there indeed?
Why, Christ, the woman's promised seed,
Whose blood was shed for me!
Before whom I delight to bow,
And place the crown upon HIS brow
Which man would thrust on me!"

JOSHUA, captain of the host,
Anointed by the Holy Ghost,
And called by Jesu's name;
Who heard his ancient people's groans,
And saved them from Egyptian bonds,
What can you say for Him?
"I saw Him leading Israel's race
All through the howling wilderness,
And raining bread from heaven;
I saw Him in the smitten rock,
Weeping and bleeding for His flock,
His life for them being given."

Here's JOB, the patient man of Uz,
Molested by the worst of foes
And plunged in sorrows deep;
When whelmed beneath that dismal
cloud,
Did Christ, your great Redeeming God,
Leave you alone to weep?
"When God withheld from me His smile,
And earthly friends charged me with
guile,
And Satan vexed me sore,
I knew my great redeeming Lord,
According to His gracious word,
Would save me from Hell's power."

Here's DEBORAH, with the sword in hand,
Obedient to her God's command,
That deadly weapon bore,
In love to Him and love to those
Who from eternity He chose,
She left her peaceful bow'r.
And BARACH, Jael and RAHAB too,
Are found amongst the faithful few.
Who saw the scarlet line,
Reaching from Heaven's eternal throne
To every heart Christ makes His own
To feast on love divine.

MANOAH and his godly wife
Convered with Christ the Lord of life,
Who did to them appear;
Whose presence was their fear and dread,
Who to them both a promise made,
And fulfilled in a year.

SAMSON, with superior strength,
Marched through the land, its breadth
and length,
Conquering where'er he goes.
A type of Israel's mighty God, [rod
Who bowed the heavens, and with His
Subdued His people's foes.

Here's DAVID, chosen of his Lord,
A type of the Incarnate word,
A sinner saved by grace.
Did you not speak as you were moved
Concerning Him you so much loved,
The Lord your Righteousness?
"The rock of Israel spake to me,
And set my fettered spirit free,
Anointed me his king;
His holy word was in my tongue,
His spirit woke my powers of song
And taught me what to sing."

SOLOMON! God's anointed king,
Inspired of love divine to sing,
Which knows no change through age;
Just tell us whom you had in view
When such sweet characters you drew
Upon the sacred page.
"Twas Jesus and His chosen bride,
I saw in vision by His side,
In the bright world above;
When drinking of His love divine,
Sweeter than honey, milk, or wine,
I sang my songs of love!"

ISAIAH! highly favoured bard,
Who saw the great Incarnate Word,
A weeper here below;
Did you not, by a living faith
Foresee His wondrous birth and death,
And resurrection too?
"Go! read my chapters, eight and nine,
And fifty-three; read every line,
Yea, all my sacred lore,
Compare it with His wondrous birth,
His thirty years upon the earth,
'And doubt the truth no more!"

(To be continued.)

THE PULPIT—THE PRESS—AND THE PEN.

Pastoral Visits. [Reprinted.] By the late Joseph Irons, Grove chapel, Camberwell. Twelve copies for 9d., post free. We have read these visits with intense delight; they are sweetly experimental and full of comfort, and are suitable to the tried of God's family. Joseph Irons was a true evangelical poet, as the ring of the first two verses of the first visit indicates:—

"Minister.

My friend, the object of my care!
I come to ask you how you are;
How fast you run the heavenly race,
And how your spirit grows in grace.

Hearer.

Your kind enquiries, sir, are such
As often have concerned me much;
My progress is so very small
I feel I have no grace at all.'

Christian Patience. A sermon by Philip Reynolds. One penny. This sermon was preached at Bethesda chapel, Ipswich, April 18, 1886, from Isa. xxv. 9. Our brother Philip Reynolds goes a little out of the ordinary rut of Christian thought and expression in his sermons, and the one under consideration is not an exception to the general rule. This arises mainly from the independent mode he has adopted of thinking out his sermons and his peculiar bent of mind. He speaks of Christian patience as being *philosophical*, and which belongs "to the highest philosophy; for the Christian must wait for the Creator." This is true reasoning, and where grace is the ruling power of the mind, as the outcome of divine wisdom, there must be real philosophy experienced, of the most elevated order. Mr. Reynolds clearly unfolds the *nature of patience*, which "finds its grandest illustrations in Jesus." We are sure intelligent Christians will not grow impatient in the perusal of what our brother has to say on the important subject of patience.

The Perpetual Guide of the Youthful Israelite. A sermon to the young by J. Parnell, pastor of Carmel chapel, Pimlico. One penny. Robert Banks and Son, Racquet-court, Fleet-street. This sermon should be read by young and old, as there is in it something for parents as well as for children; things to be avoided, and things to be sought after; yea, the sermon is full of good advice and instruction for all classes of readers, but especially for those who are spiritually taught of God. We strongly commend it to the notice of our readers.

Charles Hill's Association Sermon. We rejoice to announce that Mr. Hill's sermon, "Contention for the Faith," preached at the Association at Grundis-

burgh on June 3, will be in print the second week in July, and may be had of C. Hill, Brockford, Stoneham, Suffolk. or W. J. Styles, 1, College-street, N.

The Fiery Trial, being Remarks on the Lord's Dealings with His Poor Afflicted People. By John Rusk. London: F. Kirby, 17, Bouverie-street (paper, 8d.; cloth, 1s.). Brimful of savoury meat for tried saints. It is arranged by divisions and sub-divisions, after the order followed by our good old puritan forefathers, and which will assist the reader rather than perplex him. God grant the book may be well circulated, and blest to thousands of precious souls.

Authorized New Testament and the Revised Contrasted. By B. Wadsworth. London: J. Gadsby, 17, Bouverie-street. This is a most useful work, and cannot fail to prove, under God's blessing, of great value to the Christian student and lover of the Holy Scriptures. We heartily commend it to Bible-class leaders, Sunday-school teachers, and Christians generally.

Grace and Glory. A sermon by Rev. J. Battersby, based upon Psa. lxxxiv. 11 (one penny). London: C. W. Stidstone, 23, Moorgate-street, E.C. Full of precious thought, and very soul-inspiring and God-glorifying.

Funeral Sermon of the Rev. H. D. Sewell, M.A., thirty-six years vicar of Headcorn, Kent; setting forth the doctrines of grace preached by the Rev. E. Wilkinson, M.A. (second thousand). Shaw & Co., 48, Paternoster-row (3d.).

The Gospel Magazine, edited by D. A. Doudney, D.D. It is astonishing with what power and vivacity Dr. Doudney writes. He seems to live much with the dear Master, and has caught His sweet Spirit, which permeates his whole course of action as editor and preacher of Christ. His leading article, "Heart-appeals at the Mercy-seat," in the June number, is very encouraging and soul-strengthening to afflicted believers.

Home Words, for June, is a Queen number, full of plates of interest, relating to Victoria, who now, through mercy, enters upon her Jubilee year. *Vivat Regina.*

The Fireside is really a beautiful number, and especially the Summer number, "The Queen's Resolve—I will be good," a jubilee memorial. The plates of the Royal Family are finely executed, and the letterpress is most interesting.

The Day of Days contains some notices of the Queen.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

RECOGNITION OF MR. L. H. COLLS
AT BECCLES.

The public recognition of Mr. L. H. Colls, took place on Friday, April 23. Mr. F. S. Reynolds stated the nature of a Christian Church, and Mr. Woodgate prayed.

In the afternoon Mr. James Clark, of Wandsworth (Mr. Colls's late pastor) asked the customary, time-honoured questions, and received what were considered sound, solid, and satisfactory answers.

Brother Colls stated it was his privilege to be brought up morally, and in the practice of attendance on public worship; but up to the age of seventeen he was indeed a sinner, dead in sin. He could not remember the time of his first arousal to spiritual thought. He was not brought suddenly to the knowledge and fear of God, but gradually, under the teaching of the Word, was led to see the depth of his sinfulness. This was through the ministry of Mr. Richard Snaith, of Carlton Rode, whose memory he should always revere and love. Once also, by the preaching of Mr. Ewing, of Kenninghall, his soul was much blessed, yet did not get the satisfaction he sought. He continued earnestly searching the Word and meditating thereon, and one night, while lying awake and pondering, these words came with power, "Come now, and let us reason together," etc. He was not, however, willing to make profession of his hope without a fuller manifestation; probably he wanted dying grace to live with. Well, it was behind a lonely bush, while wrestling with God, that he found the burden of sin gone. One question troubled him (about faith), and he said to himself, "I do wish I could believe! I don't know what faith is unless it be a stripping one of all, and placing him heart and soul on the rock Christ Jesus." At length he came before the Church, and was accepted, and now he prayed to be kept by the same grace to the end, and enabled to prove the reality of his call from darkness to light. In relation to the ministry, he had very early been impressed with a desire to be useful in making known the truth and grace he had learned to love. Brother Snaith took me by the hand as a son in the Gospel, and it was his pleasure to talk with me by the way and in his own house. I had been to the college of affliction, and in deep waters of sorrow of various kinds, but was still led to search the Word, and about ten months after baptism Mr. Snaith urged me to preach at Carlton, but I shrank from this, and I deeply felt the solemnity of the work. I was now placed as teacher in a school, where I had to go to Church. There I was almost starved. Then I was led to search the Word itself more and more. In 1879 went to London, attended sometimes the Surrey Tabernacle and sometimes the Grove. One night, walking across Clapham Common, I engaged in solemn prayer for a sign of the Lord's will. I was now married and settled

at Wandsworth. I was asked to take the Bible-class; spent two-and-a-half years here, and it was about the happiest time of my life. The teaching was blessed to the salvation of two of the lads, since discovered. I then removed to Bunwell, in Norfolk, and took charge of a school there, and was induced to speak to the people meeting in the barn at Carlton, though I would not call it preaching; afterwards to Saxlingham. I remember my first text was "Jesus only," and that theme has been burned into my soul, and as long as I live I will not shun to declare all the counsel of God, and, as far as I am taught, all the truths it is in Jesus. Brother Colls then gave a very clear and emphatic outline of the truths he conscientiously held and purposed to preach.

Mr. C. N. Mayhew, deacon, then stated the reasons for, and the steps by which the Church had been led to choose Mr. Colls as their pastor. Their anxious prayerfulness after Mr. Smith left, in 1883; the various brethren who had supplied them; the recommendation of Mr. Colls as one by a well-known friend and former member (Brother Jacob Elliot, of Norwich); the three months' trial, succeeded by another and yet another, and then, with tokens of blessing and divine approval, a cordial vote to the pastorate. The congregations have increased, and seven have been added by baptism.

A public vote was then taken, ratifying, without any dissentient, the choice previously made. Mr. Woodgate joined the hands of pastor and deacon, with words of solemn cheer, and Brother Suggate, of Halesworth, commended pastor and people to God in fervent and thankful prayer.

Brother S. K. Bland, formerly associated with Mr. George Wright in the ministry at Beccles, then proceeded to give the charge to the new pastor, founding his remarks upon "Not slothful in business, fervent in spirit, serving the Lord" (Rom. xii. 11). This, he said, had to do with every member of the Church, but mostly with those who had most business to do, and these were generally supposed to be the ministers. Now the work of the ministry was no fanciful engagement, merely pleasurable or advantageous, but a very weighty business, requiring living energy, the whole heart, and to be done "as unto the Lord and not unto men" (Jesus called His own life service by that name), and the Lord thought the office of such importance that He commissioned His well-instructed servant Paul to write minutely thereon to his young brethren, Timothy and Titus. Search his letters to them, and you will find he insists as a preliminary essential qualification, that the pastor must be a good man, blameless and of good report; good in domestic life, good in society, and specially avoid the evils which disfigure any, but would be specially shameful in him (1 Tim. iii.). If the life be inconsistent no one will

believe the words, a blurred or wavy mirror will only reflect a distorted image, and a rusty knife is a poor thing to cut with. He must be a good minister too, with established principles; no novice, in doctrine uncorrupt, bold in the truth, and not bashful in its utterance, having received "the spirit of power and of love, and of a sound mind" (2 Tim. i. 7). He must stir up the gifts that are in him, and prove himself able to teach others also, "a workman needing not to be ashamed, rightly dividing the word of truth." He is, then, a spiritual man engaged in spiritual business; and part of his business is surely to take heed unto himself—his conduct, conversation, disposition (for he must be an example to the flock), to the furnishing of his own mind and his own spiritual condition, enabled to look every man honestly in the face, and ever seek grace from the Lord to be taught by Him. And what a variety there needs be with the ministry! Instruction, exhortation, warning, reproof, comfort, guidance. God's Word set forth in its harmony, proportion, and personal point. The minister has to think for the people, and yet it would be better if the people thought more for themselves. He has to study Holy Writ to find mental and spiritual food for his flock. Hold nothing back; we must not pick and choose, for all Scripture is inspired for profit, for the perfecting of the saints, and to commend the truth to every man's conscience in the sight of God. The Bible must never be put upon the shelf for any other book; there is more to be learnt from that than a man's life will avail him to acquire. You are young (*some are always*). Grow in grace and knowledge, and the Lord give you understanding in all things. Then there is the business of the Church's care and culture, the lambs and the sheep, the lame and infirm, the wounded, sorrowful, sickly, and the erring. Be a learner ever; go to the sick beds of aged saints, much is to be learnt there. Well, you are not to be slothful in all this. Why is it put in the negative form? I think because love of ease is a lust of the flesh which must be resisted, and wars against the soul. I think also because the apostle would urge a constant, steady service, not feverish, excited, over-taxing work. You are not to kill yourself. You are to take care of the body, and that will not induce to indolence if you are fervent in spirit. Consider what you owe your Lord, and what He intends by putting you into the ministry. A glowing heart will prompt running feet (Luke xxiv. 32). Frantic emotion is never lasting; but zeal urged on by faith, that worketh by love, can do wonders (Heb. xi). Man's soul was not stormed by thunder, it is the lightning which kills. And then, above all, remember you serve the Lord Christ. It is His business that is ours; therefore His friends and enemies, His sorrows and honour, His conflict and crown are ours, and we are His servants only, and the Church's to serve for His sake. Of course He could do without us, but He will not. Well, serving implies

both obedience and rendering service, and He pleases to bring about His purposes through His disciples' true service. Oh, the value of little words and acts that are right, and the evil of wrong ones, though they seem little! The faith received through His disciples' word is as real, and has His prayerful interest, as much as that from His own lips direct (John xvii. 20). I charge you, therefore, by the memories of the past, by the needs of the present, by the hopes of the future. Be thou faithful unto death, and He shall give unto you the crown of life.

The "charge" to the Church was given by Mr. James Clarke, taking as its comprehensive motto the words, "Encourage him" (Deut. i. 38). The Church should regard the pastor as their leader, and encourage him in all his work amongst them. This would be productive of good results in spiritual life and health. As a gift from God, the Church should prize their pastor, receive him with thankfulness, and cultivate a loving admiration for him. He needs their encouragement; he will have to wrestle in secret earnestness at the throne of grace. When he is depressed by circumstances, and may not preach as he is wont, there should be no complaining, but the Church should remember that he probably came before them bowed down with sorrow, and that he is but man. Encourage him by secret prayer. The work is a very important one, and it is divine influence which causes the seed to germinate and grow, for the seed is the Word of God. The practical part of the subject was, *how* to encourage the pastor. By being kind and faithful, patient and tender. Some people are not wanting in love, but they are in principle, while some are lacking in kind consideration and sympathy. If they see a fault they do not tell the offender. Encourage the pastor by holding his reputation sacred: his work is different to other men's. A minister makes enemies even when he discharges his duties honestly. Never betray his confidence. It is by little things we rise, and by little things we fall. Encourage him by never expecting in him perfection. Those who look for this in the ministry are very unreasonable. Uprightness and perfection are very different things. Encourage him also by regular attendance at the house of prayer. If you wish to meet your heavenly Father, do not absent yourself from His worship. And minister to your pastor's physical comforts, never countenance backbiting; treat your pastor now as you mean to twenty years hence. Carry out this conduct, and there will be much real happiness in the Church, harmony will be preserved, and prosperity promoted.

The evening meeting was presided over by Mr. S. K. Bland, who expressed his great pleasure at meeting old friends at Beccles, with such a bright and hopeful aspect, which reminded him of times long gone by, but which they all had reason to hope would prove to be the token of a real and lasting revival.

Addresses were delivered, feeling, weighty,

and cheering, by the brethren Suggate, Bedingfield, Woodgate, and the new pastor, who cordially thanked his own people and the ministers who had sustained the services.

The Town Hall was more than crowded by friends to the ample tea, all of which had been freely given (as well as the dinner) by many kind friends.

The local paper says: "The charges were listened to with marked attention, and were as instructive as interesting, teeming with earnest and wise counsel. The day was decidedly the best the Baptists have had for many years." Now, Lord, send THOU prosperity.

AGED PILGRIMS' FRIEND SOCIETY.

There is nothing in all the world that yields so much comfort and consolation to the living child of God as the precious promises of the Scriptures of truth when brought home to the soul by the divine power of God the Holy Ghost. Without that gracious influence the Word is a dead letter, and there is no sweetness felt or realised. To see those promises fulfilled in the experience of others is cheering to that man or woman whose chief desire is to follow Christ; but to have the sweet and gracious realisation of a single promise from the sacred Word in one's own soul, is a blissful felicity which the whole vocabulary of human phraseology could never adequately set forth. To the mere professor and formalist the promises contained in God's Word possess no saving importance, but to those who hunger and thirst after righteousness they are marrow and fatness, when by the eyes of faith such can read their title to the blessed and blissful rest that remaineth for the people of God in the promised land, the land flowing with milk and honey. Thus, under the delightful enjoyment of His divine assurance, the living soul finds itself involuntarily, yet feelingly uniting with the late Dr. Watts in his sublime paraphrase on the exclamation of the sweet singer of Israel, with grateful surprise,—

"O, bless the Lord, my soul!
Let all within me join,
And aid my tongue to bless His name,
Whose favours are divine.
O, bless the Lord, my soul!
Nor let His mercies lie
Forgotten in unthankfulness,
And without praises die."

We have been led thus to soliloquise on God's promises whilst running over the Report of the 79th Annual Meeting of the

AGED PILGRIMS' FRIEND SOCIETY,

which was held in Exeter Hall, on Monday, May 17, 1886. It hath pleased the Lord to employ means for the accomplishment of the purposes of grace according to the covenant engagements of God the Father, God the Son, God the Holy Spirit, which were entered into before the foundation of the world, to be carried out and fulfilled in time

by the same divine influence. Every promise that was made for the good of His own blood-bought family will and must be fulfilled, and there is ample proof to show that the Aged Pilgrims' Friend Society has been the means in God's hands of not only fulfilling the promises recorded in Holy Writ in the hearts and experience of thousands of God's tried and tempted ones in helping them to the necessities of life, and thus assisting them down the hill of time, till the promise yields to that blessed invitation, "Child, come up higher," but have also rendered the last hours of many still more joyful by the additional comforts of home in its very cheering aspects. Every county in England is well studded over with almshouses, convalescent homes, and numerous institutions for the moral, physical, and spiritual welfare of men, women, and children of various degrees, influence, and importance, among which may be mentioned, as occupying a position of great usefulness among the societies of this land, is the society whose cause we this day advocate, and which is largely supported by those holding the distinguishing doctrines of grace, as the following extract from the report, read by Mr. Hazelton, the secretary, will show, which we are certain will be read with interest and gratitude to God for His great goodness in putting it into the hearts of those who have plenty of this world's goods to help God's afflicted and poor people:—

"During 79 years God has graciously enabled the Aged Pilgrims' Friend Society to assist some thousands of His aged poor in their declining days, according to His Word, 'Even to your old age I am He, and even to hoary hairs will I carry you; I have made, and I will hear; even I will carry, and will deliver you.' Instituted in 1807 for the purpose of giving life pensions to the aged Christian poor of sixty years of age and upwards, of both sexes and of every Protestant Evangelical Denomination, the society has closely adhered to its foundation principles, only modifying its rules from time to time to accord with the enlargement of its operations. The progress of the society has been steady and continuous, the last few years having been especially marked by a large development of its operations. Commencing in 1807 with three pensioners, and a pension expenditure of £15 15s., in 1836 it had 236 pensioners, receiving £1,003 per annum; in 1861, 485 receiving £2,460 yearly; in 1876, 1,025 receiving £6,158; and this year 1,118 pensioners receiving upwards of £7,000 per annum. The prevailing and long-continued depression in trade and agriculture has, unhappily, told adversely on the incomes of many charities, but at present has not perceptibly affected the receipts of this society. The annual subscriptions continue to show a steady increase, and during the year have amounted to £2,783. The donations have reached a total of £1,131. The collections after sermons have slightly increased in number, but there is a diminution of the sum total—the result being £344 against £386 the preceding year. The total

income showed a marked increase upon those of previous years."

The report then referred to munificent gifts by Mr. J. T. Mouton, of Caterham, through whose instrumentality immense assistance had been rendered through the year.

"One thousand one hundred and eighteen pensioners are now on the society's books, and during the year upwards of £7,000 have been distributed in pensions, the largest totals yet recorded. The total number of pensioners assisted since the foundation of the society is 4,752, and upwards of £179,000 have been distributed amongst them in pensions alone."

Mr. W. Heathfield then read an abstract from the accounts, which showed a total income of £11,620 12s. 8d., and after payment of all expenses, pensions, &c., there remained a balance to draw upon at the present time of £680 8s. 6d. The Stamford Hill Home was greatly indebted to Mr. James H. Ward, who had given the society £160, which had enabled them to pay off the whole of the debt on the home, and leave a balance in favour of the society.

The meeting was presided over by Mr. John Scott, J.P., who gave a donation of £50, and promised an annual subscription of ten guineas. The following ministers and other gentlemen addressed the meeting:—Messrs. John Box, G. Plaford, J. Vaughan, Lovell, Underhill, Parks, Heathfield, Collingridge, E. Mote, Short, Lawrence, Collins, Dr. Underhill, and others.

Dr. Patterson moved the following resolution—"That with deep thankfulness to our heavenly Father for His goodness to the Aged Pilgrims' Friend Society during the past year, and for the blessing which He has vouchsafed to its manifold operations, this meeting hereby resolves that the 79th Annual Report of the Society, together with the Annual Reports of its Asylums and Homes now read, be adopted, printed, and circulated, and that the Committee be reappointed for the ensuing year, with power to add to their number," which was unanimously carried.

We hope the readers of the EARTHEN VESSEL will procure a copy of this 79th Annual Report, and, as they have opportunity, pay a visit to the various homes provided by this excellent society, and see the care that is manifested towards the poor of the "household of faith," and have a little fellowship and communion with some whose furrowed cheeks and silver locks testify they have passed the three score and ten, and who, as they lean upon their staff will bear witness that that promise of the Lord, "Even to your old age I am He, and even to hoary hairs I will carry you," has been verified in their experience. If any of our readers are ignorant of the society's workings and doings, we think it would stimulate such to promote its welfare. The homes are at Brighton, Camberwell, Stamford Hill, and Hornsey Rise. All information and every particular may be obtained from the courteous secretary, Mr. J. E. Hazelton, 83, Finsbury-pavement, E.C.; or Mr. William Jackson, 29, Marlborough-road, Upper Holloway, N.

That its usefulness may extend still more and be made a yet greater means of help to many of the Lord's chosen though needy family, is the prayer of

JOHN WATERS BANKS.

LONG MARSTON.—We had in truth a most happy day with the beloved friends here on May 25, the occasion of their anniversary. Two sermons were preached by us, as well as grace, gifts, and physical strength would allow. Brethren F. Fuller, S. Kendall, Lister, Baldwin, Monger, Grange, Kempster, Rodwell, Gregory, and many good brethren and sisters from Tring and the surroundings, were present. A large company sat down to tea in a pretty little bower, fitted up by good Mr. Gregory, and all seemed happy in the best things. Our dear friends, Mr. and Mrs. Rodwell, made us very comfortable during our short stay, and their son and daughter charmed us with some excellent music. We are deeply grateful to God that He has kept our Long Marston friends together through another year in peace. We hope to meet them again some day, if not on earth, it will, we trust, be around the throne of glory above.—ED.

HITCHIN.—Anniversary services were celebrated in Mount Zion chapel on May 19, when two sermons were preached. Mr. A. E. Realf, of Dunstable, preached in the afternoon, and Mr. W. Winters in the evening. Mr. W. Tucker, pastor, gave out the hymns. The season was a very pleasurable one. We could only wish that our brother Tucker had more to encourage and stimulate him in his good work. We greatly sympathise with him and his beloved wife and family. There is something like a £10 debt for incidental expenses on the place. If some kind friend would wipe off the score at a stroke, the pastor and friends would be much more free to labour. We were extremely grieved at the meeting to hear of the serious illness of Mr. C. Lenton, of Clifton. God grant he may soon recover, and be in health, even as his soul prospecteth.—ED.

PRITTLEWELL, NEAR SOUTHEND.—A special service was held in this little sanctuary on Wednesday evening, June 9, when W. Winters preached to a happy and attentive congregation. We should be glad to see this cause flourish, and brethren Potter, Ling, and other's hearts made glad. Friends from Great Wakering, Canewdon, Rochford, and Southend, were present during the service.

LITTLE STONHAM, SUFFOLK.—Happy and successful services were enjoyed on the occasion of the anniversary on Whit-Wednesday, when Mr. W. Winters preached two sermons. It was the best day the Stonham friends have had for many years. Brethren J. Dearing, of Crowfield, and W. Harris, took part in the services. Brother Grimwood's heart, as pastor, was much helped and blessed. Praise God, from whom all blessings flow. Amen.

NEW BARNET.—Mr. Adams, one of the committee of management of the cause of truth opened twelve months ago at this place, said—at the first anniversary of the opening, held on Whit-Tuesday, June 15—that if any minister of the Gospel, not state-ly fixed over a people, wished for a nice healthy spot to live in, he should advise such to come to New Barnet, and they would be glad of his co-operation; also any friends of truth retiring from business, he (Mr. A.) and his brethren would be glad to welcome them to this beautiful suburb, and to the cause of God here, so that the hands and hearts of those who were endeavouring to extend the kingdom of our Lord and Saviour Jesus Christ might be strengthened. The green, ivy-clad temperance hall, where the services are held is situated on a mound, not more than two minutes' walk from the railway station, and is approached by a path, on either side of which is tastefully laid out with plants and flowers, interspersed with shrubs and evergreens, which renders this place of worship additionally inviting. "Beautiful for situation," said Mr. Brain to us; "but not 'the joy of the whole earth.'" How delightful it was to sit down in this quiet, clean, comfortable sanctuary, away from the busy, bustling noise and strife of the great metropolis, and listen to the earnest, experimental discourse delivered by Mr. John Hazelton from David's plaintive interrogation, "When wilt Thou come unto me?" (Psa. ci. 2). Many were the expressions of joy and comfort realised from listening to the grave and fervent utterances of that highly-esteemed, Christ-exalting preacher. Mr. Joseph Brain, brother of the devoted and respected Mr. Brain, of the Surrey Tabernacle, presided at the evening meeting, and after singing, "Kindred in Christ," and reading a portion of God's Word (Psa. cxvii.), our brother, Thomas House, of Tottenham, prayed for the Lord's blessing. Mr. Cooper, esq., one of the committee, read their first annual report, from which we gather the following particulars:—"The committee desire to express their gratitude to God for His blessing and guidance during the first year of the existence of the cause. The encouragement we have received in every way, and the blessing of the Lord attending the Word, have induced us to go on, and this day we erect an Ebenezer of gratitude and praise. It is the earnest wish of many that a Church should be formed according to New Testament order—namely, Strict Baptist, which we trust will be carried out in the course of a few months. We also pray that the Lord may send us a pastor who shall instrumentally build up Zion here. In finance we have a balance in hand of 16s." The meeting was then addressed by Mr. Evans upon satisfaction. In the course of his remarks the speaker reminded the friends of the necessity of looking after the young people and rising race. Mr. Lynn followed on knowledge. Mr. Battson spoke of the work of grace in a soul regenerated by God the Holy Spirit. Mr. Henry Brown dwelt on the life and

light of God in the heart. Mr. Reynolds made some telling remarks on "What owest thou, my Lord?" The collection amounted to over £12. There were friends present from Artillery-street, "Providence," Islington, and various other places in London.—*J. W. B. now of the COLLEGE*

CUBBERLEY.—The anniversary services in connection with this Church were held on Whit-Monday, when two very edifying discourses were delivered by Mr. J. Burton, of Coventry, founded upon the first clause of 1 Peter ii. 5. The preacher divided his subject in the following order:—(1) The foundation; (2) the material; (3) the Master Builder; (4) the occupier. The sermons were highly appreciated by a good and attentive congregation, as well they might be, for they were Scriptural, poetical, and experimental. I saw in the crowd friends from Cheltenham and Foxcote, which showed a kindly feeling as well as brotherly love. Tea was provided between the services, which was very refreshing after a long walk, to which many are strangers. This cause, isolated as it is on the Cotswold-hills, continues to grow under the ministry of their pastor, who has been with them nearly six years. A mutual feeling of love exists between him and the people; but we are sorry to say that the tie (the same as all earthly ties) is likely to be broken. Mr. Jones's services are anxiously sought elsewhere. These matters we must leave to the great Head of the Church, who will arrange all things, both present and future, "according to the good pleasure of His own will."—SPECTATOR.

SUDBOURNE, SUFFOLK.—The anniversary of the Sunday-school in connection with the Baptist chapel was held on Sunday and Monday, June 13 and 14. On Sunday afternoon the children recited their pieces, and sang appropriate hymns, after which the pastor, Mr. W. Large, gave an address to the children and parents. On Monday afternoon the children again met to recite more pieces and to sing. The chapel was well filled with an attentive audience. Mr. G. S. Martin (Alderton) opened the proceedings with reading and prayer. After the children had given their pieces, Mr. R. E. Sears, of London, gave an address and distributed the prizes to the children, numbering eighty; after which there was a public tea, of which a large number partook. At 6.30 another service was held. Mr. W. Glasgow, of Tunstall, read the Scriptures and prayed, and Mr. Sears preached. The chapel was well-filled at all the services, and good collections were taken. Miss Large presided at the harmonium. A very happy season was enjoyed.

CANEWDON, NEAR ROCHFORD.—A special service was held in the Primitive Methodist chapel, on June 10, kindly lent for the occasion, when W. Winters preached, Mr. James Moss gave out the hymns, and all appeared happy and profited by the occasion.

GLEMSFORD, SUFFOLK.—On June 2. services, in connection with the recognition of A. J. Ward as pastor, were held in Ebenezer chapel, and were largely attended, and highly appreciated. Mr. Josiah Morling, of Over, opened the service in the afternoon with a hymn. Mr. W. Winters read a suitable portion of God's Word, and offered the recognition prayer. Mr. W. Tooke, Senr., stated the nature of a Gospel Church. Mr. A. Morling, of Brockley, gave out another hymn, after which, Mr. Bigg, one of the deacons, gave the reasons of the Church for inviting Mr. Ward to the pastorate. Mr. Ward followed with an account of his call by grace. Dear brother and Christian friends,—This day am I called upon to give the reason of the hope that is in me. I was born July 30, 1854, in the village of Earl's Barton, Northamptonshire. I was the subject of deep conviction before I was six years of age. One Sunday evening, I remember the friends singing, at the chapel where I attended, that hymn of Newton's, "Begone, unbelief"; and when they sang the verse,—

"His love in times past forbids me think
He'll leave me at last in trouble to sink,"

I wept and prayed that I might never be left to sink into everlasting misery and woe. And in the Sabbath-school there were several hymns sung, especially the hymn beginning,

"Among the deepest shades of night,
Can there be one who sees my way?
Yes, God is like a shining light,
Which turns the darkness into day."

And knowing God could see me as a sinner, I often feared lest I should die in that state; but the love of the world grew stronger, and having, naturally, a light heart, I tried to drown these thoughts. In the Spring of 1872, the dear Lord was pleased to bless the Word to my soul, through one of the supplies (Mr. Batchelor, of Tring), the words were: "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger." Now began a severe conflict, as I had just got my liberty, being determined to break off all restraint of my God-fearing parents, and fulfil the lust of my flesh, and so I fought against light and knowledge; and when trying to enjoy the pleasures of the world, the words would often ring in my ears, "Is it nothing unto you?" Thus I went on from bad to worse, groaning beneath a guilty conscience, often vowing if the Lord would forgive me I would not do so again, but all my vows were in vain; the love of the world and my companions were too strong for me to resist; the inclination of my evil heart being bound up in them, I went on in this state for six months, when I felt constrained to go to a prayer meeting, and there I received a sweet help from hymn 201, Denham's selection, especially the verse:—

"I to Him my sins confess,
Carry to Him my distress;
And though great my evils are,
He preserves me from despair."

I felt, if these were the joys of the Christian, oh, that their joys were mine; this deepened my trouble, fearing there was no hope for me. In January, 1873, I went to chapel as usual, and they sang that beautiful hymn, "Hail, sovereign love;" I shall never forget them singing the second verse:—

"Against the God that rules the sky,
I fought with hand uplifted high,
Despised His rich abounding grace,
Too proud to seek a hiding-place."

This was just my experience, my heart was full. Mr. Tooke, Senr., preached from the words, "Who is this that cometh up from the wilderness, leaning upon her beloved?" Under this discourse I was brought into spiritual liberty, feeling Christ to be my Beloved, and was enabled to leave my old companions and the ways of sin. I was then brought to love the means of grace, and was soon led to feel a wish to join the Church, having a desire to follow the dear Lord in the ordinance of His house. I applied for membership, and the Church accepted me as a candidate; I was baptized by Mr. Tooke, February 26, 1874, and received into Church fellowship March 1 of the same year. I was in the Sabbath-school as a teacher, and the work of the ministry was laid upon my mind, and I felt an earnest desire for the welfare of never-dying souls, and it became like a fire in my bosom; often I have gone into the roads and fields alone, and talked to myself. The words that were then brought home with power to my heart were, "Go ye into all the world, and preach the Gospel to every creature," and which words never left me, but caused me deep anxiety, for I shuddered at the thought, feeling it to be so great and solemn work; and the following words tried me very much, "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes;" and "Whatsoever thy hand findeth to do, do it with thy might," and other Scriptures. Still I felt it was too great for me, although there was a burning desire in my heart for the work. I was in this state of mind for nearly three years, but did not tell anyone of it but my heavenly Father; often I told Him that I could not go, but still I could not get away from the words, He had put it into my heart. The Lord took all the pleasure from me in hearing the word, and whether night or day, the work of the ministry was upon my mind. At last I became so distressed in mind, that I was compelled to tell the matter to one of our supplies (Mr. Read), who said he would talk to me about it, but instead of that, he arranged for me to go to Walgrave, without my knowledge; and when he told me that I was to go, I trembled at the thought, but made it a matter of earnest prayer, that if it was God's will He would help me, and if not, He would not permit me to speak. On the first Sunday in March, 1877, I went and took the afternoon service, and spoke from the words of David, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." I was blessed at the time with liberty, and the people heard

the Word with pleasure. I preached for them, more or less, since that time, till my coming here to Glemsford; often I have feared I should not hold on, but by His grace I have been helped up till now. The first portion of Scripture which made me think there was a pasture in store for me was, when I was in great trouble, and very anxious to leave my native place—namely, “I will tarry at Ephesus until Pentecost, for a great door, and an effectual, is opened unto me.” This made me feel that I was to stay in my present position till the dear Lord saw fit to open that door for me. I received an invite from the Church at Glemsford, which I could not accept till May 17, 1885. On the Saturday morning, previous to my first visit, I had much to contend with from within and without, and I told the Lord I must either give up my business or long journeys, but the words came with power: “Go ye out into the highways;” and on my way, in the midst of much prayer, the words came with such power: “Ye shall be as a beacon set upon a hill.” I begged I might be a light to His Church, and in answer to my prayer, the Word was blessed to the people, and I received three more Lord’s-day’s engagements, and then three months running, with a view to the pastorate, which, after much prayer, I felt compelled to accept; and during the three months I carefully watched the Lord’s dealings, both in providence and in grace, being very desirous to see His hand clearly in the matter. I told Him I was unworthy and unfit for so great a work, being ignorant, but He said, “Fear not, I am with thee;” and “if any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not;” and “He shall take of mine and show it unto you;” and on His faithfulness I rest. Mr. Ward gave a satisfactory account of the doctrines he intended to preach. Brother J. Morling then united the hand of the pastor elect with that of Mr. Bigg (who represented the Church), and implored a blessing upon the union. Mr. Crown, of Keddington, gave out the closing hymn. About 200 friends sat down to tea. In the evening, Mr. W. Hudson, of Haverhill, gave out the opening hymn. Mr. W. Tooke read and offered prayer, and Mr. Bliss announced another hymn. Mr. J. Morling then delivered the charge, Mr. R. Page gave out a hymn, and Mr. W. Winters preached to the Church and congregation, from John iii. 8; and Mr. Abner Morling, of Brockley, terminated the happy meeting with prayer and the benediction.

[We may, possibly, find space in our next issue for the notes of Mr. Tooke’s, and those of Mr. J. Morling.—Ed.]

LEE COMMON.—In this lovely rural spot, far from the din of commercial life, stands a building, once used as a day school-room, but now occupied as a sanctuary, and an excellent one it is too. May 26 was a beautiful day in the highest sense, and the dear Master’s presence was felt in some measure by the friends who met to celebrate

the anniversary of the cause. We did our best to extol the name of Jesus afternoon and evening, and a good company of friends sat down to a substantial tea. Brother Jas. Pierce, deacon, and his good wife, entertained us right sumptuously, with other dear friends from Berkhamstead. Friends from Chesham were with us, whom we were pleased to meet once more. We are glad the friends have been sustained through another year. Brother Pierce has our heartfelt sympathy, as he needs encouragement. The Lord is rightly leading him into usefulness. Our heartfelt thanks is due to Mr. Butler for his valuable help in preaching Christ so frequently to this people.—Ed.

GRAVESEND.—An interesting service was held at Zoar chapel on Tuesday, May 18, to celebrate the ninth anniversary of the pastorate of Mr. Frederick Shaw, on which occasion Mr. Anderson, of New Cross, preached in the afternoon a sweet and encouraging sermon, after which a large company sat down to tea in the school-room adjoining the chapel, which was decorated with some choice plants, furnished by one of the friends. In the evening there was a public meeting, at which the pastor presided, and stirring addresses were delivered by Messrs. Anderson; Dexter, of Blackheath; Dalton, of Sutton-at-Hone; and by the senior deacon of Zoar. Mr. Shaw was congratulated on having served the cause as pastor for so long, and hopes were expressed that he might long continue to be in the future as much blessed as in the past and present. It is a pleasure to be able to record that peace and prosperity are in the ascendant. Additions are frequently made to the Church, much to the gratification of the assembly. On the evening of Lord’s-day, June 13, in the presence of a large congregation, three young women were baptized by the pastor, one of whom was the eldest daughter of the writer of this notice, for which he has great cause of thankfulness to the Lord for His goodness and mercy to both parent and child. An account of the rise and progress of the cause at Zoar appears in *Sunday Words* for this week (June 20), having a representation of the chapel, and portrait of the minister, from photographs by the writer.—I. C. JOHNSON.

ROCHFORD, ESSEX.—We seriously regret to find this cause so low. Can nothing be done to erect a new chapel? The people will not attend service in such a dilapidated place as the so-called chapel is. A nice little chapel could, we think, be erected for about £300, on the excellent freehold site in the main street belonging to the Church. We are sure that if a respectable chapel were erected, and the pulpit supplied every Lord’s-day with a good, sound preacher, the Strict Baptists would not merely linger out an existence, but even flourish well, as there is plenty of room for such a cause in Rochford. Who will lend £200, *without interest*, for a few years? It is a pity that a cause of truth should be entirely lost for the want of help.

SUFFOLK AND NORFOLK ASSOCIATION OF BAPTIST CHURCHES.

The annual meeting of the Suffolk and Norfolk Association of Baptist Churches was held in a large tent at Grundisburgh on Wednesday and Thursday, June 2 and 3. The meetings commenced on the first morning at half-past ten, when an abstract of letters from the respective Churches was read. In the afternoon a sermon was preached by Mr. J. Jull, of Cambridge, from Ephes. i. 7, and in the evening by Mr. J. H. Dearsly, of Clapton, from Ephes. i. 10. The tent in which these meetings are held was pitched in the park, kindly placed at the disposal of the Association by Mr. W. W. Hunt.

The Moderator for the year (Mr. E. Marsh, of Laxfield) presided at the morning meeting, and among those present were—Mr. W. Gill, of Grundisburgh; Mr. S. K. Bland, secretary; Mr. Harris, and most of the ministers and messengers whose names are given under the various Churches to which they belong. After singing and prayer,

The Moderator delivered the opening address. He dwelt on the aspects of their meeting there that day. Its first object was gratitude that they might give thanks to God for all that He had done for them. Their second object was the maintenance of principle. They were not ashamed of their position as Baptists; they almost wished, as far as the words Strict and Particular were concerned, that they could wipe out the distinction, but they were driven to it by errors that had crept in among the followers of Christ. They did not recognise man as being in a lapsed condition, but they believed in his total depravity, and that it was beyond his creature power and will to change that will until God did so. The third object with which they were met together was mutual benefit for encouragement and edification. The moderator having dealt with this point at some length, then read the articles of the Association, defining the doctrines of the Particular Baptists, and setting forth the rules of the Association. He mentioned that the Association was established in 1830, and so far as Grundisburgh was concerned, it had this year attained its majority.

Mr. Bland, the secretary, then read the letters from the Churches, which he said all contained hearty good wishes for their meetings. That they might take as applying to all without its being read. The principal point in the letters will be found below:—

Wattisham.—Mr. F. W. Reynolds unanimously adopted as pastor after supplying for twelve months. Thirteen members received by baptism, two from other churches, four have died, leaving 118 members; 90 Sunday scholars, 10 teachers, 5 village stations; messengers, Messrs. Brooke and Partridge.

Bedeles.—Report very cheering. Mr. L. H. Colls has supplied the pulpit for several months with much acceptance, and he was ordained pastor on April 23. Seven persons had been baptized, and two died during the year, including Mr. Turner, aged 84, who was baptized 78 years ago. There were 124 members, 152 scholars, 15 teachers, and 2 village stations. Messrs. Welton and Beckingham, messengers.

Halesworth.—Cause for humiliation and self-examination. Two members have died during the year; one received by baptism. Total members, 78; scholars, 40; teachers, 6; 3 village stations; pastor, Charles Suggate; messengers, Messrs. Brabins and Stone.

Rattlesden.—Members, 100; scholars, 180; teachers, 16; 2 village stations; pastor, Mr. Huxham; messengers, Messrs. Sterne and Jewers.

Preston.—Our pastor, though feeling the weight of four score years, still maintains his vigour. Members, 41; scholars, 79; teachers, 7; pastor, Mr. William Brown, who has been with us fifty-three years; messengers, Messrs. Meadows and Burcell.

Grundisburgh.—The Church welcomes the Association to Grundisburgh, hoping that much good may result from the meeting. During the year three members have been baptized, and three have died. Total members, 169; scholars, 136; teachers, 22; pastor, Mr. W. Gill; messengers, Messrs. Gray and Tyler.

Laxfield.—Seven added to the Church by baptism. Ten have died this year. Members, 187; scholars, 162; teachers, 19; 9 village stations, including Flamingham. Pastor, Mr. E. Marsh; messengers, Messrs. Seamaas and Goldspink.

Waldriestfield.—Nothing very encouraging to report. One received by baptism during the year. Members, 63; scholars, 79; teachers, 8; pastor, J. Andrewes; messengers, Messrs. Collins and Brown.

Somersham.—A year of change. Two removed by death and three have joined us. Members, 43; scholars, 40; teachers, 5; 1 village station; pastor, Mr. E. Haddock; messengers, Messrs. Baker and Garrard.

Cransford.—Still in a very low position; some members have left and some we have felt bound to separate from us; but the Sunday-school is in good condition. Members 31; scholars, 44; teachers, 4; 2 village stations; no pastor; messengers, Messrs. Cook and Cooper.

Occold.—The pastor lives 13 miles away, but he is continually preaching the truth. Members, 44; scholars, 63; teachers, 5; pastor, Mr. S. Haddock; messengers, Messrs. Burrows and Handick.

Pulham-St. Mary.—Our minister, Mr. Benjamin Taylor, has felt constrained to resign through age and infirmity. Members, 77; scholars, 35; teachers, 5; 4 village stations; messengers, Messrs. Howlett and W. Bird.

Stoke Ash.—Six members have died. Members, 175; scholars, 170; 6 village stations; pastor, Mr. C. Hill; messengers, Messrs. Knights and Taylor.

Sutton.—Members, 44; scholars, 32; teachers, 6; pastor, Mr. J. Cook; messengers, Messrs. Quintin and Coates.

Rishwangles.—Members, 101; scholars, 68; teachers, 9; 2 village stations; pastor, Mr. G. Harris; messengers, Messrs. Peck and Locke.

Bungay.—Still without a pastor. Members, 63; scholars, 33; teachers, 4; messengers, Messrs. Manning and Jefferies.

Charsfield.—Two members have died and two received during the year. Members, 48; scholars, 60; teachers, 10; 5 village stations; pastor, Mr. Titus Field; messengers, Messrs. Wright and Barnard.

Walsham-le-Willows.—Members, 45; scholars, 30; teachers, 5; 2 village stations; pastor, Mr. Rumsey; messengers, Messrs. Woods and Kemp.

Hadleigh.—Eight members added by baptism during the year. A children's Bible-class is held on Saturday, and is well attended. Two members have died during the year. Members, 91; scholars, 85; teachers, 12; 6 village stations; pastor, Mr. Northfield; messengers, Messrs. Woolard and White.

Tunstall.—Members, 101; scholars, 80; teachers, 8; 7 village stations; pastor, Mr. Glasgow; messengers, Messrs. Ford and Cullingford.

Pressingfeld.—Three members of the Church have died during the year. Members, 62; scholars, 70; teachers, 9; 6 village stations; pastor, Mr. Caleb Brooine; messengers, Messrs. Crane and Flat.

Hoenc.—Five members baptized and five received. Members, 109; scholars, 150; teachers, 18; 9 village stations; pastor, Mr. Donnee; messengers, Messrs. Merryman and Thorndyke.

Aldringham.—Four have died during the year. Members, 67; scholars, 102; teachers, 18; 4 village stations; pastor, Mr. H. B. Berry; messengers, Messrs. Botwright and Nicholls.

Bradfield.—Our pastor has relinquished his secular calling. Five persons have been baptized during the year. Members, 78; scholars, 70; teachers, 4; 3 village stations; pastor, Mr. William Dixon; messengers, Messrs. D. Bland and W. Scarfe.

Norwich—Uxford Hill.—Members, 147; scholars, 115; teachers, 21; pastor, Mr. Pung; messengers, Messrs. Harwin and Howell.

Stowmarket.—The pastor has resigned, but the pulpit has been acceptably supplied. Members 43; messengers, Messrs. Mayes and Death.

In the morning of the second day Mr. Charles Hill, of Stoke Ash, preached a splendid sermon from Jude 3, and Mr. George Pung, of Norwich, preached boldly from Rev. x. 1, 2.

The Secretary then read a letter from Mrs. Elizabeth Harris, of Greenwood, Barnet, expressing good wishes for the success of the meetings, and enclosing a subscription of £5. Prayer was offered by Mr. Brown, of Friston, and the audience adjourned to a capital dinner provided at the Board School. Thanks were accorded by Mr. Bland to the various friends who had helped to make the meetings a success. Special thanks were tendered to Mr. W. Gill, pastor of Grundisburgh, and to his wife, for their united efforts in helping to carry out the great work. The Association will (D.V.) meet next year at Rattlesden. Mr. S. K. Bland and Mr. E. Marsh are to be the preachers.

CLAPHAM.—Twenty-eighth anniversary of the pastorate of Mr. Henry Hall, at Ebenezer, Wirtemberg-street, took place on Tuesday, May 25. Mr. John Hazelton delivered a sermon in the afternoon from "The prudent man foreseeth the evil, and hideth himself," &c. (Prov. xxvii. 12), from which the preacher delivered an experimental, doctrinal, and Christ-exalting sermon. After the refreshing cup had been served, the public meeting commenced by singing, reading, and prayer, under the presidency of Mr. James Lee, of Bow. Mr. Bush gave a few words, feelingly and forcibly told out, on "Ye are My witnesses, saith the Lord." He, as the only-begotten of the Father, was a glorious witness for God; it is only by the power of the Holy Spirit that we can, or are, enabled to bear witness of His ability to save. Mr. Dearsly was grave and good, and the three graces, faith, hope, and charity, in which the speaker referred to faith as a vital, distinguishing principle; hope huys up salvation, and it is the greatest possible blessing to know that we have the love of God.

Mr. Burbridge gave an unflinching testimony to the sweetness of Peter's words, "Unto you which believe He is precious." Mr. Tooke gave expressions of gratitude for the means of grace, especially the prayer-meeting. Mr. Warren illustrated from personal experience and observation the difference between the Anglican and Romish priesthood and the priesthood of Christ, founding his remarks on Heb. iii. 1. Mr. Batson discoursed on "How great is Thy goodness, O God." Mr. Hand, for a few moments, spoke on the sweet strains of pardoning mercy. "There is a river, the streams whereof make glad the city of God." Mr. Henry Hall thanked chairman, minister and friends, for their countenance, contributions, and cheering words.—J. W. B.

BANBRIDGE, IRELAND.—Mr. Sam. James Banks, the youngest brother of Mr. C. W. Banks, our dear departed father, has just been presented with a testimonial on the completion of his twenty-first year's pastorate. Some of our readers have been favoured to hear him at Speldhurst-road, and can testify to his genial, Christ-like disposition. We do most sincerely rejoice at this manifestation of esteem and love to him by his Church and congregation. The unostentatious way in which it was presented certainly adds greatly to its value. Between £50 and £60 was quietly collected, and three gentlemen (Rev. Robert Boyd, Dr. McClelland, J.P., and Mr. T. A. Crosier) waited upon Mr. Banks at his residence, and in the name of the subscribers presented him with it as a spontaneous recognition of the faithful work done by him (Mr. S. J. Banks) in the town and neighbourhood, and to show that his unsparing and self-denying efforts for the moral and spiritual elevation of the people have not passed unnoticed by his fellow-townsmen, as well as by the Church to which he is immediately associated. The *Banbridge Reporter* says: "We cannot help acknowledging the devoted and consistent life-work of Mr. Banks in our midst, and hope he may be able to continue it for many years." We had hoped the way would have been made plain for our beloved uncle to have returned to the land of his nativity, and spend his remaining years with his kindred and friends; but for the present that hope must be in abeyance.—J. W. B.

BIRMINGHAM.—The cause of truth meeting in the Parade Tabernacle chapel, under the ministry of Mr. H. W. Wakfield, had its Sunday-school anniversary services on the morning and evening of May 30, and the evening of June 2, good collections being realised, the children's singing reflecting credit on the training of Messrs. Henley and Lloyd, and the superintendent, Mr. Smith, feeling encouraged, while Messrs. Sanders, Taylor, Barnes, and others, were delighted to see the fruit of their labours passed in review.

LOWER CLAPTON.—Special services were held in Chatsworth-road on Sunday, May 30. Mr. J. J. Cooler preached morning and evening, and Mr. P. Reynolds in the afternoon. On Tuesday, June 1, Mr. G. W. Shepherd preached in the afternoon from Pra. xc. 19. 20. 21. A public meeting in the evening was presided over by Mr. C. Wilson, who, in the course of his opening remarks, said, We have met to-day to worship God, and to help, if we can, the friends here, so that they may be encouraged to go on. The subject chosen for the speakers was some of our Saviour's dying utterances, and Mr. G. W. Shepherd gave an address from "Father, forgive them, for they know not what they do." These were not the words of an ordinary man, they were Christ's own words. He preached peace, and the common people heard Him gladly. Mr. Mayhew on "This day shalt thou be with Me in paradise," said it was a swift and gracious answer to the dying thief. Our young brother Thomas was earnest and solemn while speaking from "My God, My God, why hast Thou forsaken Me?" Mr. Moxham, speaking on "I thirst," said it is the thirst of God, the thirst of Immanuel, God with us; it is the thirst of man, it is the thirst of a perfect man, a man after God's own heart. Mr. J. Harris led us gently to the throne of grace. The service of praise was hearty, the deacons and ladies did their best to welcome friends. Collections were good, and everyone said it was good to be there.—J. W. B.

COBBAM, SURREY.—We have to report that by the tender mercy of our heavenly Father, we have passed another anniversary at Cobham. Brother Bonney, of Guildford, gave a good discourse from the first verse of Rev. xxii., as brother Mitchell is suffering from a cold, and our dear brother Mitchell gave us an excellent discourse from Psa. xx. 5. Though we are but few in number, yet we rejoice in the Lord, for He has inclined the hearts of His people to help us, and the chapel debt is now cleared off, for which we desire to thank our friends. The chapel is freehold. The truth is but little cared for in Cobham; anything will go down. We trust the Lord will make here His arm, for His name's sake.—J. A. L.

DALSTON.—The neat little sanctuary, Forest-road, has just been cleansed, painted, &c. On Thursday, May 27, the twenty-first anniversary of the formation of the Church was held. Mr. G. W. Shepherd preached in the afternoon from "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for." The preacher marked out the distinction very plainly between those who are born nationally great, and rank among the nobles of the land, and those who are born of God, and are humble followers of the meek and lowly Jesus; and those who are princes of this world, and those who are made kings and priests unto God by the precious blood of Christ. Mr. Porter, who is now supplying with a view to settlement,

occupied the chair at evening meeting. One of the deacons read an account of the origin of the Church, which appeared in our columns a short time since, that in commemorating this 21st anniversary they have much cause for gratitude and thankfulness to God for sending brother Porter in their midst. He commenced a six months' labour amongst them in January last; and during that period there has been an improvement in every way. School, Bible-class, Tract Society (reformed and making about 100 visits weekly), and Juvenile Missionary Society, with other auxiliaries, and the preached word, all working on harmoniously together. After so many discouragements which they have experienced the last few years, it is, to the Church and all who know them, very gratifying to have such a report. We wish them God-speed. The meeting was addressed by brethren Reynolds, J. E. Elsey, J. H. Lynn, Harris, J. R. Wakelin, and others. We never before saw so many people in the place, nor under more cheering circumstances.—J. W. B.

BRIGHTON.—Anniversary of Bond-street Sunday-school was held May 23. The pastor preached morning and evening. Special hymns were sung by the children. Attendance excellent, and the friends responded liberally, so that collections were larger than on previous occasions. In the afternoon a service of sacred song, entitled, "Samuel," was given, connective readings by Mr. Masterson. Here we wish to say how greatly indebted we feel to our brother Gough for his unwearying efforts in training the young people, and for the able manner in which the service was conducted, and which was so much appreciated. It gladdens our heart to find so much prayerful interest taken in the welfare of the young by a united band of teachers and devoted superintendents. We trust some of our dear young friends are seeking the Saviour. We hope on the last Sabbath in June again to baptize. To God be all the glory!—M.

NORBITON.—The tenth anniversary of the opening of Zion chapel was held on Whit-Monday. A very happy and enjoyable meeting was spent. About 70 sat down to tea. Mr. J. Clark preached two excellent sermons, in the afternoon from Psa. cxxxviii. 8. The believer's confidence expressed, "The Lord will perfect." There are no ifs, buts, may-be's or peradventures, but a positive "will perfect"; and how personal! "that which concerneth me." The ground of his confidence, "Thy mercy endureth for ever." The result of this confidence, a prayer, "Forsake not the works of Thine own hands." In the evening the text was from Ephesians iii. 19, "To know the love of Christ which passeth knowledge. The love of Christ is eternal, unchangeable, and matchless. We can never fully know the cause and beginning of Christ's love to us, neither can we comprehend the greatness and tenderness of His love, nor completely know the worth, value, and preciousness of it, it passeth knowledge.

ON JOINING A CHURCH.

Among the privileges arising out of vital union with Christ here below may be ranked visible association with His members in Church fellowship. All are agreed, at least, so far as our denomination is concerned, as to the propriety and desirability of joining the Church, as it is expressed, after evidence of the Spirit's work upon the soul. The question arises, How is this to be effected? Nothing appears to be more simple or appropriate. Convey the intention to one of the deacons or minister of the Church. This done, the next step is that the name of the candidate should be brought before the Church-meeting and their decision taken. But here, in some cases, occurs a difficulty. An enquiry is made regarding the applicant, who is in every way qualified, being put off with the observation that he had *better wait a while*, and he has done so for years without renewing his application. He is discouraged, and at this moment is wandering about among the Churches of truth, as they are rightly called, without having visible connection with any.

Now it appears to me these things ought not to be so. The language, "Ye take too much upon yourselves," would here be rightly used, and the spirit of the proceeding seems to savour of the condemnation of lording it over Christ's heritage. Indeed there is another aspect of the case which seems to be unrecognised by the powers that be. I mean those in charge of these Churches so far as their order is concerned. I think I do not overstate the case when I say that those who have the joy of Christ's love shed abroad in their hearts are entitled to claim a place in His visible Church below. As much as this is granted by the minister in one place of worship I know, in which what I term irregularity took place. In one of his late discourses (and frequently the subject is alluded to) he stated rightly what a privilege it was for God's children to come to the Lord's table periodically, and thus show their obedience and attachment to His ordinance. Such teaching, however, is diametrically opposed to the practice. It is lamentable where teaching and practice jar.

COLCHESTER.—The school anniversary services were held at St. John's-green chapel on Sunday, May 30, when the sermons were preached, morning and evening, by the pastor, Walter Brown, who also addressed the school in the afternoon, when many of the parents and friends of the scholars were present. On the following Monday a considerable company gathered for tea in the schoolroom, after which a public meeting was held in the chapel, which was well attended. Prizes were given to meritorious scholars, and presents made to Mr. Wigley (Works of Josephus), Mr. List (Teachers' Bible), Miss E. Knopp ("Earnest Women") in recognition of their services. The report read by the secretary (Mr. Dennis) showed an increase of twenty-eight scholars and one teacher, making a total of 158 scholars and

14 teachers. The financial statement gave £10 18s. 1¹/₂d., as received, and £12 2s. 4¹/₂d. expended, leaving a balance due to school building fund of £32 10s., and to treasurer, £8 9s. 9¹/₂d., Mr. and Mrs. G. S. Knopp having collected £33 8s., from which £14 16s. 1¹/₂d. was taken to pay for cleaning and re-varnishing of the chapel; handed the balance, £18 11s. 1¹/₂d., over to the school building fund. Mr. Dennis had also collected £5, and £1 14s. 4d. was found in the class-room boxes, subscribed by the elder scholars. These amounts, with the collections, £8 0s. 7¹/₂d., and £1 11s. 3d. from the tea-table, making a total of £34 17s. 3¹/₂d. raised for the school funds. Affectionate and faithful labour in behalf of the young will not go unrewarded, nor prove useless. We thank God and take courage.

BOURNEMOUTH.—The opening services of the Cave Adullam Particular Baptist Meeting House, situate in the St. John's Wood-road, were held on Lord's-day, May 16, 1886. Two sermons were preached by Mr. William Trotman, of Stonehouse, Devon, morning and evening, and in the afternoon by D. B. Garnham, the pastor. The services were well attended, notwithstanding the bad weather. A public meeting was held on Monday evening, the 17th, the pastor in the chair. Addresses were given by Messrs. W. Trotman, W. Lea, of Farnham, W. J. Leaman, late of Torquay, and J. Ridout. Although a little cause, yet goodness and mercy hath followed us all our days.

TWO WATERS.—The anniversary services of Salem Chapel were held on June 7. Two excellent discourses were preached by Mr. J. Warburton from Mark x. 9, "What, therefore, God hath joined together, let not man put asunder," and Psalm cxix. 105, "Thy Word is a lamp unto my feet and a light unto my path." An excellent tea was provided, to which a large number of the friends sat down, many of whom came from long distances, and in the evening the little chapel was crowded. We also had a good collection. By the smiling faces of the friends it appeared to be a good day to many. The gracious old gentleman seemed quite at home amongst us. May the Lord bless his labours abundantly, and spare him many years to preach a free-grace, experimental Gospel to the poor and needy.—J. PICTON.

GRAYS, ESSEX.—On Easter Monday the usual meetings were held. In the afternoon Mr. Heymes, jun., read the hymns. J. Kingston read and expounded Psalms cvii. and prayed. Our good brother Shaw, of Gravesend, preached a powerful sermon from Heb. vii. 25, "Wherefore He is able to save," &c., which caused some to exclaim, with emphasis, it was good to be there. At five o'clock a goodly number sat down to tea. Evening service commenced at 6.30. Brother Shaw, by request, took the chair, read Psalm xlvi., then called upon Brother Savell, of Raynham, to be mouthpiece for us at the

throne of grace. The chairman, after a few preliminary remarks, gave us the words, "Then were the disciples glad when they saw the Lord," as the basis of his remarks, to show the reality of the resurrection, thus proving the divinity of our blessed Lord and the acceptance by the Father of His vicarious sacrifice. Brother Buttery followed with good words upon the death of Christ as the substitute of His people, and a word of exhortation, which we hope will be remembered. Brother T. J. Hall spoke next upon the words of the angels, "He is not here, but is risen," testifying He was anointed a Prince and a Saviour, &c., J. Kingston bringing up the rear with the words, "My God shall supply all your needs, showing the individual supply, positive supply, limited to needs, and yet illimitable supply for all the people of God. Another hymn and the Benediction brought the happy meeting to a close. May brighter days dawn upon Grays, is the earnest prayer of—JOHN K.

WILLINGHAM, CAMBS.—Paul, in his epistle to the Romans, exhorts the Church of Christ "to rejoice with them that do rejoice." There are certain seasons when we feel no longings to take down our harps from the willows, and with them to praise the goodness of our God. The month of June was ushered in with four believers being immersed, and buried with Christ in baptism. The same day these were received into the Church by our esteemed brother, John Frohock, the elder deacon. Our earnest desire is that these four are an earnest of still larger blessings. On June 14 we celebrated the usual Whit-Monday services and t.c. Mr. Dexter, of Lee, Kent, preached two excellent and most applicable sermons. In the afternoon he drew our attention to 2 Cor. i. 22, "Who hath sealed us, and given the earnest of the Spirit in our hearts." The sealing and sealing, and the earnest thereof, was dexterously wrought out. Over 240 took tea. In the evening a very large gathering met to sing God's praises, and mingled their prayers at the throne of grace. Mr. Dexter was guided by the Holy Spirit to select a most suitable text, "If any man thirst, let him come unto Me and drink." We anticipated and realised a glorious Gospel feast from the fountain Head, and we were not disappointed. At the close of the day the congregation joined most heartily, feelingly, and cheerfully in singing,—

"For every thirsty, longing heart,
Here streams of bounty flow."

Thus another blessed, memorable, and happy season rolled away; but the sweetness of it will remain for days to come. "Thus far our God has led us on." And if the Lord permits, we are looking for an earthly coronation (which we expect will take place on the next Bank Holiday, first Monday in August, when the newly-elected minister will be publicly identified as united to the people of God here as their pastor). The ordination service will take place on August 2. Up to this present hour the Lord has been very good and mindful of us, keeping us in the bond of love and peace. "To Him who has loved us, and washed us in His own blood, be all the praise." Like the blessed ones in heaven, we cast ourselves before His feet and ascribe all glory to His eternal and glorious name.

Births.

On May 22, at Lorn-road, Brixton, the wife of F. C. Patison, of a son.

Our Tombstones.

We regret to record the death of Mr. W. Carpenter, pastor of the Church at Irlingham-borough, which took place on Sunday morning, June 20, at 7 a.m. His end was peace. We expect to be able to furnish a biographical notice of our dear brother, whose memory we cherish.

We are deeply grieved to have to record the sudden departure of Mrs. Clayton, of Great Marylebone-street. She was the daughter of the late Mr. William Fenner, and only sister of Mr. Richard Fenner, of Rye-lane, Peckham. Knowing her and her family so well, we deeply sympathise with the bereaved. Mrs. Clayton was a devout, sincere, honest, and humble Christian. About three years ago she was left a widow, and now she is taken—leaving five orphans to mourn their loss. As a mother, a woman of business, and a follower of Christ, it would be impossible with words too highly to estimate her worth. From a letter we have received from our brother, Richard Fenner, we extract the following:—"On Sunday, May 29, my dear and only sister, Mrs. Clayton, was suddenly called to her eternal rest. At 10 o'clock in the morning she was as well as ever, and in a few fleeting minutes, in a fit, her spirit was taken to enter into that rest that remaineth for the people of God. To her dear children (five in number) it is a sad event, but we have this staff to lean upon, "I will be a Father to the fatherless," &c. My dear sister was one of those favoured ones—blessed with a bright hope and a cheerful spirit, always endeavouring to do good and to convey consolation when and where it laid in her power." The memorial card reads: "In loving memory of Jemima (Minnie) Clayton, who died May 29, 1886, in her 47th year.

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

May the Spirit of all truth give to the bereaved the sweet consolations of the Gospel for encouragement and support in this hour of trial. Our brother, Richard Fenner, has, we think, but one brother left; but it is gratifying to know that he (Samuel Fenner) is preaching the Gospel in America. How true is it, "Friend after friend departs;" and these strokes of His providence forcibly remind us that we are mortal. God sanctify this solemn event to them and to our good, for Christ's sake. Amen.—J. W. B.

On Lord's-day, June 20, the beloved and affectionate wife of Mr. Samuel Ludlow, aged 42, of Colney Hatch; leaving him with 11 sorrowing children. The Lord's will be done.

Mrs. Lee died in the Lord on June 6. Her memory extended back sixty-six years, when she heard Mr. Henry Fowler preach in Birmingham before he left for London; Mrs. Lee being then a girl fourteen years of age. She was a Strict Baptist, and associated with the truth about three quarters of a century.

On May 17, at the Union Workhouse, Biggleswade, Beds, John Taylor, aged 76 years. He was for many years an honourable member of the Church at Blunham, Beds. He did not want to get better, but he longed to be gone. His end was peace.

On June 8, at Langford, Beds, Mrs. Tanner, aged 73 years, widow of Richard Smith Tanner, who was a former pastor of Providence Strict Baptist Chapel, Biggleswade, Beds, for 13 years. She was interred in the same grave as her late husband.—E. S. KING.

Mrs. Mercy Dennison, widow of the late John Dennison, Thaxted, Essex, after a long and painful illness, extending over eleven years, fell asleep in Jesus, May 27, aged 87, exactly one year after the death of my dear father.—BENJAMIN DENNISON.

“Let Brotherly Love Continue.”

LOVE is a theme which ministers of the Gospel and men and women of every age have delighted to dwell upon. Pulpit, pen, and press, in strains most eloquent, have tried to tell out its meaning, power, and influence, but all have freely acknowledged their inability to unfold the vastness of this great quality; and yet every true believer feels an inexpressible pleasure in dwelling upon it. It is a subject so sublimely grand, so sweetly delicate, that one is lost in contemplating upon its fullness. It is truly likened to an ocean “without bottom, brim, or shore.” In a natural sense love will never rest until it has achieved the object of its affection. It is so, even in a far higher spiritual sense. Anyone influenced by the love of Christ in the soul, cannot find any real rest unless that soul realises the presence and power of the love of God in his own heart, and can read his title clear to the house not made with hands. Such an one finds no book so blessed and so full of heavenly manna for the soul to feed upon as God’s own Word; such an one finds no company with whom he can associate as the children of the Most High; such an one can find no place so suitable to him as the house of God, for he can sing with the immortal Watts,—

“There my best friends, my kindred dwell,
There God my Saviour reigns.”

Hence this divine love brings union—spiritual union, a blessed unity of spirit, inexpressibly sweet, and a sacred secret to which the worldling is an entire stranger; and wherever this union is formed it is indissoluble, always binding. Storm-waves may arise, the enemy may come in and cause a temporary division; but it will never be altogether broken. This union is of divine origin. It dates back from before time, which is confirmed by the words of the inspired prophet, wherein he says, “I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee.” It is a bond so tightly drawn by the cord of God’s love, cemented by the precious blood of Christ through the Holy Spirit’s power, which renders it impossible for the world, self, or the devil to disunite. This is a truly gracious reality, and especially when sweetly realised by the sanctifying influence of His Almighty wisdom, mercy, and love. What a glorious, happy fact, that neither tribulation, distress, persecution, famine, nakedness, peril, or sword can separate the relationship of the child of God from his heavenly Father; and nothing can effectually and for ever divide His living family. Jars and discord will come, as we are reminded, and that very forcibly, too, by the apostle James, whose epistle might do us much good if we were to read it more frequently, and endeavour to carry out the practice of it in our lives. Whatever painful or unhappy circumstance may arise, whether from self, sin, or Satan, to create a temporary separation, the Word of God tells us through the great apostle of the Gentiles, “that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depths, nor any other

creature shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Romans viii. 38, 39).

The four words at the head of this paper are very comprehensive; they are, as our readers are aware, the words of Holy Writ, and are to be found in Hebrews xiii. 1. Just look at them separately; the first is a very small word, but seen in its fullest meaning, it contains more than appears on the mere surface—"Let;" take it as expressive of the action of a superior over subordinates, and in connection with the other three words, we have perfect unity. What an inexpressible blessing if we are interested in the active sense of the word, and are not allowed to follow the dictates of our own vile, worthless, and corrupt, natural inclinations.

"Brotherly" is a term indicative of relationship; brothers, naturally, have one father, one parentage; it is so with the whole family of God, they have but one Father; by nature, a lost, ruined, and rebellious race; but, through the sovereign good pleasure, mercy, grace, and love of God the Father, God the Son, and God the Holy Ghost, saved by the predestinated good pleasure of His will. As it regards the Lord Jesus and poor sinners, we have in "brotherly love" a grand display of the matchless, merciful lovingkindness of our Lord and Saviour Jesus Christ, an indescribable blessing, beautifully sublime—yea, the unfolding of the majesty and condescension of Jehovah. The vigorous, firm, undeviating, undying love of the God-man, Christ Jesus, is seen in the term, "brotherly love." The fourth word, "continue," is expressive of perseverance; whatever promise God has made in His Word, on behalf of His chosen family, the same will be carried out by Him; we are changeable creatures, He is "the same yesterday, to-day, and for ever." May we all be favoured with His grace to live under this divine and holy injunction: "Let brotherly love continue."

We have been silently led to make these disjointed remarks through the notice which appeared on the first page of last month's EARTHEN VESSEL, respecting the

"NEW EDITORIAL ARRANGEMENTS."

Ever since we first became acquainted with Mr. William Winters, of Waltham Abbey, there has existed between us a spirit of unity and Christian love, and that has never waned; we have always felt a strong attachment to him, and it is mutual—it is, we believe, born of God, enhanced by occasional fellowship, and will never terminate. Mr. William Winters is the chosen editor of the EARTHEN VESSEL by the voice of God and by the voice of the people; not only so, but William Winters is the man who was predicted by the late deeply-regretted and highly-esteemed Charles Waters Banks to follow him. So long as three or four years ago our late dear father said to Mr. David Stanton, of Little Alie Street, "Brother Winters is the man to take my place after I am gone." The same remark he made to others. For years the people all over this land have been saying to us, "I suppose Mr. Winters will conduct the EARTHEN VESSEL when your father is gone." When the time came we felt we had no other course to pursue but to communicate with him, telling him the bent of our mind; the outcome of which was the suggestion to amalgamate the *Gospel Herald* with the EARTHEN VESSEL. The suggestion came to us from all quarters, and,

seeing it was calculated to unite the Strict Baptist denomination, and that without making any material difference to us, we felt we ought not to stand in the way. If we are the means of thus uniting the denomination under one organ, we hope the day is not far distant which shall declare it to be the right thing; if the name of Jehovah is glorified thereby, we shall only be following the command, "Seek ye first the kingdom of God," &c. (Matt. vi. 33).

To return to the *motto* at the head of this paper, before closing this article we are impressed with a desire to draw attention to the practical support given during the past months by the London Churches to the

SUFFOLK AND NORFOLK HOME MISSION.

We rejoice to see the increasing interest manifested by the Strict Baptist body to missionary effort, and especially by our friends in this great metropolis; to us this is more than cheering. Mr. W. J. Styles, the London correspondent of the society, has been indefatigable in his labour on its behalf, and we are sure the report which appears in another column of our present issue will be read with much interest. One good resulting from the support given by London to it is, that it affords the lovers of truth in this city an opportunity of hearing Mr. Charles Hill, of Stoke Ash, which numbers avail themselves of with pleasure and profit.

There is one other society which gives practical expression of "brotherly love," and is but seldom noticed by us—it is the "Particular Baptist Minister's Fund." The committee of this fund have been the means of rendering great help to some of our Strict Baptist needy pastors, and should not be passed by unnoticed.

The Lord's Poor Fund, too, is another institution which gives a decided proof that the divine and holy injunction, "Let brotherly love continue," is not unheeded; and many are the expressions of gratitude to the Lord and kind donors which we receive from the recipients of the same. Let us all, then, praise God, from whom all blessings flow, and take courage and go on our way rejoicing. Such is the desire of

Yours faithfully,

JOHN WATERS BANKS.

GOD'S WORD THE STRENGTH OF THE SOUL.

"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever" (1 Pet. i. 24, 25).

WHO has not proved with the apostle Peter the truth of the deep meaning of the above passage? In it we have not only a solemn truth, but a great lesson. Slow as we are to learn lessons, there can scarcely be one before whose eyes these lines may appear, but what has proved the frailty, the sinfulness, and the utter worthlessness of all flesh. Of the frailty of all things in nature, we have daily proofs all around us. The tree puts forth its tender shoots, which in due time burst into leaves and branches; it bears fruit, and for a time it flourishes in luxuriance; but presently the leaves begin to lose their brightness, a change of colour is perceptible, and slowly the process of

decay goes on till leaf after leaf falls away and dies for ever. It is just so with man; he springs up like the grass, he continues for a season, and then passes away for ever. Noah lived to the great age of nine hundred and fifty years, but he died. Abraham lived one hundred and seventy-five years, and he died. Job lived to see his son's sons, even to four generations, but he also died; and if, as he says, his life was but as a vapour, then the life of the present generation must be less than a vapour. The appointed time of man's life is threescore years and ten, yet if by reason of strength they be fourscore, yet are they years of labour and sorrow; and be our lives but short or long, death will surely come to all, because "death is appointed to all men,"—it is the wages of sin, and the inevitable lot of the righteous and the wicked alike. All will believe in the truth of this passage, so far as it compares flesh to grass—and the similitude is so striking that it may be understood by the most simple—but have we learnt with St. Paul that in the flesh dwells no good thing? Are we trusting in the human, or have we learned with poor Job, and many more, to cease from man whose breath is in his nostrils? "Cursed is man that trusteth in man, and maketh an arm of flesh his stay," says Jeremiah; and have we not found it so? How often have we trusted in a friend and been sadly disappointed? aye, even in the best of friends. Like Job, we have thought, though the worldling despises and mocks, yet in these my *Christian* friends I shall surely find sympathy and help—no: alas! they did but aggravate his distress; and as if this was not sufficient, his own wife—the wife of his bosom—turns and tempts him with "Curse God and die." Reader, have you ever been brought to this low estate? Have you with bursting heart and wearied spirit, while under some severe trial or bereavement, been enabled to cease from man, and to pour out your heart to Him whose ear is never weary? And now, as if your bitter cup was not quite full, has the Lord seemed to turn a deaf ear to your groaning? Marvel not at it: it must be so, to show you that all flesh, without exception, is as grass. Not only Job and many more have been with you here, but Jesus Himself has been here before you. Yes, He trod the winepress alone—He wandered about footsore and weary, and had not a place whereon to lay His head—He came to His own and they received Him not—even His faithful disciples forsook Him and fled. Yes, He had to drink the bitter cup alone: and what must have been His agony when even the Father hid His face from Him! Are we oppressed with some temporal trial—He has endured trials before us. Are we often tempted—He was in all points tempted like as we are. Do our sins lay heavy upon us and cast us down—He bore all our sins on the Cross. Are we in poverty, despised by men, and afflicted—He was the same. Are we in any trouble—"Call upon Me in the day of trouble, and I will deliver thee." Tribulation, more or less, is the lot of most Christians: some have it in one form, some in another. Why some should have a much larger portion than others, is often a question with many of us; but He who is all wisdom can do nothing wrong, and, therefore, this must not be a barrier to our faith. The writer, though not yet thirty years of age, has had many years of severe struggle with affliction and poverty—he is still in the struggle, with no apparent sign of improvement. This often causes much darkness and distress, in which hard thoughts of God will often arise, but we must not question these things; doubtless there is a cause for them, or it would not be so. God's ways

are not our ways, nor His thoughts our thoughts. We may never know the cause here, but "what ye know not here, ye shall know hereafter." Flesh may, does, and will fail; friends will sometimes fail; sorrows and death will come; all here will pass away; but, blessed be God, one thing can never fail. No, the word of the Lord shall stand for ever, and not one jot or one tittle shall fail till all be fulfilled. Reader, once more—Are you "poor in spirit"? Are you one of those that mourn? Do you "hunger and thirst after righteousness"? Then think of this: "The word of the Lord endureth for ever." Yours, He declares, is the kingdom of heaven. May we be led to see what flesh is, to look less and less to the creature, and more to an Almighty Helper. While we remain on the earth we shall still have the flesh to contend with, and perhaps have to cry out again and again with Paul, "O wretched man that I am, who shall deliver me from this body of sin and death." But, like Paul, we shall be delivered, and then—

"Sin, my worst enemy before,
Shall vex my eyes and ears no more;
My inward foes shall all be slain,
Nor Satan break my peace again."

W. C.

THE ANNUAL MEETING OF THE SUFFOLK AND
NORFOLK ASSOCIATION OF STRICT BAPTIST
CHURCHES, JUNE 2ND AND 3RD, 1886.

INSIDE THE TENT.

OPENING service, after singing and prayer. The Moderator, Mr. E. Marsh, delivered the annual address to the ministers and messengers of the associated Churches, and all who love our Lord Jesus Christ in sincerity and truth. He said: The grace of our Lord Jesus Christ be with you, and may the divine Benediction rest upon us through all our services. By His grace we are assembled, but for it we had been strangers to Him and to each other.

We rejoice in this grace as the divine power that unites us in one. All the glory of the world would have failed to bring this gathering. Many miles have been traversed by Zion's pilgrims this morning in joyful expectation of meeting with each other and the Lord; and, as greeting after greeting comes, the Lord be with thee. Our hearts rejoice in the cheerful response and with Thy Spirit.

The grace of Jesus is ever associated with His sacrificial excellency. His name declares His work, and the work is worthy of His name. His divine power and sacrificial excellency ever stands with anointing influence. He is anointed to bless us. His hands are filled with ascension gifts to bestow on His blood-bought Bride. The objects of our gathering are:—1. TO EXPRESS OUR DEVOUT GRATITUDE. 2. THE DEFENCE OF PRINCIPLE. 3. FOR MUTUAL BENEFIT. 4. THE MASTER'S GLORY.

1.—*Devout gratitude* that we are here. Many of our brethren are on beds of suffering. Gladly would they have joined us this morning. Let them have our prayerful sympathies. We would bless

our God for health and strength to meet with His children. We are grateful for sparing mercy. Some have been called away. They did their work. Now they rest from their labours. Their names are fragrant, but their voices are hushed. We are spared. We are grateful for upholding grace. Some have fallen back, and we, too, had done so; but we have been preserved, and are the living witnesses of His power who keepeth the feet of His saints. Who maketh thee to differ can only be answered in the words of Paul, "By the grace of God I am what I am."

II.—We are gathered for the *Defence of Principle*, not to propagate opinions, but to maintain the truths of Christianity against the inroads of error and superstitions. Our God is one Lord, Trinity in unity, and unity in Trinity. Christ Jesus is a divine Person, in whom dwells all the fulness of the Godhead bodily, the one Mediator, whose work in covenant surety as a Saviour is perfect. We assert that man by sin is not *lapsed*, but *ruined*, by nature dead in trespasses and sins, and only by the quickening power of the Holy Spirit is he made a new creature—born again. That all for whom the Saviour stood as surety, redeemed by His blood, shall be gathered by His Spirit, and have repentance towards God and faith in our Lord Jesus Christ, and finally appear with Him in glory. That all dying in impenitency are shut out from the presence of God, punished with everlasting destruction, where the worm dieth not and the smoke of their torment ascendeth up for ever and ever. And oh! we do earnestly pray that the Spirit of God may attend the Word. We preach in living, saving power that many may hear, and fear, and flee from the wrath to come to the only hope set before them in the Gospel. We contend for the divine constitution of Church fellowship, and seek to maintain the ordinances of our Lord in primitive purity. Baptism by immersion on a profession of faith in Christ as a pre-requisite to Church fellowship and Church fellowship as a pre-requisite to the Lord's Table. The communion of saints with each other and the Lord in the memorials of His sufferings and death. We regard the Church's power as executive, not legislative, holding Christ to be our only Law-giver and King. That loyalty to His Crown is the only way of declaring our confidence in His Cross, and practice the best defence of principle, a godly life being the only demonstrative proof of the possession of grace. Our loyalty to Christ demanding that we live soberly, righteously, and godly in the world, doing good unto all men, especially to the household of faith.

III.—We are assembled to-day for *spiritual edification*, the encouragement of each other in the work and things of God, to render help to the weaker Churches as far as our means and the liberality of our friends enable us; and with confidence we look to the issue of our gathering, believing that our labour is not in vain in the Lord, and that He is in our midst to-day.

IV.—*The Master's glory* would we seek in all things. I commend to your consideration the fact that we are to be to the praise of His glory; we call Him Master and Father; be it ours to fear and honour Him, and may He be glorified in our present position, labours, and service. Our lives of obedience and ascriptions of praise, and our motto shall be, "Christ is all and in all."

The Moderator having read the articles of association, a hymn was

sung. The hon. sec., Mr. S. K. Bland, of Ipswich, read the letters from the Churches, each sending a greeting to the assembly and a report of their state for the past year.

The morning service was concluded with singing and prayer by the Venerable W. Brown; and, during the collection, the secretary read a letter of greeting from Mrs. Elizabeth Harris enclosing £5. The assembly then adjourned to dinner.

AFTERNOON AND EVENING SERVICES, JUNE 2ND.

Opening hymn; reading and prayer by Mr. Dexter. It is a custom of the Association to select two ministers from the visitors, to preach in the afternoon and evening of the first day. The lot fell upon Mr. Jull, of Cambridge, and Mr. Dearsly, of London.

The annual association sermons are preached on the morning and afternoon of the second day by associate ministers, appointed the previous year (D.V.). Mr. Charles Hill, of Stoke Ash, and Mr. G. Pung were elected for the present year.

Mr. Jull preached a sweet Gospel sermon from Eph. i. 7: "In whom we have redemption through His blood: the forgiveness of sins according to the riches of His grace." In some sermons you might as well look for a needle in a hay-loft as to look for the Gospel; like cheap picture-frames, there is plenty of gilt but not an atom of gold. Brother Jull, like Jonathan, had evidently dipped the tip of his pastoral staff in the Gospel honey-comb which had enlightened his own eyes, and we believe also his hearers (1 Sam. xiv. 27).

The preacher divided the text:—1st, REDEMPTION; 2nd, FORGIVENESS; 3rd, THE RULE BY WHICH IT IS BESTOWED.

I.—REDEMPTION.—Our Redeemer is the Lord Jesus Christ the Beloved—twice attested by the Father at His baptism: "This is My beloved Son in whom I am well pleased," and in the holy Mount, "This is My beloved Son, hear ye Him." He is the image of the invisible God, the Head, in all things to have the pre-eminence; "for it pleased the Father that in Him should all fulness dwell." The spouse says of Him, "This is my Beloved and this is my Friend, O ye daughters of Jerusalem;" and He is the Beloved of the individual child of God.

In Leviticus we read, if a brother waxed poor and sold himself, the next-of-kin could redeem him. We, lost and ruined by sin, had sold ourselves for nought; but Jesus

"Saw us ruined in the fall,
Yet loved us notwithstanding all,"

and becomes our next-of-kin, taking our nature, becoming bone of our bone, flesh of our flesh: made under the law, that He might redeem us from its curse.

Redemption required a price. If a man mortgage a farm and his brother would redeem it, he must pay down the price; law and justice requires it, and the time and place of payment is fixed. So law and justice held the Church; Omnipotence could not redeem of itself; Jesus comes in the flesh, lays down His life, pays the price of redemption in His own blood. The place was Jerusalem; and when the fixed time came, Jesus put Himself where justice could take Him; He set His face steadfastly to go to Jerusalem. Redemption is two-fold—redeemed

FROM and redeemed TO. Redemption finds its objects among men; in the world where you and I were in the past.

When in Bedfordshire, I baptized an old man about seventy years of age. For sixty years he had lived in sin, a victim of that horrible demon, drink. When the poor old man stood up in our prayer-meeting he said: "Lord, I thank Thee for bringing me from my sinful companions, and from the love of drink; I thank Thee for bringing me among the people of God." Redeemed to God; where the Lord is there the redeemed must be. He is the rightful owner. Those in glory have been down here; but redeemed from sin, law, Satan, death, and hell, from troubles, afflictions, and sorrows, now before the throne, "come out of great tribulation, and washed their robes, and made them white in the blood of the Lamb."

II.—THE FORGIVENESS OF SINS. Some say, You cannot know sin is forgiven till death. John says, "I write unto you, little children, because your sins are forgiven you, for His name's sake." YE know it. In the Gospel we read of two debtors; one owed fifty, the other five hundred pence; and how did their Lord deal with them? When they had nothing to pay, He frankly forgave them both. In this Jesus preaches Himself, the way He deals with a poor sinner. The fifty pence may figure a moral person, the five hundred an old sinner; both in debt to God, both nothing to pay, both broken-hearted on account of the debt, both freely, frankly, and fully forgiven.

Human nature is very fond of bringing something; but Jesus paid all the debt, and God forgave for His sake. The basis of forgiveness is His blood; the order, the work of repentance and faith in the heart by the Holy Spirit. See Mary in Simon's house; much forgiven, she loved much. What was most valuable she freely gives, pouring the choice ointment upon the sacred feet of Jesus, and tenderly wiping them with her hair. Jesus our head is in heaven; His feet, His poor members, His servants His cause, are still on earth. If forgiven, we can show our love, gifts of kindness, and tender sympathy to them for His sake, which will be as sweet to Him as the odour of Mary's ointment in the house of Simon. Sinners are forgiven to serve Jesus, to follow Him. You have heard of the African slave. She was put in the slave-market for public auction; a benevolent man bid for her, bought her, to give her freedom. When told that the man who had bought her had freed her, she said, "I will follow him, I will work for him; he has redeemed me."

III.—THE ORDER IN WHICH FORGIVENESS IS BESTOWED, ACCORDING TO THE RICHES OF HIS GRACE. "Who is a pardoning God like Thee? or who has grace so rich and free?" What riches! Their depths and heights! Luther, on being asked which Psalm he liked best, said that which spoke of free forgiveness (Psa. xxxii.).

"'Twas grace that taught our souls to pray;"

and,—

"Grace all the work shall crown;
It lays in heaven the topmost stone,
And well deserves the praise."

EVENING SERVICE.

Hymn, "Come, let us join our cheerful songs." Mr. R. E. Sears read Psa. ciii., and offered prayer. Mr. Dearsly took for his text Eph.

i. 10, and preached a thoughtful, suggestive discourse, on dispensational truth, a report of which is given by our brother Winters in the *Gospel Herald* for July. Singing and prayer closed the evening service.

INSIDE THE TENT.—SECOND DAY'S SERVICES, JUNE 3.

Each associated Church sends two delegates to the annual meeting. They meet on the morning of the second day for prayer and praise, and we are generally joined by a goodly number of visitors. But this is the delegates' prayer meeting. The quiet, cool, early morn, lends a freshness to these seasons of devotion, soothing alike to body and spirit. A hymn is sung between each prayer, and the simple fervour and earnest breathings of the brethren, their confessions, thanksgivings, and supplications to the Lord for blessing on the meetings and the Churches, seem to bring heaven very near to earth, distilling like the dew in holy calm, trustful peace and confiding hope, strengthening to the soul, and affording a sweet solace to the mind. The delegates retire for breakfast at nine o'clock; the ministers' prayer-meeting begins, and generally the tent is well-filled by this time. The Moderator, calling upon one brother to give a hymn, and another to read the Word, followed by prayer and hymn alternately.

Brethren Field, Dennee, Colls, Suggate, and Voysey, took part in the hour of prayer. A short interval follows, and at 10.30 the regular morning service commences. After singing and prayer, the appointed preacher of the morning sermon, Mr. Charles Hill, of Stoke Ash, rose and read his text from Jude, part of third verse: "Contend earnestly for the faith which was once delivered unto the saints."

The tent, by this time, was crowded, the side curtains being raised, hundreds stood outside. It was computed that nearly three thousand persons assembled, listening in almost breathless silence to this godly and eloquent Suffolk preacher, whose quaint and homely style, masterly language, outspoken and earnest manner, bears the stamp of honesty, solid conviction, and mature judgment.

The preacher said some things had changed since he stood on that spot, twenty-one years before; but God had not changed, Christ had not changed. He was the same yesterday, to-day, and for ever. The Gospel had not changed, it was once delivered: that signified its perfection, no alteration, no addition; perfection characterised all God's work. Creation was perfect, there is not one drop of water more on the earth now than when God created it, and the world is managed by its Maker, ruled by its Monarch. In the Gospel there is only one Sacrifice. It was only once necessary for Christ to die, once a fountain opened, and not one drop of human merit could be added. The faith once delivered, never recalled, never to return, but gather every sheaf, every grain of a spiritual harvest to fill the heavens.

Once delivered to light the dark lamps of humanity—with the light of life and immortality, to sanctify the ungodly, and make them meet for the inheritance of saints in light. Once delivered to the saints for saints. A sacred stream, not to be polluted. The Gospel could not be preached by an angel, nor would Christ, when on earth, have a devil for His minister; but said, "Hold thy peace;" but He takes men, weak men, and makes them mighty, to pull down strongholds.

I have just given a few notes of the introduction to an unusually able and excellent sermon, living truths, in living words, from a living heart. It is published separately, and I strongly recommend every reader to obtain it; send stamps to W. J. Styles, 1, College-street, London, N.; or to C. Hill, Brockford, Stoneham, Suffolk, *Obtain it at once*, as, doubtless, it will soon be out of print.

The Association sermon for the afternoon was preached by Mr. George Pung, of Orford-hill, Norwich, from Rev. x. 1, 2. Space forbids a report of this discourse. We were sorry to find brother Pung in such very indifferent health, he had been passing through much bodily suffering; we trust he has the prayerful and tender sympathies of his own Church and brethren. The Secretary stated that the Committee had made grants of £70 to the weaker Churches, and £100 from the Home Mission for village work. A circular letter, on the Second Coming of our Lord, by Mr. B. J. Northfield, was ordered to be printed. Petitions were ordered to be signed against opening places of amusement, and the sale of intoxicating liquors on the Lord's-day.

We call the attention of the readers of the EARTHEN VESSEL, our brethren and sisters in the Lord, to that branch of association work—the Suffolk and Norfolk Home Mission. It maintains eighty-four village stations, where the Gospel is preached by the pastors and brethren of associate Churches. This is a grand work, but of a very arduous, self-denying character; in all weathers the village preacher must trudge for miles over heavy or muddy roads, or ride in a cart, through wind and rain, frost or snow. To maintain this work, provide for rooms, firing, lighting, cleaning, and travelling expenses, funds are absolutely necessary.

It is a good work, socially and morally, spiritually and eternally; who can estimate the blessing, measure the results, of setting up a Gospel light in our dark villages, lifting up the banner of Jesus? It is the Lord's work. It asks—nay, it claims our support, if we are the Lord's; would that brethren, whom the Lord has blessed, emulated David's example: "See," said he to Nathan, "I dwell in an house of cedar, but the ark of God"—How about that? what can I do for the Lord, who has done so much for me? He did not lose by his concern for God's house, and his unbounded liberality. David cared for God's house, and God cared for him, and rolled back his liberality a thousand-fold upon him and his son Solomon. But David had a richer reward, that very night word came to the prophet: "Go, tell My servant David, Thus saith the Lord" (see 2 Sam. vii.); and are there not other David (beloved of the Lord), natives of Suffolk and Norfolk, prosperous tradesmen, successful men of business, rich merchants, dwelling in the cedar villas of our towns and cities, or settled in America, Australia, New Zealand, or other Colonies, who might consecrate a portion of their gain to the Lord (Micah iv. 13), by liberal subscription or donation to the Suffolk and Norfolk Home Mission? "Honour the Lord with thy substance, and with the first-fruits of thine increase; so shall thy barns be filled with plenty, and thy presses burst out with new wine." This Association not only maintains eighty-four village mission stations, but also, I believe, supports, by small annuities, aged ministers. One Mr. Benjamin Taylor, for forty years sustained in honour, integrity, and Gospel usefulness the village pastorate of Pulham-St.-Mary, Norfolk,

now aged and enfeebled—a small annuity just keeps the wolf from the door. Should such a man, worn, spent in Gospel service, suffer the want of needed comforts to sustain a weakly body under the infirmities of age? Surely, such cases, such a mission appeals loudly to the Lord's people, stewards of His silver and gold, appeals to every Suffolk and Norfolk heart throughout the world, for sympathy and support. Saved by everlasting love—or hope to be—redeemed by precious blood, we sing sometimes:—

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

All is not asked; send, as the Lord has blessed you, a donation or annual subscription for the Suffolk and Norfolk Home Mission, to Mr. S. K. Bland, Hon. Sec., Ipswich, Suffolk; or to the London correspondent, Mr. W. J. Styles, 1, College-street, London, N.; and one object, in reporting Inside the Tent, will be attained. Pray for the peace of Jerusalem; they shall prosper that love Thee.

JOHN BONNEY.

[We are deeply grateful to our kind-hearted brother, Mr. John Bonney, for his highly interesting and profitable paper; also for the warm sympathy he has shown for years past towards the denomination generally.—EDITOR.]

CUT DOWN BUT NOT DESTROYED.

(JOB XIV. 7—9.)

THE first thought is a *tree cut down*; 2ndly, the *hope* of a tree cut down; 3rdly, the *nature* of the hope, that it will sprout again, or live again; 4thly, the *seeming opposition*, though the root thereof wax old in the earth, and the stock thereof die in the ground; and lastly, the *cause*, through the scent of water, it will bud, and bring forth boughs like a plant. *First*, the tree cut down. The Word of God abounds with figures, as you will find that man is compared to a tree in many parts of the Word of God; for instance, Psa. i. 3, “He shall be like a tree planted by the rivers of water, that bringeth forth His fruit in His season, His leaf also shall not wither, and *whatsoever* He doeth shall prosper.” Also, in Psa. xxxvii. 35, “The wicked spreading himself like a green bay tree.” Isa. lvi. 3, “Neither let the eunuch say, Behold, I am a dry tree.” Also Jer. xvii. 7—8, “Blessed is the man that trusteth in the Lord, and whose hope the Lord is, for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green and shall not be careful in the year of drought, neither shall cease from yielding her fruit.”

The Saviour Himself is called the *Tree of Life*, “which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the Tree were for the healing of the nations.” The saints are said to have “right to the Tree of Life,” also the saints are called “trees of righteousness, the planting of the Lord that He may be glorified.” You will find that men are likened unto trees, but we have to look at the tree cut down. Sometimes they are cut down in circumstances, as

Job was deprived of all earthly riches, laid low in the dust sometimes, cut down by affliction, his poor body racked with pain and could get no ease. But I think it means more particularly cut down in a spiritual sense. When the blessed Spirit of God reveals the righteous law of God to a poor soul, and gives him to see that he is lost and ruined by the fall, that he is a sinner and condemned by the law of God, that he can see no way of escape, all his supposed goodness is gone, he is left destitute of anything that is good. His eyes are open to see his wretched state; then he begins to cry for mercy, as the publican did, "God, be merciful to me a sinner! Lord, save, or I perish!" This is being cut down by the Spirit of God. "When He, the Spirit of truth, is come, He shall convince of sin, of righteousness, and of judgment." Poor soul, he is cut down in his feelings, no hope either in this life *nor* in the life to come, he has the sentence of death in himself.

This brings us, in the *second* place, to notice that there is hope of a tree though it be cut down, which the Holy Spirit, sooner or later, shows every poor sinner who is thus cut down. Christ is the only way for a poor soul to look unto. He says of Himself, "I am the Way, the Truth, and the Life," and the apostle says, "There is no other name given under heaven whereby we must be saved," and that is by His being cut down for us. He has stood in our place, He became our substitute, so He endured the curse which was due to us. He was cut down by the righteous law of God. The Prophet Isaiah says of Him, "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." "He was cut off out of the land of the living, for the transgression of my people was He stricken. *Surely* He hath borne our griefs and carried our sorrows, yet we did esteem Him stricken, smitten of God and afflicted."

In Psalm xxii. he says, "My God, my God, why hast Thou forsaken me. Why art Thou so far from helping me, and from the words of my roaring." In Ezek. xvii. and last verse, it is said, "All the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish. I, the Lord, have spoken and have done it." So there is hope of a tree if it be cut down; here is the doctrine of divine substitution and imputation. Christ, in His divine relationship, steps in and meets all the requirements of the law and justice, so that we go free; as the sins of the people were confessed on the head of the scape goat, so our sins were charged to Christ. The Apostle Peter tells us "Who, His own self, bare our sins in His own body on the tree, that we being dead to sin should live unto righteousness, by whose stripes ye were healed."

The apostle Paul, in Romans v. 8, says, "But God commendeth His love towards us, that while we were yet sinners Christ died for us; much more then, being now justified by His blood, we shall be saved from wrath through Him." So that we have hope in the Tree cut down. The Lord Jesus Christ, blessed be God! gives us to have hope in His mercy, hope in His life, hope in His death, and hope in His resurrection, for He is the all and the in all in the sinner's salvation.

Thirdly. "That it will sprout again, and that the tender branch will not cease." This, of course, signifies the new birth, being born of the

Spirit of God. The apostle Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." It is eternal life, and cannot die, because it is the life of God; it is a divine principle, which lives and reigns in the heart of every soul that is regenerated by the power of God. The Saviour says, "Because I live ye shall live also." The next thought is the seeming opposition. Though the root thereof wax old in the earth, and the stock thereof die in the ground. I said *seeming opposition*. Of course, it would be so to those who have no faith in the resurrection power of God. It is a matter of faith, and not of sense; with God all things are possible. There were some in the apostle's days who denied the resurrection, and there are some in our day that deny it, although almost everything in nature teaches us this lesson; in fact, every morning we rise and open our eyes to the fact, which teaches us that it is so, and points us to the resurrection, both of the just and the unjust. The Saviour taught this lesson to the Jews when He said, "Ye do err, not knowing the Scriptures nor the power of God, for in the *resurrection* they neither marry nor are given in marriage, but are as the angels of God in heaven. Every Christian is fully persuaded in his own mind of this truth. The root here would mean the body, or the old Adam nature, that waxes old in the earth and dies in the *ground*. The new nature is eternal, and never waxes old nor dies in the ground. "I give unto My sheep eternal life; they shall never perish. It is only time things that wax old and die; and this body that shall die, and this stock that shall wax old, shall rise or sprout again. Like as our glorious Redeemer arose from the dead, so we shall arise into newness of life by His power. God grant that we may feel more of this resurrection power in our souls, and be made conformable unto His will; that we may hear the voice of the son of God and live. The Saviour says of Himself, "I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live." By this we plainly see "that there is hope of a tree if it be cut down;" that it will sprout again, though the root thereof wax old in the earth, and the stock thereof die in the ground." This brings us to the next thought—the *medium*. "Through the scent of water it will bud and bring forth boughs like a plant." I take the word "scent" to mean *application*, and water to mean the Spirit of God. Then we have no difficulty in getting at the right meaning of the text; for it is through the application of God's Spirit that we receive life and health. In many places of Scripture the Holy Spirit is compared to water; for instance, "I will pour water upon him that is thirsty," the Saviour says. "The water that I shall give him shall be in him a well of water springing up into everlasting life." Christ is compared to water. Jesus, speaking to the woman at the well, said unto her, "If thou knewest the gift of God, and who it is that saith unto thee, Give Me to drink, thou wouldst have asked of Him, and He would have given thee living water." And then again water is compared unto the Word of God. In John iii. 5 Jesus said, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Then it is through the *application* of God's Word and through the indwelling of the Spirit of God that the soul is made to bring forth fruit unto God. The Saviour speaks very nicely on this point in John xv. 2, "Every branch in Me that beareth not fruit, He taketh away, and every branch that beareth fruit, He purgeth it that it may bring forth

more fruit." These branches that bear no fruit unto God is our sinful nature; that He taketh away; and the branches that bear fruit is the new nature, or the tender branch, which is continually sprouting up and budding forth through the scent of this living water. May it be our privilege to know more of these blessed truths. "That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." This is the prayer of yours in the Gospel,

W. POTTER.

Southend.

FOOTSTEPS OF MY GOD.

BY JOHN BOLTON.

(Continued from page 215).

SHADRACH, MESHACH, ABEDNEGO,
Who would not to the idol bow,
Set up on Dura's plain;
Ye! who incurred the monarch's ire,
Who cast you bound into the fire,
Why were ye not all slain?
"Because Immanuel was there,
Nor flesh, nor bones, nor clothes, nor hair,
Were injured by the flame;
Ye! He who dwelt above the sky,
Whose glory is so great and high,
To our deliverance came."
Good DANIEL cast into the den,
To please a host of godless men,
For calling on your God;
We hear you dwelt unburt therein,
'Mid beasts, with hunger sharp and keen,
All thirsting for your blood!
"Tis true through envy, pride and spite,
They caused me there to spend the night
According to their oaths;
I spent that night in praise and prayer,
For God had sent His angel there
To shut the lions' mouths!"
Here's HABAKKUK, the lofty bard,
Who spake so reverent of his Lord,
Let's hear him speak again!
You! who so sweetly sang for God,
When travelling on earth's thorny road,
Let's hear your lofty strain!
"I saw the Lord, the Great I AM,
When marching through the land of Ham,
Making proud tyrants quake,
Who made the nations feel His power,
The lightnings flash and thunders roar,
And lofty mountains shake;
The sea obeyed her God's command,
Bright beams went forth from out His
hand,
And coals before His feet;
I heard His speech which made me fear,
And shed the penitential tear,
And tremble on my seat."
ZECHARIAH and MALACHI
Foretold the king Messiah's day,
While others were His types;

Who saw the fountain open wide
With millions hastening to its side,
For healing by His stripes.

CHAPTER VIII.—THE INCARNATION.

From age to age the promise stood,
Being from time to time renewed;
At length the dawn appears!
When lo! the Day-spring from above,
With silver beams of light and love,
The pilgrim's pathway cheers.

The powers of hell are made to shake,
All the infernal legions quake,
Now the Messiah's born!
Whilst all the hosts beyond the sky,
On fiery wings are seen to fly,
To hail the joyful morn.

The rustic shepherds hear the sound,
They see a glorious light around
A heavenly shining flame!
With rapture filled they haste away
To see the sight, as well they may,
The Babe of Bethlehem.

Meanwhile a star the tidings bear,
That Eastern sages too might hear
And join with sweet accord;
Though long's the journey, short it seems,
Being guided by the shining beams
To where they find the Lord.

An ancient dame and hoary sire,
Whose lips are touched with sacred fire,
Pour forth their songs of praise;
What holy joy their hearts o'erwhelm,
Now in Judea's favoured realm
Is born the Prince of Grace.

Simeon reads the sacred roll,
A sword's to pierce the Virgin's soul,
Her eyes have yet to weep;
A strange event before her lies,
One which will wrap the spacious skies,
And earth in mourning deep!

Cities of Judah, see your God,
Proclaim His Glorious Name abroad,
Let Him your hearts engage;
He'll guide your feet in paths of peace,
And have you know no arm but His
Can save from Satan's rage.

CHRISTIAN FELLOWSHIP.

BY W. J. STANFORD.

CHRISTIAN fellowship is superior to all other fellowships to be found in the world. Many of them, in their way, are intensely valuable, but they are only earthly and temporal, and destined, like the earth, to dissolve and vanish away. We could not afford to depreciate mutual companionship, commercial confederacies, or literary fellowships; yet these, however valuable and indispensable, must give place in importance to Christian fellowship. True, the majority of mankind think not so. "This then is the message which we have heard of Him, and declare unto you, that God is light. If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin" (1 John i. 5, 7).

1. Christian fellowship is of divine origin. "It is not good for man to be alone," is not only true socially, but spiritually, and God has made provision for his spiritual condition, as well as for his social state. We should not be censured as erroneous by the thoughtful, if we were to state that Adam was benefitted, religiously as well as socially, by the association of Eve, coming as she did, from the hands of her Maker, a pure, loving, and holy being. Adam's worship must have been intensified by an additional offering of thanksgiving on the altar of praise, as he knelt side by side with his helpmeet before the throne of God. After their fall, and their restoration by divine grace to a standing in Christ and in the new covenant, how invaluable must have been the godly influence of Eve, both as a wife and a mother, and how invaluable has been godly fellowship in the Church of God since the beginning. It has been a heaven of blessedness, a tower of strength; the most uniting and cementing of all powers; which is a proof of its heavenly birth.

2. Christian fellowship in relation to Christ is secret and mystical. In relation to the Church it is open and visible. A man may be in communion with Christ a long while before he makes an open profession of it; either through a reticent spirit, or through ignorance of his privileges, or duty, he may remain without the pale of the visible Church, for a considerable period of time, but we think he will ultimately be brought to unite with the people of God. Much doubt may be entertained about a man's standing in Christ, if he never makes an open profession of Him before the world and the Church, and doubtless much uncertainty remains in his own mind on the same matter. The divine procedure runs thus: "They first gave their own selves to the Lord, and unto us by the will of God" (2 Cor. viii. 5). That Christians have fellowship with Christ, separate and independent from what is commonly called Christian fellowship, is an undoubted fact. Each branch of the vine receives life and sap direct from the root, and not from each other; so each member of Christ's mystical body receives their life direct from their federal head, and not from one another. Yet the observant eye can see in the vine a combination of symmetry, beauty, and usefulness which could not exist in a branch here and there only, but in the vine's luxuriant growth and fruitfulness. And so, whatever might be said in favour of secret and individual communion with Christ, the fellowship of the saints bears the marks of greater symmetry, beauty, and usefulness, and might collectively be put in the language of Solomon, "Who

is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

3. By the ordination of Christian fellowship, provision is made for mutual safety against the common foe and against temporary apostacy. Many professors finally apostatise, who had nothing more than a profession to fall back upon; but how many a true Christian has been preserved from falling by godly fellowship, and has finished his course with joy. Christian fellowship secures to us many privileges, which we could not enjoy out of communion. We have the benefit of each other's experience and the counsel of tried and faithful friends. "Where no counsel is, the people fall; but in the midst of counsellors there is safety." Two are better than one, because they have a good reward for their labour; for, if they fall, the one can help up his neighbour; but woe to him that is alone when he falleth, for he hath not another to help him up; and if one prevail against him, two shall withstand him, and a threefold cord is not quickly broken.

"A single twig you easily may break,
But bundles stronger efforts take."

Our blessed Lord conveyed the same idea when He sent His disciples out two by two. Again, in John xvii. 21, "That they all may be one; as Thou, Father, art in Me and I in Thee." We thank God that our salvation does not depend upon the Church collectively, or individually, but alone upon the Lord of life and glory. Yet no one that has any practical idea of Christianity will doubt the accuracy of the above statements.

4. In Christian fellowship ample scope is afforded for the development of all the gifts and graces of the spirit, and of the virtues incident to the Christian life. There is a faith permeating the whole body of Christ, called by Peter, "like precious faith." There is a love, which is not merely the outcome of an affectionate heart, but a grace of the spirit, which actuates every true member of the Church of Christ. It is said to be, according to John, the leading evidence of the new birth. "We know that we have passed from death unto life, because we love the brethren." This is not only an evidence to the individual member himself, and to the Church to which he belongs, but an external evidence to the world at large; if wilful ignorance and bigotry are not too strong to blind them: for, saith our Lord, "by this shall all men know that ye are My disciples, if ye love one another." These two graces are largely developed through divine associations, and Christians are helpful to each other in their nurture and growth. The spirit of charity is also largely developed in the assemblies of the saints, not only in relieving the distressed, but also in covering the faults and failings of the weak. Above all things, saith Peter, "have fervent charity among yourselves, for charity shall cover the multitude of sins; use hospitality one toward another, without grudging. As every man has received the gift, even so minister the same, one to another, as good stewards of the manifold grace of God" (1 Pet. iv. 8, 9, 10). Much might be said concerning forbearance and forgiveness, which hold very important places in God's household. Alas! there is often too much need for the exercise of these graces, which proves very conclusively that the saints this side the grave are not yet perfect.

5. Godly fellowship has important and divine precedent to enforce

it. There is a holy and most blessed fellowship, based in the Trinity, of a oneness in purpose, in creation and in redemption. We behold at Jordan the Father speaking out of heaven, the Son being baptized, and the Holy Ghost resting upon Him like a dove. Again, in John xvii., "As Thou, Father, art in Me, and I in Thee," &c. The Saviour's testimony is, "The Father loveth the Son, and hath given all things into His hands;" and again, "God is love." Thus in the Trinity we behold all the essential properties of divine fellowship, the very fountain of love, and the very essence of unity. There is fellowship also among the angels. That the most perfect harmony, love, and concord dwells in their midst, might be gathered from the fact that they dwell continually in the presence of the perfect God. We know but little of their nature and character, yet sufficient is revealed in God's Word to inform us that they are happy and united among themselves, and very sympathetic to creatures of other mould. The inimitable vision of Isaiah, in the sixth chapter, when he saw the Lord upon His throne, and the holy angels bowing around it, proves their unanimity of sentiment and oneness of purpose. They cry one to another, "Holy, holy, holy is the Lord of Hosts." Job calls them the morning stars and sons of God, and bears his testimony to their harmonious worship. The creation of the world was the signal for the outburst of heavenly music, which echoed through the vaulted skies; for, on that occasion "the morning stars sang together, and all the sons of God shouted for joy." Their songs were again repeated with greater fervour on the occasion of the birth of Christ, and repeated again and again at the birth of truly penitent sinners.

There was also spiritual and endearing fellowship among the Old Testament saints, as expressed by David: "We took sweet counsel together, and walked into the house of God in company." Malachi bears his witness to the same thing: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it;" and to show that He approved of their gathering and saying, it is further stated that "a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." The New Testament also is replete with instances of godly fellowship. It was evidently the design of Christ to establish a Church in the world on New Testament principles. The spirit of fellowship was cherished and advocated by Him. He addressed His followers as a community, when He said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." He set the example of social and godly conversation in the house at Bethany, when Mary sat at His feet and heard the gracious words that proceeded out of His lips. In the institution of His supper, our Lord supplied the means of cementing the hearts of His saints one to the other, and especially of drawing out their love to Himself. The example of the early Christians, as recorded by Luke in Acts ii., is not only conclusive that such fellowships then existed, but that their example is a precedent worthy of our copying. The evangelist states, to their eternal honour, that "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

6. The blessedness of Christian association commends itself to all right-minded Christians. The sweet singer of Israel spoke not only for

himself, but has expressed the sentiments of many thousands, when he said, "Behold how good and how pleasant it is for brethren to dwell together in unity." The Church is a happy place. One said, "In the midst of the Church will I sing praises unto Thee." There are no social differences in the Church: "All ye are brethren." The Church of God is the most happy place under the sun. Notwithstanding the numerous imperfections of its members, we unhesitatingly affirm that the Church is the most blessed of all associations. "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord." The Church's happiness is enhanced by the knowledge of her safety. "God is in the midst of her, she shall not be moved." Also that her wants are anticipated and supplied. "My God shall supply all your need, according to His riches in glory, by Christ Jesus." How blessed is it for the people of God to know that they are His household: a royal family, cared for by a loving and gracious Father.

7. The eternity of duration, which characterizes Christian fellowship, makes it superior to all other societies in the world. All other associations end in time, and dissolve at death. However dear the ties which bind the hearts of friend to friend, if they belong not to this fraternity they are doomed to be severed. The foe often creeps stealthily into the family circle and snatches away, with remorseless grasp, a son, or a daughter, of promise. Although unsaved and worldly, yet they were the objects of a mother's deep affection, who uttered a bitter wail of grief over their open graves, like Rachel weeping for her children, and would not be comforted, because they are not; weeping still, till she pines away and dies of a broken heart. Such is often the sad ending of human associations. But a person born into the kingdom of grace becomes associated with a family which shall never break up, an association which shall never dissolve. The Church is indeed divided into two sections, militant and triumphant, but they are essentially one in Christ.

"Glorious things of thee are spoken,
Zion, city of our God;
He whose word cannot be broken,
Formed thee for His own abode.

On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes.

Fading is the worldling's pleasure,
All his boasted pomp and show:
Solid joys and lasting pleasure
None but Zion's children know."

Sheerness.

SPIRITUAL INTERCOURSE WITH THE LATE C. W. BANKS.

DEAR MR. J. W. BANKS,—I have a desire to communicate to you, and through the *EARTHEN VESSEL*, a brief account of some sweet intercourses I had with your late dear father, as I had some very precious times with him a few weeks before his death. Our acquaintance was not a long one; only through me supplying the pulpit at Speldhurst-

road on three or four occasions did we become acquainted; but, although our friendship was short, there was a kindred spirit between us, and it was a very happy one, and his conversation was so edifying, it seemed as though we had known each other for years. But there is an incident in connection with one of my visits which I must note, and I believe your dear father wished me to do so. I had been to Speldhurst-road one Lord's-day morning and heard Mr. Hall preach a few weeks before your dear father's death, and you kindly invited me to dinner with you. We went to see your father, who was then rather worse, and was to see no one that day, but when he heard I was there, he wished me to see him. When I entered his room, he said to me, "Well, come to see an old man die?" I replied, "I trust not, for I hope the Lord will yet raise you up." After a little farther conversation, he said to me, "Where are you going to when you die, Brother Pratt?" Solemn thought that! I said to him, "I trust I am going where you are, to be forever with the Lord." "Well," he said, "I could not—

"———' read my title clear,
To mansions in the skies,
And bid farewell to every tear,
And wipe my weeping eyes,'—

till last Thursday, and then God spoke to me, and said, 'I have chosen you from before the foundation of the world. Your life is hid with Christ in God. Thon art Mine' (Eph. i. 4; Col. iii. 3), and it seems as though a hand was put upon me."

My dear brother, this was a blessed testimony from one of the Lord's dear saints. He could scarcely give utterance to his words for tears, and we both wept tears of joy to realise that God had so revealed Himself to your dear departed father in such a blessed way. Would to God that all the Lord's people could give such a glorious testimony as this, and to fully realise their security in Christ, and to apply these very precious words of Paul's to their own hearts: "Your life is hid with Christ in God."

Yours in the Lord,

WM. PRATT.

5, Kingswood-road, Thornbury-road, Brixton-hill, S.W.

STICK TO THE OLD PATHS.

(NOTES OF A SERMON.)

"Turn not either to the right hand or left."

THE text is a plain statement, and one which is exceedingly applicable at the present time, when we see so many changes, so many forms of so-called modern religion. We are not to indorse whatever man may set up or promulgate; whether it comes up to the standard of Holy Writ or not; we say that the chart must be consulted; the Word must be our unerring guide—our unmistakable authority. We are to turn neither to the right hand or left from the real standard of truth; we are not to be driven about with every wind of doctrine of man's device, "to the law and to the testimony" of Him who sealed the truth with His blood. Yes, this must be our absolute rule. We cannot

allow the will and testament of the Infinite One to be altered and made of none effect.

We should not turn either to the right hand or left. We say we are living in times that are full of change. Revelation is subject at the present time to the scrutiny of modern science, and a philosophy which is rational and semi-atheistic. This effort has been going on century after century. In modern times a proud and false science is set up to explain away the dogmas of Holy Scripture. There are books issued which advance infidel philosophy. But it remains that, after eighteen centuries has rolled away, amid the rise and fall of empires, there is nothing so solid and enduring as the Word of God. The old landmarks, the old truths of sacred Scripture are the only and mighty lever to raise man from his fallen state, the blessed Gospel is the only thing to comfort the soul in this life, and give man a safe passage by the atonement of Christ, to heaven. Let us study and meditate over the sacred page. We care not for outward demonstrations of noisy fanatics who are sounding the trumpet before them and making broad their phylacteries, and making merchandise of a so-called religion which is utterly condemned in the New Testament. There are people at the present time who, I am sorry to say, are ready to help on something introduced, which, the more outrageous it may be against the plain statements of Scripture, the more anxious they are to assist in its interest, leaving the gold, fine gold, for dross. Oh, let us "buy the truth and sell it not." Let us cling more and more to the old paths—the faith once delivered to the saints. The teachings, life, and manner throughout the history of Christ were vastly different. He is our model, He is our Guide, He is our Salvation, He must have all the glory!

Plymouth.

THOMAS HEATH.

THE PULPIT—THE PRESS—AND THE PEN.

The Gospel Magazine for July is well-stored with spiritual food such as sanctified souls love to eat and to digest. At the end of the magazine a kind word is given relative to the late Mr. C. W. Banks; also to his son, John Waters Banks, the present proprietor of the *EARTHEN VESSEL*. Dr. Doudney says:—"When opening these serials for June, we were forcibly reminded of some recent words of our own, which were to this effect: that, when it pleased the Lord to call us hence, we believed that our removal would not make the slightest change or alteration in this work. Long as we have been connected with it, so little is our continuance as editor really needed that we believe, in spite of our absence, not a single day or hour's delay would take place. Both the *Gospel Magazine* and *Old Jonathan* would, as a matter of course and in due time, appear

as heretofore. Now, as intimated, these remarks have been forcibly brought to mind by the appearance of the *EARTHEN VESSEL* and *Cheering Words*. They appear as promptly and as full of matter and general detail as though their old and revered editor had still remained at his post, and was still to be seen with pen or pencil in hand. The fact is at once humbling and yet grateful. Humbling, inasmuch as the death of the late editor is another proof of man's mortality—yea, that "it is appointed to man once to die, and after death the judgment." Grateful, in that there is evidence likewise that the Lord is never at a loss to find men or means for the carrying on of His work. He "will not leave Himself without witness;" and we rejoice, in regard to the publications before us, that the son is permitted and privileged to occupy his father's place.

It was personally our own wish for a long time, but our dear son shrinks from the responsibility. Hence our mind has turned, and that for a considerable season, to our dear brother, the beloved 'Wayside Notes' writer, as our successor. We trust, if the Lord will, that this may be the case. We have, in prospect of such an arrangement, every confidence as to the tone and spirit in which the work will be conducted. We cannot but add, with respect to the closing up of the lengthened and eventful career of our late friend and fellow-labourer, C. W. Banks, that the more we have reflected upon it, the more struck we have been, and that with admiring gratitude, at the simple—yea, the sweet and satisfactory—way in which the Lord took him to Himself. After his so long and diversified course—fraught as it was with such an amount of ardent and intense labour—how gentle and how painless the close! 'Our brother,' says one who preached a funeral sermon on his account, 'died in harness, surrounded with pens, ink, and paper, and even writing about himself. In his dying moments he penned the couplet—

"In peace he passed away,
So we've nothing more to say. Amen."

What an 'amen' to a four-score years' career, and that career so marked with vicissitude, but, at the same time, with richest mercy, goodness, love! Oh, that such an 'amen' may be the summing up of our little life's journey likewise, and to Father, Son, and Holy Ghost shall be all the praise!"

A Great Sinner and a Great Saviour: a Sermon by the late Joseph Irons (re-printed). We are much pleased with David Fisk's reprints of J. Irons' sermons. The best method to stem the torrent of unsound literature is to publish broadcast that which is sound; and nothing could be more sound or more worthy of being read than these sermons. The following twenty sermons, by the late Joseph Irons, can be had from D. Fisk, 6, Brighton-place, Brighton, Sussex: "A great Sinner and a Great Saviour," "Zion Bereaved of the Faithful," "A Question for Rulers," "Apostolical Preaching Divinely Confirmed," "The Captive Redeemed," "Twenty-two Years' Ministry Reviewed," "Submission," "Our God, God over all," "Israel's King," "The Headship of Christ the Ground of His People's Hope," "Defence in the day of trouble," "The Poor set on High," "Seeking Souls Directed," "Rest for Ruth," "God's Glorious Work,"

"Aaron within the Veil," "The Covenant of Grace," "The Forgiveness of Sin," "The Lord in the Cloudy Chariot," "Saving Knowledge." Also "Pastoral Visits."

The Church of England Temperance Chronicle is full of interesting reading on temperance work.

Home Words contains several interesting pictures and papers worthy of perusal.

The Day of Days, similar to *Home Words*, may be read with profit.

Zion's Witness. London: R. Banks and Son, Racquet-court, Fleet-street. Edited by A. Wilcockson. This two-penny monthly magazine is brimful of sound experimental Gospel truth.

The Silver Morn professes to treat month by month of the second advent of Christ, and of the restoration of Israel, and does not digress from what it purports.

The Fireside is full of that class of religious reading which must of necessity render the magazine popular.

Angel's Food. A sermon by J. Battersby, preached at Verulam Mission Church, Kennington-road, June 3, 1886.

Amateur Gardening. Useful both to those who have gardens and those who have not.

Filled with the Holy Ghost. A sermon by Philip Reynolds, preached on June 6, from Acts iv. 31. Persons who are accustomed to stumble over words by looking at them from one standpoint only will probably fall over a few which appear in Mr. Reynolds' sermon, which words are rarely to be found in other than questionable society, and are, of course only suggestive of evil, but which our brother has snatched from their grasp and placed in their right position. The sermon before us commences thus: "Christianity is the grandest socialism." The reader suddenly stops, and mutters, "Socialism! Socialism! Why I always thought socialism meant *communism*." That is one of the earthly, political sides of its character; its better side is *spiritual co-operation* and *communion*, identical with Acts ii. 42. This sermon may be had for one penny of Mr. P. Reynolds, 8, Elphinstone-street, Avenell-rd., High-bury, N.

Circular Letter on the Second Coming of Christ, by the Suffolk and Norfolk Association of Particular Baptist Churches, met at Grundsburgh June 2 and 3, 1886. An excellent letter indeed, well put together by Mr. B. J. Northfield, of Hadleigh, and of great interest to all who are looking for Christ's Second Advent.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

SUFFOLK AND NORFOLK HOME MISSION.

At Little Alie-street, Whitechapel, on Tuesday, July 13, 1886, was held the eighth annual gathering of the Metropolitan friends and supporters of this mission. By the mercy of God, and through our friend Mr. W. J. Styles as the means, there is a growing interest taken by the Strict Baptists in London towards this very excellent institution, which was established in 1831 for the purpose of carrying the Gospel into remote villages, and this is done by the pastors of the Strict Baptist Churches in Suffolk, some of whom have, in addition to their own pastoral labours, seven, eight, and even nine village stations to visit, taking a circumference of many miles from their stated places of worship.

Many interesting particulars are brought to light through these services. We will just cite one for the edification of our readers, and the encouragement of those who may be influenced to go and do likewise. The following is from the last report, published:—“Another cheering letter is from a brother taking charge of nine villages besides a considerable Church: ‘Signs of blessing have attended our labours in the new station. Two have been added to the Church, and the congregations increase, while a manifest spirit of hearing causes us to press forward. Two have been added to the Church as the result of the Lord’s blessing on the Word preached at —, and one from —. Several others have expressed special blessings received and sown, besides others who have been induced to attend the house of God on the Lord’s-day. With two exceptions, our stations are generally crowded.’”

This is but one of many. By this means the seed of the Gospel is sown in almost every hamlet in the county. Suffolk has been a Gospel seminary from which London has been supplied with her most useful ministers and members.

On the 13th ult., Mr. Charles Hill, the father of the Suffolk Strict Baptist Churches, preached the annual sermon from Gen. xlix. 10. The wonderful prediction and gracious promise were thoughtfully worked out in his own way, growing eloquent, and warm, and emphatic, as he referred to the great gathering of His people.

In the evening Mr. Charles Wilson presided; read Ps. lxvii., and Mr. Belcher offered prayer. The chairman, in his opening remarks, spoke of Suffolk as being a highly favoured land for men of truth, whose hearts were full of fire, intent on spreading the good news of salvation, often having to walk many miles in all weathers. Well, friends (said the chairman), the Society is maintained to render pecuniary assistance to Strict Baptist ministers who, in addition to their pastoral work, preach the Gospel in those remote parts where the people other-

wise would not hear the good news of salvation by the atoning sacrifice of Christ.

Mr. W. J. Styles, the London Correspondent, whose courtesy to us has always been unique and appreciative, read the following report:—

“Custom, which gives laws to so many things, is itself subject to the great law of change. In by-gone days annual reports of religious organizations were wont to begin by informing all that were concerned that another revolving year had rolled away. The time-honoured sentence has lately been little used. We, however, rather cling to the phraseology of the past. Permit us, therefore, to observe that another revolving year has rolled away, bringing us to the pleasant occasion of the annual gathering of the Metropolitan friends and supporters of the Society in whose interests we are assembled. We are glad to assemble in a chapel, three of whose pastors have been honourably connected with Suffolk, and under the auspices of a Suffolk man. Christian missions are threefold, comprising foreign, city, and home missions. The first have the strongest claims on our sympathy and support on the ground of the Master’s grand injunction to His servants to go out into all the world, and preach the Gospel to every creature. City missions likewise appeal with cogent force to all who desire to behold the lost and degraded sinners of our larger towns saved and elevated by the wondrous operations of grace. To neither of these, however, is present reference made, but to a Society which is maintained to render pecuniary assistance to Strict and Particular Baptist ministers, who, in addition to their pastoral work, preach the Gospel in remote villages and hamlets. This may be the place to observe that the object of the Society is not, as some recent notices of it might lead the public to suppose, simply to increase the incomes of pastors who are insufficiently supported by their people. Other agencies are devoted to this object, and do their work in a most impartial and efficient manner. The Particular Baptist Fund demands most honourable and grateful mention for the substantial help which it has afforded to many country pastors belonging to our section of the great Baptist denomination. Our mission, however, gives its grants solely to those who labour in the way specified, work outside the proper sphere of the pastorate being the absolute condition of any sums being voted to a minister out of its funds.

“Other Christians are becoming alive to the fact that the religious welfare of rural districts is best secured by maintaining large, strong, and efficient Churches, with village stations in loyal connection with them, instead of multiplying small Churches, which is now allowed to be a certain source of feebleness and failure. On this principle our Society has pursued its useful course for a great many years. It is not our present business to recount what has been attempted and

accomplished during the last year by the agents of the Society. This may be learned from the printed reports which are to be circulated this evening, and the secretary, who is present, will perhaps give some items of more recent intelligence. We are solely concerned with the effort to enlist and maintain friends and supporters in the Metropolis and its environs. Our Churches in Suffolk and Norfolk are mainly composed of the poor and the lowly of the earth, and appeal may therefore with propriety be made to our fellow Christians elsewhere for kindly and generous help. This consideration was recognised in days gone by, nor is it less paramount in the present time. With great gratitude we recount that the following sums have been gathered through the Metropolitan Auxiliary during the last eight financial years. Colabrook, Watford, and High Wycombe are included, as they are connected with the efforts of London friends. Personal subscriptions, so highly valued, as well as congregational collections, are included:—1879, £11 14s. 3d.; 1880, £18 15s.; 1881, £25 10s. 1d.; 1882, £30 15s. 3d.; 1883, £66 10s. 1d.; 1884, £75 18s. 1d.; 1885, £97 19s. 1d. These figures surely indicate a wonderful amount of cordial Christian liberality, and prove the existence and operation of the grace of God in many hearts. If the collections this year should hardly come up to those of the last, we shall ascribe it to the hard times, and not to any lack of interest in our friends. Our services are, to a great extent, held at the season of the year when few meetings are being called in our Metropolitan chapels, and may be likened to the gleanings of grapes "when the vintage is done." We therefore gratefully acknowledge the kindness manifested. It will not be out of place to note that all the success is attributable to the labours of our brother Hill, by whose acceptable ministrations so many encouraging congregations have been gathered. The vigour, versatility, and variety of his sermons, to say nothing of their savour and spirituality, is a cause of delight and even surprise to many. His style of preaching is his own, original, characteristic, and unique, and London is to be congratulated on having had so many opportunities of attending his ministry. There are other grand old men than he, from whose honoured brow some of his well-earned laurels have very righteously been recently plucked, and we claim your kind appreciation for our worthy and beloved brother. Nothing now remains but for us to acknowledge the great kindness of the friends on this present occasion, who have received us with extreme kindness, providing an excellent tea, and in all ways doing their best to encourage us as the servants of the mission. And while we thank them, we claim recognition for the pastors or managers of the following chapels, which have been so cheerfully placed at our disposal:—Zoar chapel (Hounslow), West Hill (Wandsworth), Shouldham-street chapel, Mount Zion (Hill-street), whose pastor is especially thanked or his earnest and warm-hearted advocacy

of our cause, Salem (Richmond), Camden Lecture Hall, Elin chapel (Limehouse), Baptist chapel (Clapham junction), Baptist chapel (Colnbrook), Providence chapel (Islington), Keppel-street chapel, Zion chapel (Deptford), Silver-street chapel (Notting-hill), and Artillery-street chapel; in all 14. May heaven bless them, as they have shown us kindness in the name of our one glorious Saviour and Head."

Mr. J. E. Hazelton, secretary of the Aged Pilgrims' Friend Society, in a fluent, fervent, and practical speech, moved the following resolution: "That the report just read be very heartily received by this assembly, and that we will, individually and collectively, accord to the Suffolk and Norfolk Home Mission our cordial and prayerful sympathy and support during the coming year." One of the most striking characteristics of the Church is missionary work. The Strict Baptists of to-day have a Home and Foreign Missionary Society. This new interest in our section is indicative of a spirit of revival. We who hold the doctrine of grace should be the last to disobey the command, "Go into all the world and preach the Gospel to every creature."

Mr. Moxham seconded the resolution, and said all work of the right kind must begin at home—our Lord began at home—and referred to missionary effort as requiring first, a model. The Master must be our Model. Then the message. The Gospel is the Lord's appointed means for bringing His people to Himself. There must be method. We go to work with a method. Our Lord is pleased to use instruments for the dissemination of His truth. There is next the missionary. He is one who requires gifts. The work is the Master's, and here comes in the injunction, "Whatsoever thy hand findeth to do, do it." Mr. Moxham concluded his well-ordered address by referring to the manners and motive of the missionary.

Messrs. Hill, Bland, J. R. Wakeling, and Burrows, delivered suitable, spiritual, and savoury speeches. Mr. R. E. Sears gave a most interesting paper on "Personal Reminiscences of Christian work in Rural Districts," which we hope to furnish our readers with next month. The very profitable meeting concluded with praise and prayer. JOHN WATERS BANKS.

HORNSEY RISE.—The anniversary services of Ebenezer Sunday-school, Elthorneroad, were held on Sunday, June 13 and 17. A very encouraging sermon was preached by Mr. G. Holland on the Sunday, and on Thursday a well-attended public meeting was held, Mr. J. H. Dearsly in the chair. Brother Goodham read the report, which was very interesting, especially as it showed an increase. G. Holland, W. Wileman, and H. J. Wileman gave addresses, which were interspersed with singing. This was the best meeting we have ever had in connection with the Sunday-school, and we desire to be very thankful for the help afforded and the encouragement received.—H. W.

WALTHAM ABBEY.—On Thursday, July 15, the anniversary of the pastorate of Mr. W. Winters was celebrated. Mr. John Hunt Lynn, of Forest-gate, preached a sweet and evocary sermon based upon Psa. xxv. 5, which many present found to be comforting and edifying to their souls. After tea, of which a goodly number partook in the adjoining school-room, the chair was taken in the evening by Mr. John Waters Banks, who opened the meeting with that splendid hymn of Samuel Medley's, beginning,—

"Awake, my soul, in joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from thee,
His lovingkindness, O how free!"

After which the chairman read Heb. xiii. Mr. Henry Lee offered earnest prayer, and Mr. Banks having made a few appropriate remarks on the precious element, "Love," of which he possesses a large share, both natural and spiritual, called upon Mr. R. Burbridge to speak. Mr. Burbridge having caught the same sweet spirit, dwelt upon the wonderful love of God as found in the language of David (2 Sam. i. 26). Mr. F. C. Holden spoke delightfully, and in words of truth and soberness, on the believer being in Christ. Mr. W. H. Lee was very firm on the nature of spiritual worship; Mr. J. H. Lynn testified experimentally of the blessedness of the works of Christ, "Lo, I am with you alway," and spoke with much feeling on the labours of the late beloved editor, Mr. C. W. Banks, and especially on the occasion of his preaching at Walworth-common, which was blessed to his soul; Mr. H. Myerson was calm and decided on the true meaning of the word, "Saint"; Mr. P. H. Noyes gathered up the fragments, which proved of equal value with the rest of the speeches. The pastor, Mr. W. Winters, thanked the chairman for his loving services, and prognosticated that he would be called to fill the chair at many other similar meetings in the future. Mr. B. Woodrow offered fervent prayer, and Mr. Banks concluded the happy meeting with the Benediction. Bless the Lord. In the company were Messrs. G. Lovelock, Hitchcock, W. James, W. Harris, James Lee, Henry Lee, Smith, and several other friends from London. During the service very kind reference was made to Mr. W. Winters and his great work as pastor, preacher, and editor of three monthly magazines. The collections were excellent.—ONE OF US.

HOUNSLOW.—Zoar, though found amongst the little ones, it has been, and still is, a place where the King of kings and Lord of lords takes His walks and proves to us the truthfulness of the verse found in Solomon's Song vi. 2, of which Watts says—

"He feeds amongst the spicy beds,
Where lilies show their spotless heads."

He has been gathering some of His lilies here, for there has been three dear female saints, two members, and one of them a non-member, and two males taken home. One of the males, our aged brother and much-esteemed deacon, Richard Higham, aged 86. In his early days a firm standard-

bearer, a thorough good helpmeet in his office, loving and holding the truth firmly unto the end. Of late years declining health prevented his constant attendance upon the means of grace. When we were at his only daughter's funeral on June 15, the late much-loved Mrs. Rose, whom the Lord, on June 8, suddenly plucked from His garden, the Church, and from the bosom of her much-loved husband and the family. Brother Higham entered very sweetly into conversation about his anticipated dissolution and eternal entrance into his heavenly Father's home above; and he said then with confidence that he was longing to enter that "house not made with hands, eternal in the heavens." The other male, a young disciple, named in July number (James Baylis Jeffs), making the two males and three females. This has made a large gap in our small cause during the first six months of this year, and one dear child from the Sabbath-school has also been taken in addition to the above. Our loss is their gain, but it is a mercy the heavy, dark clouds that hang over our heads possess a silvery tint around their edge. It has been so in our case, although there have been lilies gathered out of the Lord's garden here below and transplanted to fairer, happier, and better climes. The Lord of the vineyard has not forgotten the same, leaving us bare or in a desolate state, for He has given us reassuring pleasure that He does still remember "Zoar" by permitting us to see five females and one male, after passing through the baptismal waters on the previous Lord's-day received into full communion with the Church at the Lord's table on the first Sabbath this July month. May the dear Spirit the Comforter bless them abundantly and make them a blessing, and still add unto us those whom He has ordained unto eternal life through the ministry of our much-esteemed pastor, brother J. Curtis.—A. J.

BOW.—The pastor of Mount Zion chapel (Mr. W. H. Lee) and his friends held their eighth anniversary of laying the foundation stone of the chapel on Lord's-day, June 20. The pastor preached in the morning and Mr. R. Burbridge in the evening. On June 22, W. Winters preached in the afternoon; and after a comfortable tea, a public meeting was held and presided over by Mr. J. M. Rundell, of the Surrey Tabernacle. Mr. Lee having introduced Mr. Rundell as the chairman of the evening, the latter read part of Heb. x., and commented upon the same in a ready and profitable manner. Mr. Hundell also gave an encouraging address on the union of the body of Christ, from whom it drew all its life and satisfaction. Mr. F. C. Holden gave an excellent address on the stone with seven eyes. W. Winters spoke on the necessity of steadfastness in faith, and Church, and order. Mr. Flavel enlarged with much profit to the hearers on the nature of grace. Mr. J. Bennett gave a few words, as did also the pastor, and the meeting terminated happily with the benediction. Mr. Lewis and other brethren were present.—Ed.

OPENING OF ALMSHOUSES FOR THE LORD'S POOR AT ST. IVES.

On Wednesday, June 23, special services were held in the Particular Baptist Meeting House, Crown-yard, on the occasion of the opening of four almshouses which have been erected and put in trust for the Lord's poor in connection with the above place of worship, by Mr. and Mrs. John Piggott, of Cheapside, London. The almshouses are erected nearly opposite the above-mentioned meeting house. The houses are of somewhat Gothic character, having steep gabled roofs, projecting bay windows carried on brackets form features in two of the houses, while the others have three light casements. The general facing is of white Suffolk brick, and the roofs are covered with dark strawberry-coloured tiles, bands of Malm bricks being introduced in walls and chimneys. The whole of external woodwork is of English oak, varnished. The four buildings are enclosed externally with hollow walls, to resist penetration of damp to the interior. The floors are of solid deal blocks laid on Portland cement concrete. The internal arrangements of each house comprise a living room, a bedroom, and scullery. The site is enclosed in front with ornamental iron railings and piers. The buildings have been studiously designed with a view to picturesque effect, to secure which, and durability of construction, no expense or care has been spared. The architect, from whose design and under whose superintendance the houses have been erected, is Mr. Joseph Johnson, A.R.I.B.A., of King-st., London, Messrs. R. B. Skeels & Son, St. Ives, being the builders.

In the afternoon, Mr. Hazlerigg, of Leicester, preached a most excellent sermon to a large congregation from a part of the 9th verse of Matt. vi., "Hallowed be Thy name." A public tea was subsequently held, and 300 sat down to partake of the social cup.

In the evening a public meeting was held in the chapel, and the building was crowded, many having to sit in the aisles. Mr. Samuel Haynes, the minister of the chapel, took the chair; and after the meeting had been opened by singing the hymn commencing, "Glorious things of Thee are spoken," the reading of Psa. cxlvi. by Mr. Thomas Green, deacon of Surrey Tabernacle, London, and prayer by Mr. John Piggott's father,

Mr. Haynes made a few opening remarks, expressive of the pleasure it gave him to preside over such a meeting. He said they had often met together for various purposes, such as laying foundation stones of chapels, of opening of chapels, for enlarging of chapels, for the formation of Churches, and for the administration of ordinances; but he never remembered meeting together for the purpose of opening almshouses and homes for the Lord's poor in their own denomination. It was a new feature, and God's goodness was manifest to them all regarding the matter that had brought them together. He was glad to find Mr. and Mrs. Piggott still felt a deep interest in the welfare of God's cause at that place, and had given a plain and sure

proof of that in the erection of the almshouses, in connection with which they had met. After expressing a hope that their meeting together might be made profitable, through the presence of God, he called upon Mr. John Piggott, of London, to address the meeting.

Mr. Piggott said: My dear friends, this meeting has been a good deal on my mind, and especially during the last half-hour, as to what I should say to you. I think I never felt the need of help more than I do to-night, and if it were not for being wrongly judged, I would only be a listener on this occasion. God in His wisdom hides from us His purposes. We know not what may happen on the morrow. As regards the Almshouses, I have had doubts and fears for a long time; and if at the beginning I could have foreseen this evening's meeting, it would have been a great obstacle in starting the work. As there have been so many reasons given why I have built the Almshouses, and I have been told matters connected with them so opposite to the truth, that it has been thought the wiser course would be for me to give a plain statement of the facts respecting them. I doubt not but that most of you have heard various reports concerning the houses, and as I do not wish for any mystery associated with them, I intend to make a clean breast of the whole affair, and you will then be able to judge whether the work has been done from a right motive, and whether the houses are erected through the Holy Spirit working in me. Most of you know that Mrs. Piggott and I have been closely connected with this chapel from our infancy, and of late years we have much enjoyed the prayers of the saints on Sunday afternoons, and that specially refers to Mr. C. Harradine, who used to come to the afternoon prayer meetings. For such a brother of the faith to come from the Union for prayer and worship, and afterwards return there, caused me much anxiety of mind, whether "if the Lord will" could I not do something to help such an one. I have been long convinced that money is only good according to the good use that can be made of it. I often wished I could pray like Harradine. I believe it was his prayers that fixed the idea of building Almshouses for the Lord's poor in this town. For a long time I feared to speak to anyone. I carried the subject in my own mind, until it began to trouble me. One evening, after chapel, the opportune moment came when I felt I would talk the matter over with Mrs. Piggott, and I told her what were my thoughts and explained to her my wishes, and suggested how to raise a fund to build the Almshouses. She in this solemn matter proved a helpmeet indeed. The result was that after serious consideration, we resolved to write a letter embodying our desires, and what I wrote was as follows:—

Sunday night, Nov. 13, 1881.

By the help of God, my darling wife and I agree that [certain profits] shall be devoted as a thank-offering to the Lord of heaven and earth as an acknowledgment of His great mercy to us,

any such profits to be spent in building Almshouses for the Lord's poor connected with the Church and congregation of the Particular Baptist Meeting House, Crown-yard, St. Ives, Hunts., looking to the God of all grace for salvation, and trusting Him alone to keep our hearts steadfast in this matter, and to preserve us from all evil, in His fear we sign this covenant with heaven, and may the Lord bless us.

JOHN PIGGOTT,
CHARLOTTE PIGGOTT.

"Them that honour Me I will honour."
"Fear not, I will help thee."

I little thought when I wrote that letter that I should have to read it here to-night. After having written it, we knelt down and asked the God of infinite wisdom to direct us in all things connected with the matter. After this, I felt greatly relieved, as I believed we were right in God's sight. But the relief did not last long, because I soon felt it to be a solemn thing to write a letter almost to God, and it became a burden for me to carry. I doubted if I had been led by the Spirit of God at all, and if I had done right, and whether it would ever come to pass that the houses would be built. Of course, God only knew; but now it is accomplished makes it altogether a different matter. However, my mind became somewhat relieved, for in fourteen months, or January, 1883, the fund stood at £350; in January, 1884, I added £389; in January, 1885, £289; and last January, I am sorry to say, only £173. Mr. Haynes, on Sunday last, read the chapter in the Acts of the Apostles, which I had read many times in the last three or four years, concerning Ananias and Sapphira, and I thought then of this matter and what a mercy it was that I had been preserved steadfast, as I had been many times tempted to use this money for other good purposes. It was my intention to keep silence respecting the matter until all was ready for the work, and funds sufficient. The money now amounting to over £1,000, I began to feel afraid of holding my peace. As you are aware, I bought the garden upon which the houses now stand in the month of Nov., 1863, at what many thought a ruinous price. I had previously been all over the town endeavouring to get a suitable piece of ground, but found it impossible. I had endeavoured to buy this garden before it was in the market, but the owners would not part with it for any consideration. For reasons known to many of you, this garden was put up for sale unexpectedly, and I went to that sale convinced I was to purchase it. I looked at the fact of its being in the market in a providential light. I bought the garden, and the question amongst my friends was, What was I going to do with it? and it was a trying ordeal not to satisfy the inquisitive questionings of friends and relatives as to my intentions respecting it. I had it enfranchised and made freehold at a cost, with the purchase-money, of about £600. It was very difficult to keep my own counsel. However, the time came to take the next step, and, on February 2, 1885, I wrote the following letter:—

MY DEAR FATHER AND MOTHER.—You have been a little curious respecting garden opposite chapel, and I now write to inform you that it is my intention, "if the Lord will," to erect four freehold cottages, and endow them and present them to the Particular Baptist Meeting House, of which you are members. The management and matters connected with them I should keep in my own hands during my life.

It was put into my heart to commence a fund for this purpose three years ago, and, on January 10, 1885, it stood at £1,092 9s. 5d. I would rather it should not be talked about, but have no objections to your showing this letter and the drawings to any who are interested at heart in the matter, as that will save myself saying much about them. My doing this is not that I have so much money, as that my darling wife and myself are anxious to use that we have aright. And to Him who is our hope of everlasting life be all the praise. With our best love, your affectionate son,

JOHN PIGGOTT.

That letter, you will observe, was written eighteen months ago, and after it was written I thought the way was clear for me to go ahead with the work, for I had the plans and everything ready. But it was not to be—the corporation of St. Ives stepped in with the new Cattle Market project, and it was a debateable question as to where the Almshouses were to be built. It is unnecessary to repeat what most of you know, how the corporation kept me waiting for months and months. According to my faith the houses were to be where they are now, and yet to all appearances it was not to be, as the corporation seemed determined to have the garden for the market. It is now a matter of history how, having practically made arrangements for purchasing the garden for the market, a town's meeting was suddenly called, which caused the corporation to overturn all their previous arrangements and to fix upon the present site for the new market. This left me to do what I could with my garden. They had wasted much valuable time, in addition to losing about eighteen months' interest on about £600. But in the end the houses are built where I first wished them to be. I might be tempted to digress somewhat and tell you of many little incidents that would be interesting to you; but they are more or less of a personal nature, and I fear my statement is altogether egotistical enough, but do not see how it could be otherwise. The land upon which the houses now stand will cost only about £150. I will forbear referring much to other matters and wearying you with other people's weaknesses, and I will now read you the kind letter we received from this Church:—

From the Church of Christ, assembled this first day of March, 1885, at the Particular Baptist Meeting House, Crown-yard, St. Ives, Hunts., to our esteemed brother and sister, Mr. and Mrs. John Piggott, junior.

Dear friends in Christ.—It is with unfeigned pleasure we have to acknowledge God's great goodness in having put it into your hearts to favour this part of His Zion, inasmuch as we understand from our dear friend and senior deacon, Mr. Piggott (your father), that it is your intention, God willing, to build four dwellings for the Lord's poor and needy people.

This is what some of us have long desired, but could hardly hope for; truly, God is good to Israel, and when we look back to the past, to your association with us from infancy, think of you both having been brought up amongst us, laboured in the Sabbath-school amongst us, and not only of your continued friendly feeling towards us, but now also of this your especial remembrance of the dear Lord in His members, we are constrained to say, What hath God wrought? Well, dear friends, it is written, "Blessed is he that considereth the poor"; and this, through the great goodness and mercy of God, you have been favoured to do, and we do desire that His choicest blessings may rest on you and yours, and that you both, together with your dear boy, may, in God's time, have an abundant entrance ministered unto you into the everlasting kingdom of our Lord and Saviour Jesus Christ, unto whom be glory in the Church throughout all ages, world without end. Amen.

Signed on behalf of the Church: S. Haynes, Minister; John Piggott, Senior, deacon; James A. Smith, deacon; Charles Banks, W. Gantt, T. Lowings, S. Meeks, E. Potter, W. White, John P. Woods, members.

After that letter came from the Church we were hindered again; but I hold the deed now concerning the Almshouses, which is rather a unique document. The main provisions of the deed are that the property is vested in nine trustees, who hold it in trust (1) for all poor and afflicted members of the Church; (2) failing members, then for those who belong to the congregation, and (3), in case of this Church and congregation having no poor or afflicted members, then for the members of other Churches in other towns of the same faith and order. With regard to the rules for the regulation of the houses, I have visited many other almshouses to gain information. I think I have had almshouses on the brain during the last few years. At any rate, I have gained much experience during my inspection of other houses, and, with the help and advice of friends, we have drawn up our deed and rules rather from experience gained than from deeds. I saw the houses of Sir Moses Montefiore, consisting of several beautiful cottages. They are for poor priests from Poland, and three only were inhabited. At Dover, there are 34 almshouses, the inmates of which paid 20s. last year and they had 29s. returned. At Sandwich, there are several almshouses, founded about 1100 A.D., which are well endowed. A brother or sister can be elected; his or her name is put on a tablet over the door. They have to attend church once a fortnight. At Margate, Yoakley's Charity, consisting of a number of almshouses, I consider best of all. At Newport, Isle of Wight, the almshouses consist of one room only and have no income except from the church. The Queen's Almshouses at Whippingham are seven in number. Two of them were empty when I saw them. They look beautiful outside. There are no special rules as to age or sex. The Talbot Almshouses, near Bournemouth, were founded by a spinster, and those who are eligible for election are married couples, widowers, bachelors, or widows; but no spinsters. I have mentioned the above particulars to show the necessity for rules.

In the houses we have built, the inmates will not be allowed to keep animals of any sort, except a bird in a cage. They will not be allowed to keep a cat or dog, as Mrs. A's cat probably would not be on good terms with Mrs. B's dog, and one house I visited, an inmate had had over thirty birds in one room. That makes the restriction necessary as regards birds. My desire throughout the work has been to be led and guided by the Holy Spirit, and I have earnestly prayed to be preserved from the pride of my own heart in the matter, and I can say to-night, in the presence of an all-seeing God, I believe that prayer has been distinctly answered, although, until recently, it did not enter my mind that the unkind remarks said about the houses and my failing health the last three or four years, when I have twice been at death's door, should be the means of preventing me from thinking more highly of myself than I ought to think. Many times these difficulties have caused me to lay the whole case before the Lord, not knowing whether I should live or die. It has often been a heavy load. I felt sorry so much ado was to be made about the houses, as it was in my heart to do the work, and by God's help I have done it with all my might. As regards the inscription on the stone it was my intention that my name should not be connected with the houses, and so I called them "The Pilgrim's Rest;" but directly I went to the architect and lawyer, they both put on their particulars and described them as "Piggott's Almshouses." I was determined that there should be no public foundation stone laying, although my mother, who I am glad to say is better, urgently wished me to lay the stone, and when she found I would not, she pressed me to allow my little son to do so, as she hoped in after years it might cause him to be interested in them. Mr. J. A. Smith spoke to me about this public opening, and I said there should be none. He then said, We will have an opening among ourselves. Then I thought if I did not appear here also it would seem strange to many, and so I came, and I have attempted to give you the history of the whole matter. "Fear not, I will help thee" are precious words to Mrs. Piggott, and "Them that honour me I will honour" appear on the stone through the following circumstances:—Twenty years ago, I went to London, wishing to be free; but it was my custom to read a few verses and kneel down, when, after being in a wholesale house a few weeks, I was to sleep in a room with two young men who openly despised the Bible, and it was to me a great trouble, as I knew they would not hesitate to empty a pail of water over me, and whilst sitting at the dinner table, those words were spoken to me, and my mind was relieved of all fears, and those two young men with all their drinking and swearing, and horse play, when I went to bed and read and prayed as usual, those very young men always left me alone and would never allow me to be molested or interfered with. There are those present who are anxious that these services

should be used as a reminder as to what God's children should do; but it is not my intention to say one word in that respect, and having given you these simple facts and particulars, I desire the Lord Jesus Christ to be my example where He says, "If I honour Myself My honour is nothing; it is My Father that honoureth Me," and if in mercy the God of heaven will uphold me by His grace, preserve my feet from falling, and at last give me an abundant entrance into that glorious rest that remaineth for the people of God; to His name be all the praise. I now hand this Deed to Mr. Smith as representing the trustees.

Mr. J. A. SMITH, in receiving the deed, expressed the pleasure with which he held it on behalf of that Church. He said the facts and circumstances stated by Mr. Piggott were quite true. Mr. Piggott had objected to any public meeting or services in connection with the houses, and Mr. Haynes and himself had said they would then have a meeting among themselves, as they thought that was the right course. Their Church was not composed of the well-to-do class of people; but more especially the poor and afflicted class, and therefore they could not but acknowledge God's goodness and mercy in constraining Mr. and Mrs. Piggott to honour the Lord, as they had done in the building of the almshouses. Many of them had no idea of what had been said of Mr. and Mrs. Piggott concerning the houses, but he believed that what they had done had been done with a single eye, and for the glory of God.

Some excellent addresses of a congratulatory nature, suitable to, and for the improvement of the occasion, were made.

Mr. John Mead addressed the meeting from the words, "Is there not a cause?" giving several reasons why he was present on such an interesting occasion, and concluded by earnestly desiring that the blessing of the Lord might rest upon pastor and people.

Mr. O. S. Dolbey, of Slaithwaite, expressed the pleasure he experienced in being present, and made some well chosen remarks on the words, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom," and rejoiced in the fact that his friend, Mr. Piggott, had in this matter followed the example of the glorious Son of God, who chose the poor of this world, and trusted that many others would go and do likewise.

Mr. Thomas Carr, deacon of Surrey Tabernacle, said the statements made by Mr. Piggott brought forcibly to his mind the words of the apostle, "The effectual, fervent prayer of a righteous man availeth much." The events of this day proved how the Lord was pleased to bless the prayers of His people, and dwelt upon the fact that this noble gift was not a legacy after death, but that it was given whilst living, and concluded by praying that the pilgrims might be favoured with the presence of the Lord in their beautiful homes.

Mr. Piggott, senior, then stated how the Lord had both temporally and spiritually blessed his son and his partner in life, and

how it rejoiced his heart to see and hear what he had this day.

Mr. Green, in his remarks, referred to the pleasant associations that existed between himself and Mr. Piggott, in connection with their Sabbath-school, as well as in their more private affairs, and referred to the esteem in which Mr. Piggott was held, and he felt that in him he had a sincere friend, who was ever ready to give him good and sound counsel.

Mr. J. P. Woods, superintendent of the Sunday-school, felt assured that they were right in acknowledging the Lord's hand in this matter, and gave an interesting account of the origin of the cause of truth in St. Ives 70 years ago.

Mr. Hazlerigg, in the few remarks he made, referred to the rules mentioned by Mr. Piggott, and addressed him personally respecting the work which he believed was began and finished in the "Fear of the Lord."

F. Warren, Esq., as Mayor of St. Ives, in a few earnest words, congratulated Mr. Piggott upon the work he had achieved, and hoped his example would be followed by others. St. Ives was rich in its association with public benefactors. They had had an Oliver Cromwell, a Potts Brown, and in the list must now be added the names of Mr. and Mrs. Piggott, as the builders of those beautiful almshouses, which, in his opinion, were an ornament to the town, and would be so for generations.

The meeting closed by singing the Doxology.—We hope to publish an illustration of the Almshouses next month.—ED.

HARWICH.—On June 29, appropriate anniversary sermons were preached by Mr. Wm. Hazelton, in the Baptist Chapel Sunday-school, to the largest congregations yet assembled at this annual gathering, to testify by their presence and help, their approval of Sabbath-day instruction, regardless of age. In the afternoon Mr. Hazelton gave a short but striking address to the children, when an imposing sight was witnessed by those who attended that special service, both in the neat appearance and in the orderly behaviour of some 140 of the scholars, about sixty of whom gave very correct renderings of the portions of Scripture and hymns selected for their learning and recitation. This, whilst it redounded greatly to their credit, contributed also to mark the much attention given to their training and tuition by their indefatigable superintendent, Mrs. Cowell, and her sixteen zealous class teachers. The discipline and progress of the children, with their bright and happy countenances, were the admiration of all present; whilst the parents of the children showed a little justifiable pride at the pleasure they felt as their several olive branches put forth their olives. On the Wednesday following the children in strong muster, with many of their parents, had their annual outing and tea in the far-famed Michaelstowe Park. The clouds on the previous evening showed evident signs of objection, and in the night they practically suggested that "the stars in their courses

still fought against Sleera;" but in the morning the stronger power of the beautiful sun broke forth like an army of light, before which the now feathery clouds fled away, and the bright luminary continued its peaceful shining throughout, ending the day by settling with a golden smile. This enabled the children, as also the large number of visitors, to thoroughly enjoy themselves, and which was well maintained in the spacious tent at long tables, laden with good things, the tea being ably and humorously served by Mr. Jonathan Brewster. Many thanks are also due and hereby tendered to Mr. Thackeray, Mr. Grant, Mr. Carter, and Mr. Boxall for so readily and kindly lending us the use of their waggons and horses for the day; likewise to Mr. W. C. Grice, Mr. Sanders, and Mr. Thompson and friend, for their varied and useful gifts. All returned home safely and in good time; and on re-assembling at the chapel, and close of the roll-call, for such a day of recreation, safety, and success, all joined heartily in singing, "Praise God, from whom all blessings flow," *Local Paper.*

A LETTER OF THANKSGIVING AND PRAISE TO GOD.

[Addressed to Mr. Wright, pastor of Wolverhampton.]

My dearly-loved and esteemed Friend and Brother in the Lord Jesus Christ,—However much I feel in my heart, I cannot here tell you with ink and pen the gratitude I feel to the Lord, because it hath pleased Him to visit my house with His salvation. Did ever the dear Lord hear the groaning of the prisoner and set the captive free? He hath so much the more blessed me—not only in my own soul, but in the salvation of one of my family, my firstborn. He hath not cut me off in my sins, but in mercy blotted out my transgressions, and looked upon my afflictions, and put me into the inner room sheltered by blood, so that no destroying angel can hurt or harm me (one of the least of the little ones). And it makes me feel little indeed for my first-born to be spared from the evil which now is and that which is to come. Oh, how often have I acted foolishly and tried to help the Lord to bring forth the free-born, like Sarah did by her sad mistake regarding the promised child, which came, but in the Lord's own appointed way. And when the set time came the Lord visited her, when she was without strength of her own blessed by the Lord.

Ab, my brother, you know something of this, I dare say; so the Lord teaches that it is His own way and His own time which brings the blessing and shows from first to last that we are saved by grace. I cannot help crying when I think of it, how good, how kind, how full of condescension the Lord to have heard my poor breathings—I can hardly say prayer; and yet I feel that it was an earnest craving after the blessing. I have looked at this one and that one, and felt they would have been the first to have yielded themselves to the Lord and obey His Word,

but no, they are still in the gall of bitterness, and, if grace prevent not, will die in their sins.

"Oh, to grace how great a debtor!"

Never did I feel myself to be a greater debtor than now, and never felt myself so weak and helpless to ask a grain towards the salvation of a soul than at the present. The Lord alone knows. And how to express any gratitude towards you for your kindness in writing to my daughter I don't know, to encourage her to lean hard upon the Lord. May the Lord doubly bless and reward you in your own soul; and may the blessing be in seeing those of yours called by grace. Had I a million pounds to give it would not then describe what I feel within, after days, weeks, months, and years of anxious looking at my family, and watching, and praying for them in words not expressed. I feel that you can understand a father's prayer for his child, and a husband's prayer for his wife.

If the Lord had not entered into my poor heart I should have sank a thousand times; but that sweet text you preached from suits me well, "He sent His Word and healed them." And has not the Lord been pleased to fill up the gap; this I take as an earnest of what is to follow; nothing is too hard for the God of Jacob; and no other than the God of Jacob followed Joseph in his troubles in the pit and dungeon and lifted him up to a throne to provide for his brethren. And who can fathom the depth of that love in the person of Christ! See where He sank; no poor beggar on earth so poor as He—none more hated than He; cast out, spit upon, slain, but now risen a mighty Prince and a Saviour; gone before to provide for His brethren, and waiting the time when the whole elect family shall be gathered home; and not one of that number shall be left out. He will not be disappointed, as some tell us, that He will not; no, His people shall be saved from their sins, for they are already blessed in Him. Oh, my brother, this is sweet to dwell upon the love of God towards His Church and people.

But I must now pass on and leave my cares, knowing that the Lord alone can perform His own work and save in His own appointed time those whom He foreknew and predestinated to be heirs to the inheritance which is to be realised in the fulness of time. Last Wednesday evening we sang the hymn 720. Gadsby's selection; I felt it very much; what a time that will be when with one voice and one heart the whole family shall sing, "Worthy the Lamb, for He was slain for us." Oh, let me say again, God bless you and yours. Amen and Amen.

Your's in the Lord,

A. WAGNELL.

Cardiff, June 27, 1886.

IPSWICH.—BETHESDA.—We are continually reminded that this is not our rest, and that in connection with all earthly things, including the Church of God in a militant state, there is a passing away; but while the Lord is removing some, He is bringing in others to take the place of those

that have fought the fight and entered into rest. Bethesda, the time-honoured sanctuary of the Lord, where J. Nunn and T. Pook laboured for their Master in years gone by, was the scene of particular interest on Lord's-day, June 6. Unlike our London Churches, the ordinance of believers' baptism is administered here in the morning. On the day in question some thousand persons were assembled in this spacious building to witness six candidates attend to this despised ordinance. Mr. W. Kern, the pastor, preached a very feeling and impressive sermon from the words of the man who was born blind, "One thing I know, that whereas I was blind, now I see" (John ix. 25). At the close of the sermon some well-timed remarks were addressed to the candidates, and, one by one, five sisters and one brother were baptized in the name of Father, Son, and Holy Ghost.

"There is a period known to God
When all His sheep redeemed by blood,
Shall leave the hateful ways of sin,
Turn to the fold and enter in."

The service, from beginning to end, was of a most comforting and encouraging description, taking many back to the season when in like manner they obeyed their Lord, and enabling them to recount the manifold mercies, grace, and goodness that hath helped and kept them in the Saviour's fold. The singers must have a word. At Bethesda our good old hymns are rendered with special interest and most heartily, in a manner in which the congregation join with great delight, that one is apt to say,

"If such the sweetness of the streams,
What must the fountain be?"

In the afternoon there were about 300 communicants sat down in remembrance of Him who lived, and loved, and died, and truly this was another season when it was felt the king was in the midst. Loving council was given by the pastor, after which the six newly-baptized, with three others, were taken into full communion. While the morning and afternoon spoke of growth, increase, and addition, the evening service bore witness to the other side of our experience. Mr. Kern being called upon in the week to commit to the silent tomb the mortal remains of Mrs. Clark, a beloved sister, who was baptized by the late pastor some 30 years ago in the river Orwell, and had walked a humble, quiet consistent path, magnifying the grace that was bestowed to the glory of its Giver. The text upon which the sermon was based for this solemn occasion was Rom. viii. 1, "There is therefore now no condemnation to them that are in Christ Jesus." The preacher having spoken very sweetly on (1) the person, (2) the place, and (3) the privilege, said a few words in reference to the departed, testifying of her peace-making, peace-walking and peace-loving example, and concluded by exhorting others to follow her who now through grace and patience inherits the promises.—A VISITOR.

A LETTER FROM DANIEL ALLEN TO MR. JOHN W. BANKS.

MY DEAR FRIEND,—Love, mercy, and consolation be unto you, from the Lord of all comfort, aid, and sustentation. Yours of April 2 is now to hand, by the young man you name, to whom I have attended as you desire. The announcement of your dear father's leaving earth for heaven had reached me by the April VESSEL, days before I received your letter, for which I thank you. You will see, by the June number of the *Australian Particular Baptist Magazine*, our reference to your dear father's safe arrival in glory. To this I have added your letter, so far as it refers to the same solemn and very sacred event. Your letter, necessarily, draws out my heart to you, and leads me to a fresh channel of correspondence, where the old place of outflow had closed, as I supposed.

Well, my dear, new-found friend, from the old family tree, thou art a branch. Thou hast not forgotten thy father's friend, who will also be thy friend, if you are helped of thy father's God, to be faithful in the holy truth he so much loved, and so earnestly contended for. I deeply sympathise with you, and the whole family of my departed brother, your dear father, in the loss you all sustain, and the sorrow you now feel, by reason of that loss. I also rejoice with you all that your dear parent has been spared to you so long, and that his long life has been so useful to men, beneficial to saints, and glorifying to God; that he died so peacefully, and that he is now so happy and glorious. We must rejoice in these mercies, blessings, and honours which have rested upon, and now attend, your dear parent. I do beseech you to think more of these things, unto your greater gratitude to God, than of your loss. Let the fact of his real pleasure, at the Lord's right hand, give you also real joy in your grief. Our fellowship has reached over a period of thirty years of very close, loving, and faithful friendship in the great grace, love, and truth of our Lord Jesus Christ; I therefore, deeply feel my loss in common with you, yet I do rejoice in the fact, that he is for ever with the Lord, praising Him for the riches of His grace, by which he is now glorified. This ends all his sorrows, sins, griefs, and pains; cares, troubles, and tears are eternally unknown in that blessed abode where he is now favoured to dwell, near his Redeemer's face.

I earnestly pray for his VESSEL, that it may ever be filled with the truth, the whole truth, and nothing but the truth. I hope his editorial successor will be a man qualified by the Lord to be so, in godly principles in his soul, spiritual excellencies in his mind, and a holy character, formed by the same, in his life and conduct. Keep away from the VESSEL all clever villains, who, for gain only, seem to hold the truth, or profess to do so. Loving the truth, for the truth's sake, is one thing, and loving the truth's surroundings is another altogether. There were many of the latter in the days of Edward VI.

and Elizabeth, as that was the way then to honour and wealth; but the first have been comparatively few in every age. The Lord in mercy surround you with these, and keep you by His grace, ever more. In love and sympathy to you,

I remain, yours very truly,
DANIEL ALLEN, *Pastor*.

Sydney, Australia, May 21, 1886.

BAPTISMS IN PRIMITIVE ORDER.

I must write a few lines of inquiry on the above subject; trusting to your numerous correspondents to send you the desired information, in the event of your publishing this quest in the *EARTHEN VESSEL* for August. In your report, set forth in issue of May 1, I was much struck by the simple narration of baptism in the River Ouse, at a place called "Over Cote." The banks of Jordan, and its stream of judgment, came before my mental vision; and the thought was so charming, that I was desirous of knowing more of the mode, and arrangements made, for believers' baptism in an open stream. You, Mr. Editor, can, of your own knowledge, supply this information to a not idle inquiry. My further quest is: The name of every stream where believer's baptism is carried out in primitive order, in England? If you publish this inquiry in your August number, I shall look forward, as will many others, for an interesting account in September number (D.V.).

WILLIAM THOMAS WISEMAN.

Cromwell-house, Stockwell-park,
Surrey, S.W.

[Friends wishing to answer the *second* question, regarding baptisms in rivers of England, will kindly forward their answers direct to Mr. Wiseman, at his address, as above.—Ed.]

CITY-ROAD.—The 135th anniversary of the foundation of this cause was celebrated at Jireh, East-road, on Tuesday, June 27. We were glad to see some very old friends to the cause rally round Mr. Waite, and his co-workers, on this occasion. There still exists, in the hearts of many lovers of the truth as it is in Jesus, a very strong and loving regard for the Church meeting at Jireh; for many years the Gospel has been here proclaimed with a certain sound, and the present pastor in no way deviates in the truths and practice of the Gospel from his predecessors. The migratory state of London folk, sickness, death, and other causes unavoidable, have tended to weaken the hands of the pastor, yet there is a desire still to pursue. The evening meeting was presided over by Mr. Kennard, of Croydon, who, in his well-known, spiritual, yet genial frame of mind, conducted the evening meeting, which was also addressed by brethren Parnell, W. Hazelton, R. E. Sears, Noyes, Waite, and others. Mr. George Pocock offered prayer, the praise was hearty, and the practical was very good. Mr. Philip Reynolds preached in the afternoon, and Mr. Waite on the previous Sunday.—J. W. B.

RETIREMENT OF MR. BENJAMIN TAYLOR.

Can anything be done for Mr. Benjamin Taylor on retiring from his pastorate after 46 years' labour at Pulham-St.-Mary, Norfolk? His letter to us, dated June 4, 1886, demands our united sympathy and help:—

"BELOVED BROTHER,—This is just to thank you very much for your great kindness in noticing my book as you have done. The *EARTHEN VESSEL* has done the same, and also the *Gospel Advocate*; and I shall always feel grateful to my editorial brethren for the interest they have taken in my welfare. You will be pleased to hear my books are all gone. I have a lot more orders in, but of no use. I wrote to have 500 more struck off, but the type was all distributed. They wanted me to have a second edition, but I dare not undertake it, my nerves being too weak; besides I am worn up, and everything seems too much for me, when a little exertion is required.

"I am now got upon the fund of the Benevolent Society, but my yearly grant is so small, that I must look sharp in every way to make two ends meet. We would try and push through, if my poor wife could get about, but she is a cripple, and has been this 26 years. If they had only granted me £5 more than what they did, this would have been a great benefit; but as it is, no one can help it. I wrote to the secretary and asked how he thought we could live. He sent me word they had made the utmost grant, according to the strength of the funds. They have a great many widows in the Society, and that will account for it to a great extent. I paid into the Society 43 years without missing one contribution. I must try and hold up my head, looking unto Him who has said, 'I will never leave thee nor forsake thee.' My head to-day is very bad, and so you will pardon this scrawl. Should like to have been at the Association, but could not bear the excitement.

"Yours affectionately in Jesus,

"B. TAYLOR.

"Pulham-St.-Mary."

[We have not inserted the above note at the request of our brother Benjamin Taylor, but considering his long and faithful labours in the Gospel ministry, and his inability to do the work of a pastor any longer from age and infirmity, we think it right and in justice to himself and to his dear afflicted wife, that his pecuniary position should be publicly known, as there are many friends who have long known him would be pleased to render him substantial help. Any sum, great or small, may be sent to us or on to brother Taylor direct.—W. WINTERS, Editor.]

BIGGLESWADE (PROVIDENCE).—Our Sabbath-school anniversary was held on Lord's-day, June 20. Two excellent sermons were preached in the morning and evening by W. Beach, Esq., of Chelmsford. In the afternoon the children gave recitations, and Mr. Beach gave them and the teachers and parents a suitable address. Specially

selected hymns were sung during the day by the children and teachers. The day was fine, and the attendance at the services was good, especially in the evening when the chapel was full.—E. S. KING.

ANNIVERSARY MEETING OF THE AGED PILGRIMS' ASYLUM CAMBERWELL.

Thursday, June 17, annual sermon in the afternoon by Rev. Thomas Davis, vicar of St. John's, Harbourn. Chapel well filled. Tea in a spacious tent on the grounds; about 120 friends. Meeting in the evening in the Asylum Chapel, the weather not being favourable for out-door gathering. Chair taken by W. J. Parks, Esq., one of the treasurers. Mr. Green commenced with reading and prayer. The secretary presented annual statement of this the oldest asylum of the society—being now in its 51st year. The building is in a state of excellent preservation and repair. The benevolent funds for aiding the sick and infirm inmates was established in 1859 and is of great value. This anniversary is on behalf of the fund, and just now there are many very helpless, and needing additional comforts. New contributions are much needed. The fund pays for medical attendance, and nurses where necessary. £100 per annum is required to meet all claims. The ladies' committee visit weekly. The oldest inmate is 91, the youngest 65, and this Christian family are members of the Church of England. Independent, Baptist, and Wesleyan communities.

Addresses were given by Revs. Canon Richardson, T. Davis, T. Bradbury, Cornwall, and Messrs. T. M. Whittaker, and Wilmsburst. Collections for benevolent fund. Thanks were voted to the chairman, and the committee were deeply indebted to their ministerial brethren and other friends for kind services in the chapel during the year, on Sunday afternoons and Wednesday evenings. These meetings are open to the public.

BEXLEY HEATH, KENT.—The anniversary services held in the old Baptist chapel on Wednesday, June 23, were most pleasant and profitable. Mr. W. Winters preached in the afternoon. After a comfortable tea, Mr. W. New presided and opened the meeting with singing and prayer; and having introduced the speakers of the evening, called upon Mr. W. K. Squirrell to address the friends. Mr. Squirrell made a really good speech on the Lord as the strength and shield of the believer. Mr. Player was most savoury on the prospects of the believer. Mr. W. Winters spoke on the beauty of the Psalms. Mr. A. Dalton, late pastor of Sutton-at-Hone, was excellent indeed on divine knowledge. Mr. New closed the very happy meeting with prayer after the doxology had been heartily sung. We should like to see this quiet cause honoured with a good pastor. The Lord send one in His own good time is our prayer.—E. D.

HORHAM, SUFFOLK.—Sunday-school anniversary was celebrated on Lord's-day, July 11 and Wednesday, July 14. Mr. W. Winters preached three sound sermons on the Sunday to large congregations; the collections were more encouraging than last year; the children sang special hymns. On the Wednesday following the children recited several excellent pieces and sang. Mr. Broom, of Fressingfield, delivered a suitable address. Tea was served to about 120 children and several hundreds of friends. In the evening Mr. Dennee opened the service by reading and prayer, and Mr. E. Marsh preached a good, sound, Gospel sermon from Isa. lv. 10, 11, and the happy services concluded by prayer by Mr. Winters.

IVINGHOE.—Special services were held here on June 13 and 14. Mr. S. Kendall, of Tring, preached, and the occasion was a most successful one. This we rejoice to hear.—E. D.

AGED PILGRIMS' ASYLUM, HORNSEY RISE.

The 15th anniversary meeting was held on Friday, July 2. The proceedings commenced at 3 in the Asylum Chapel, when the annual sermon was preached by Rev. J. C. Martin, of the Circus Church, Portsmouth, much to the edification of the Lord's people. A numerous company assembled in the hall at 6 for tea, under the management of the Ladies' Committee, over 300 friends present. At half-past 6 the public meeting commenced, under the presidency of J. E. Matheson, Esq., of Mildmay Park. After singing and prayer by Mr. Sincken, the annual report was read by Mr. W. Jackson, secretary. The topics touched upon as bearing upon the work and objects of this noble institution were—"Evidence of Christianity," "Fruits of Christ's Love," "Udenominational Character," "Emphatically a Home" but for Christians only.

The report went on to state the increasing extension of the society, 1,123 pensioners being on the books, upwards of £7,300 per annum being distributed in pensions; 120 reside in this asylum, and the annual income for its support, falling far short of the requirements. £500 per annum is required for the maintenance of the building and general expenses, and the Committee earnestly appeal for new subscriptions. It has been agreed the proceeds of this anniversary shall be given to the coal fund, which has a deficiency of £32 reported this day.

The chairman gave an excellent opening address, and was followed by Rev. Canon Hirst, Geo. Plaford, Dr. Murphy, J. Vaughan, and Messrs. Holland and W. H. Taylor.

During the day the Ladies' Committee held their annual sale of work on the grounds in aid of the Benevolent Fund. This is a very valuable help. Thanks to the many friends who yearly send articles for sale. Ladies are reminded that after the day is over, the surplus stock not sold is in the care of the matron, who will be glad to welcome purchasers any day (except Sunday) to show the various articles left over from the sale.—Offices of the Society, 53, Finsbury-pavement, E.C.

Our Tombstones.

Died, on July 8, 1886, at Mossley, in his 80th year, Jesse Heap. He had been a member of the Strict Baptist Church at Ashton-under-Lyne above 20 years. He was regular in his attendance at chapel when health and strength permitted.—R. C.

To Our Christian Friends.

THE "EARTHEN VESSEL" AND "GOSPEL HERALD" AMALGAMATED.

WE are deeply grateful to our dear Lord and Master who has so tenderly and lovingly dealt with us in sustaining our health, and in supplying our needs up to the present moment; and in giving us a hope which, in sunshine and in shade, surmounts our manifold fears, and anchors within the veil. We are also fully conscious of the worth of the numerous letters with which our kind correspondents continue to favour us, and of the real interest we share in their constant addresses at the throne of grace. These stimulate and cheer us in our arduous and trying work of love, both with tongue and pen.

"No strength of our own, or goodness we claim;
Yet since we have known the Saviour's great name,
In this our strong tower for safety we hide,
The Lord is our power, the Lord will provide."

Our dear brother in Christ, Mr. John Waters Banks, with whom we have walked in unbroken Christian fellowship from the first time of our meeting with him until now, made honourable and gratuitous mention of us in our last issue, under the heading—

"NEW EDITORIAL ARRANGEMENTS,"

as being chosen to follow his late beloved father, Mr. Charles Waters Banks, in the office of Editor of the EARTHEN VESSEL. This responsible position we might certainly have supposed, in years gone by, would eventually fall to our lot by the varied and frequent expressions that dropped from the lips of our dear departed brother, Mr. C. W. Banks. But we never once replied to anything he ever said on the subject which might lead him to suppose that the office would be accepted by us at his death.

Our chief aim in writing so much, and for so many years, for this Magazine, has been from our sincere attachment to the late respected Editor, and a desire to assist him, and to make him happy in the work he loved so well; as also for the great love we have long borne to the people in whose welfare this Magazine largely shares. It never troubled us in the least as to whether we should or should not be ever privileged to conduct the EARTHEN VESSEL, as we were fully confident, from the first time the late Editor hinted the matter to us, that if the Lord intended us to occupy such a position He would surely bring it to pass in His own time and way; and this, blessed be His dear name, we have lived to prove, without any interference whatever on our part, which has greatly strengthened our faith, and helped us to press onward through hosts of difficulties in the good work before us—

"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."

THE AMALGAMATION OF THE "EARTHEN VESSEL"
AND "GOSPEL HERALD."

Now that we have more than entered upon the Herculean task of conducting three monthly Magazines, we are becoming more and more concerned about the amalgamation of two of them—namely, the EARTHEN VESSEL and the *Gospel Herald*—as the day of their marriage is fast approaching. On the culmination of the event, the respective brethren representing these two publications will then meet unshackled on one common level, in a manner, perhaps, they have never done before, with one determination, in honour of the Redeemer, to support *one Magazine* as the acknowledged organ of the Strict Baptist body. The nuptial bond is already virtually sealed, but what is to follow by way of commemorating the event we are not at present prepared to state. We would humbly suggest that, on or before the commencement of the year 1887,

A WHOLE DAY FOR PUBLIC THANKSGIVING

be prayerfully set apart in which to bless Almighty God for bringing about so desirable an issue as the union of the two Magazines, and that every lawful effort be put forth beforehand in gathering together a host of truth-loving friends on the occasion.

The practical part of this work will, of course, materially depend upon the timely exertions of the Magazine Committee, with which we are united *ex officio*. We would, moreover, beg that collections be made on the occasion with the view of permanently establishing a *Fund* in connection with the Magazine, with honorary secretary, treasurer, etc., and called—

"THE LORD'S POOR RELIEF SOCIETY,"

and that our worthy brother, Mr. John Waters Banks, be duly constituted *Almoner*, on the right of his joint proprietorship of the amalgamated Magazine. The two Magazines in question have travelled on parallel lines of truth for many years, and now they are converging into one great centre. We trust, therefore, that their concentrated strength, under the blessing of our Triune Jehovah, will tend greatly to unite the whole of the Strict Baptist Churches into one concrete body. For our own part we wish to know no man after the flesh, and are determined, in God's strength, to carry out the grand apostolic injunction, "Speaking the truth in love," and to foster no party spirit within the Christian circle in which we happily move. Our aim being consistent with the whole tenor of truth, and in harmony with the following well-known motto, we travel onward and upward, "In things essential, unity; in things doubtful, liberty; in all things, charity."

THE EDITOR (W. WINTERS).

Churchyard, Waltham Abbey, Essex.

HAPPINESS.—There are three things which, if Christians do, they will find themselves mistaken—if they look for that in themselves which can only be found in Christ, perfect righteousness; if they look for that in the law which is only to be found in the Gospel, mercy; if they look for that on earth which is only to be found in heaven, perfection.—*Henry*.

THE DOOR INTO THE SHEEPFOLD.

THOUGHTS BY A GARDEN LABOURER.

"Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he that entereth in by the door is the Shepherd of the sheep."—John x. 1, 2.

OUR Lord Jesus Christ is here setting forth to His waiting, conscious people, throughout all generations, His own gracious character. He is the door of the fold, and the good and true Shepherd. He in the beginning entered into the position of the door and Shepherd by His covenant with God the Father, for the redemption of His flock; and thus all whom God the Father calls enter by Him into the fold; they hear His voice, and obey His call, because that voice has an echo in their own heart and soul, implanted there by the Holy Spirit, who thus bestows that holy germ of life, which, as the porter, opens the eye of faith to Jesus as the Door and the true and heavenly Shepherd. They will not follow a stranger, for how can they? They know not the voice of strangers. Our Lord speaks the language of Zion; a stranger cannot speak that language, for he knows it not; therefore the sheep follow not; for they know no soul language but that of Zion, which Jesus speaks:—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "Learn of Me, for I am meek and lowly of heart, and ye shall find rest to your soul." "No man cometh unto Me, except the Father which hath sent Me draw him." "Whosoever cometh unto Me, I will in no wise cast out." "Whosoever will, let him take of the water of life freely." "Look unto Me and be ye saved, all the ends of the earth." "If I go away I will send you another Comforter." "I am the way, the truth, and the life." "He that liveth and believeth in Me shall never die." "I am persuaded that nothing shall separate us from the love of God that is in Christ Jesus our Lord."

Oh, my soul, the voice of Jesus calls, and God the Holy Ghost awakens the heart to hear and to respond, and thus to enter into full communion with Jesus; He will be with thee all thy journey through life and amidst thy way, travel, and conflict in the Church and outside with its enemies and revilers. He will speak comfortable words and strengthening words, and say, "Be of good courage, little sheep (or lamb, whichever thou art), though thieves and robbers and wolves assail thee, listen to My voice. You will find it written for you in My Word; and the Comforter shall teach you and give you a mouth and wisdom, which all your enemies shall not be able to gainsay." "Fear not, little flock, it is your Father's good pleasure to give you the kingdom;" and nothing can hinder you of that kingdom of glory. But in the Church, the fold, the kingdom of grace upon earth, robbers, false brethren, and false pastors will arise and deceive, if possible, the very elect; but that is not possible. The language of the evil one is not the heart's language of the sheep of Christ, and they shall never lose their heart's love for the good pasture of the Church and presence of Christ Jesus their Lord, where by His gracious guiding hand and teaching voice they shall go in and out and surely find ever fresh and soul-reviving words, leading them heavenward to exalt the name of the good and great Shepherd. And then how gracious our Lord is; He not only gives them to hear His voice and to find rich and sweet pastures, but He

Himself leads them into them! They feed in the rich pastures of His love, and there they are refreshed with drinks of living water; a well ever springing up within them to keep them from fainting, and to give them new life more and more abundantly. And to each one He also giveth a name. Oh, to be a named sheep in the fold of Jesus! think of it, my soul; it will not be a name like the name of the great men of the earth. Oh, no; their great name dies, and is lost for ever; but this name is an everlasting name, a name worthy of Jesus who giveth it; a name that shall never die while Jesus lives.

Oh, Jesus, we, the sheep, are Thine, and Thou hast laid down Thy life for us poor sheep; give us grace ever to be watching for Thy leading hand, and listening for Thy leading voice, that we may daily follow Thee here. Oh, speedily turn out the hireling shepherds from Thy kingdom, and set up shepherds after Thine own heart, and gather all Thy sheep from the four winds of heaven into the one great fold—that there may be one fold and one Shepherd, to the everlasting glory of the Triune God, Father, Son, and Holy Ghost, world without end. Amen.

ADOPTION, ITS MEANING AND PRIVILEGES.

By THOS. JONES, OF CHELTENHAM.

“For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.”—Rom. viii. 15.

A MORE deeply-interesting subject we could not select to engage our attention than the one presented in the inspired words of the text. In this chapter the great apostle very graphically represents the happy relationship that exists between the regenerated soul and Christ. At the same time he distinctly points out the exceeding great and precious privileges God is pleased to confer upon His family. He also shows very plainly how those peculiar blessings are obtained; by what means they are produced; how they are cherished by those who are the happy recipients of them. As proof of what we mean, note: After conversion we are said to “walk in the Spirit,” to be “led by the Spirit,” and “helped by the Spirit.” And as many as are thus spiritually blessed with the indwelling of the Holy Spirit they are unquestionably the sons of God; on the other hand, it follows, if “we have not the Spirit of Christ we are none of His,” but are still in bondage by sin and fear.

It is necessary for us to carefully examine our text in order to understand its meaning and import; also to deepen our appreciation of the blessed doctrine contained therein. Observe the wording of the passage under consideration, “Ye have not received the spirit of bondage again to fear.” This, to our mind, presupposes the natural condition in which all men are found; and if we are to be guided by inspired truth we shall find a clear and positive proof of the exact state of men. They are represented as in the bonds of sin—*i.e.*, actually bound up in sin—pinioned, so to speak—not having the least power to extricate themselves. Men are slaves, the captives of the “prince of the power of the air;” they are also subject to the spirit of the world (1 Cor. ii. 12); possessing that spirit they are in bondage (Heb. ii. 15).

Now, the regenerated man is delivered from this state of bondage

by the infinite love and sovereign grace of God the Father, through the Son, and by the blessed operation of the Holy Spirit. Hence we read in Rom. viii. 1, "There is therefore *now* (present) no condemnation to them who are in Christ Jesus." The text goes on to say, "to fear." There are two ways to treat this word, "fear." 1. *Slavish fear*—namely, dread of danger and punishment arising from an inward sense of guilt; and is not this the natural fear of natural men? Do they not, even in their unregenerate state, fear death, judgment, and the great future? 2. *Filial fear*, or holy affection, is that which is implanted by the Holy Spirit in the soul of every quickened child of grace, and this living principle of grace producing this filial fear towards God.

The things that fill men's minds with dread and dismay are really a source of joy to you. The day of death to slavish fear means remorse; to filial fear it will be the crowning day. And hence Paul says that blessed with the spirit not of fear, but of power, love, and of a sound mind (1 Tim. i. 7). The Apostle John bears the same testimony, "Perfect love casteth out fear." The text goes on, "But ye have received the spirit of adoption." If we by nature are alienated from God, His grace, and everything that pertains to virtue and moral goodness, then how comes it that we have the *spirit of adoption*? and when was that blessed gift bestowed? I answer that the spirit here mentioned is given to the believer at the time of conversion, as a pledge of God's love, or as a manifestation of His power and grace upon the heart. The spirit of adoption is the direct production of the Holy Ghost in the soul; or, as Paul says, "The Spirit itself beareth witness with our spirit that we are the children of God."

Here is the testimony of the great apostle, and how forcibly it shows the happy union of spirit, and how blessedly they are blended together! The spirit of adoption and our own spirit agreeing and testifying that we are a part of God's own family which "in heaven and earth are named; that same Spirit enabling poor dust and ashes to approach a God of infinite power, of incomprehensible wisdom, whose "throne is in the heavens," and of whom it is justly said, "The heaven of heavens cannot contain Him," and yet, oh, wonderful condescension! "He remembereth that we are dust," and though poor worms, He confers upon us the privilege of adoption "whereby we cry, Abba, Father." The words, "Abba" and "Father," have the same meaning. Luther renders it, "Dear Father." This I like much better, because it shows that deep love and affection between the great God of heaven and poor sinners who are saved by grace; and not only so, but what confidence it gives! what encouragement it affords!

Having thus briefly paraphrased our text, we will consider two things. 1. *Adoption, its definition.* 2. *Adoption, its privileges.*

I.—The first part of our subject, a very few words will suffice to show its meaning. Adoption strictly means the act of taking an individual not naturally related to you. But you admit such an one into your family, to share with you and yours in all you possess; you clothe, feed, and educate him, and finally look upon him as your *son*, and he, from constantly receiving good at your hands, addresses you as father. There are some few instances given us in the Word of God of adoption. Moses was adopted by Pharaoh's daughter, and Esther by Mordecai. Adoption is that act of God by which we who were aliens and totally

disinherited are made sons of God and heirs of eternal glory. Justification is the act of God as a Judge, adoption as a Father. By the former we are discharged from condemnation and assisted as righteous; by the latter we are made children of God and joint heirs with Christ. By the one we are taken into God's favour; by the other admitted into His family. Again, adoption is the free-will act of the adopter. By this I mean that the adopter must be the first to move in order to bring about so important a union. Just so in regard to spiritual adoption. We have no claim upon God, no right to expect any good at His hand; "For all have sinned." Not one single thing we can plead before God; not entitled to the *least* of His mercy. Alas! our pristine innocence has long gone. "But God, who is rich in mercy, for His great love wherewith He hath loved us," and when dead He quickened us, by whose grace we are saved, and has given unto us the "earnest of the Spirit," the sure pledge of our adoption. Such, then, I apprehend to be the meaning of adoption.

II.—Let us glance now at a few of the *privileges*. These privileges are so numerous that it would be impossible for us to enumerate all of them, so we will content ourselves by noting a few of the leading ones which God is pleased to bestow upon His own elect children, children whose names are written in the Lamb's book of life.

1. It is the privilege of every adopted child to call God Father; or as the apostle says, "Abba, Father;" and, my reader, it is no small mercy to do this. Pause! let us think one moment of the greatness of God, of His immaculate purity, holiness, and justice; and let us not forget our sinfulness and depravity. Oh, how deep in the mire! and yet our Father has saved us by His grace, pardoned our sins through Christ, "who Himself bare our sins in His own body on the tree;" and by the blessed powerful operations of His Spirit has wrought in us "the will to do of His own good pleasure." And what is that good pleasure? "That we may be sons of the Lord God Almighty. The realisation of such a peculiar privilege, while it humbles, it certainly lifts us up; while in ourselves we are black, yet in Christ we are complete and fair. Does not the thought produce an holy confidence? and inspire our hearts when we thus think of this one great privilege? Yes, we read, "I will be a Father unto you." Again, "Ye shall be My sons and daughters, saith the Lord;" but—

2. The adopted children of God possess great expectations, and these expectations rest upon the Word of God, and are produced in the soul by the Holy Spirit dwelling in them. To-day we are favoured to "sit in heavenly places in Christ Jesus," and we hope, through His grace, mercy, and favour, to receive "an abundant entrance into the kingdom," where "eye hath not seen, nor ear heard," and to possess the "eternal weight of glory," as well as to receive "the crown of life." Yes, friends, to-day we approach the throne of grace and talk to God; then we shall see Him face to face.

3. Another privilege is that we are "heirs of God, and joint heirs with Christ Jesus." Oh, what mercy, love, and grace, bestowed upon sinners so vile! sunk so low! wandered so far away by sin and wicked works! Yet brought nigh, made heirs to all the blessed graces of the divine Spirit, all the riches of His grace treasured up in Christ!

And now to conclude with a word as to the present position of the

adopted children. "Many are the troubles of the righteous." They have their castings down, their sorrows; but they have also their risings up, and seasons of joy. To-day we have pain and sadness, to-morrow we have real pleasure. We may walk in darkness, and have no light; but anon we experience the words, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." We already possess "exceeding great and precious promises," and sometimes climb the heights of Pisgah, like Moses, and catch a view of "the land which the Lord has promised to give unto us."

"Cheer'd by a signal so divine,
Unwavering, I believe;
And 'Abba, Father,' humbly cry,
Nor can the sign deceive."

THE NAME AND FAME OF JESUS.

A DAY AT BRIXTON TABERNACLE.

IT was always, from the very commencement of the *EARTHEN VESSEL*, the great joy of the late editor (our beloved father) to record the acts and movements of the Church of the living God, and especially so when he enjoyed the savour of His presence whose name is as ointment poured forth; and we have inherited the same passion, in the interest of the name and fame of Jesus, and the places where He is proclaimed. We rejoice to publish the same abroad, and we know that, under the able direction of our highly-esteemed and beloved brother, Wm. Winters, of Waltham Abbey, the *EARTHEN VESSEL* will still continue to make known the acts and movements of God's ministers and His Church of the present day. To lift up the standard of the cross is, and will be, our chief aim. To contend for the faith and principles of the New Testament is another department of our work. To solicit aid for the afflicted and poor of the household of faith, and distribute it as we are directed, is a still further cheerful and important part of our vocation. All these matters we hope to promulgate to the honour and glory of God.

We have often looked at the word spoken by the Lord to Joshua, and have secretly desired that it might be demonstrated in our experience, "As I was with Moses, I will be with thee" (Joshua i. 5). The record in Luke xv. of the parable of the prodigal son—his leaving his father's house, his extravagance, his want, his looking homeward, his return, his reception, and, above all, his father's grand peroration to him, "This *my* son was dead, and is alive again; he was lost, and is found." This beautifully touching expression of a father's compassion toward his own child delightfully sets forth the love of our heavenly Father towards His own wandering sheep, has been, and often is, read with an untold interest and profit.

The record of the miraculous cure by Jesus of one who was born blind; how the Pharisees tried to baffle him, and the potent answer of the man who had received his sight, "One thing I know, that, whereas I was blind, now I see," has often been made a blessing to the poor sin-burdened and Satan buffeted child of God. The record of the man who was lame from his birth (Acts ii.) is another of the many displays of the rich, sovereign, and glorious works of the great Almighty Maker of

heaven and earth; how the dear man sprang up, walking, leaping and praising God; and the first place he went into was the temple; and how, "being let go, he went to his own company." With what a great amount of pleasure are these various acts of our Lord read by His people? How thankful we ought to be for the records of the work of our Lord as Scriptures of truth!

Brother Henry Lee, of Bow, said to us on one occasion, "I like to look at some of the parables every morning." Our uncle at Sydenham (after whom we are named) said, as he was by the dying-bed of his sister last year, "I like to read a few words of what Jesus said, every morning." Sometimes we take up the Word, and wonder what part is most suitable for us to read. Let us take example, and turn to the words of Jesus.

On Bank Holiday, August 2, at Brixton Tabernacle, the theme was—

ALL DAY ABOUT JESUS.

Service commenced in the morning, at 11 o'clock, with a prayer-meeting under the leadership of Mr. G. F. Gray, one of the indefatigable deacons of the Church, who conducted the meeting under the guidance of the great Jehovah. The first song of praise was about Jesus—that precious hymn—

"Thou dear Redeemer, dying Lamb,
We love to hear of Thee."

Mr. Gray then read the first chapter of Ephesians, offering some very appropriate remarks on, and extolling "the God and Father of our Lord Jesus Christ" (verse 3). Several brethren offered prayer, in which there was manifest the unity of the Spirit. A verse was sung of that sweet hymn of Anne Steele's (214, Denham), beginning—

"Dear Refuge of my weary soul,
On Thee when sorrows rise;
On Thee when waves of trouble roll,
My fainting hope relieves."

Precisely at 12 o'clock Mr. Cornwell entered the pulpit, and announced for his text, "Mercy unto you, and peace and love be multiplied" (Jude, verse 2). The preacher dwelt sweetly on "the servant of Jesus Christ." A servant of sin will love sin; a servant of God will hate sin. The princes of this world cannot purchase the creed I love, it is priceless. The servant of Christ will listen to the Gospel. The preacher went on to speak of sanctification. A people set apart, a number which no man can number, are set apart, sanctified by God the Father. Vocation was another part brought before the hearer, in which Mr. Cornwell spoke of the difference between man's calling and God's calling. We cannot call each other. It is a *high* calling; it calls men from the depths of sin and degradation. "Many are called, but few chosen." It is the effect of predestination and foreknowledge; if there had been no predestination there would have been no calling. A sinner called by God loves the truth of God. In this strain the preacher went on and delivered an unpremeditated discourse, with an apparent amount of ease to himself and savour to his hearers, though he had four services on the previous day.

After the morning service a number of friends retired to the school-room, where they partook of a substantial dinner. A little quiet, friendly, and Christian conversation, and greeting of brethren from

various parts, and the time came to assemble for the afternoon service, which commenced with the hymn (93, Denham)—

“ All hail the power of Jesu’s name.”

Part of the first chapter of the Gospel by John was read, and prayer offered. The theme of the day was continued with that choice hymn (313, Denham)—

“ Jesus! in Thy transporting name,
What blissful glories rise!
Jesus! the angel’s sweetest theme,
The Wonder of the skies!”

Mr. F. C. Holden then announced his text, “ He that receiveth a righteous man in the name of a righteous man shall receive a righteous man’s reward ” (Matt. x. 41). The Lord Jesus Christ Himself was the only righteous man; others are righteous, but they are only so because He is righteous; without Christ there is no such thing as a righteous man, and we cannot receive any man as righteous only through our Lord Jesus Christ. He never broke a single command; in Him His chosen people are justified. Those who are brought by grace out of the world, and taught by the Holy Spirit to love Him, find that it is a precious truth that they will never have to appear before God in a righteousness of their own. It was Christ’s reward to know that He was doing His Father’s will, and was saving the people He came to save, hence He eventually said, “ I have finished the work the Father gave Me to do.” His reward was to be raised from the dead. If you can conceive the glory that now surrounds Him, you may have some idea of a righteous man’s reward. “ He shall see of the travail of His soul and be satisfied.” This will be His great reward. There is a reward in being saved by sovereign grace; it is not of merit, but all of grace. The reward of a righteous man is to see that our labour is not in vain. It is a reward to have a conscience void of offence. Mr. Holden kept well to his text right through; the sermon was delivered with energy and feeling. Jesus, the friend of sinners, was exalted, and His saints comforted. The preacher concluded his discourse by saying the labour of our life shall end in a large reward.

The friends again retired to the school-room, where an excellent tea was provided, and where the outward man was refreshed, and a few more friendly greetings exchanged. We again entered the Tabernacle, looking unto Jesus, praying for the Spirit’s influence to descend upon the closing service of the day.

Mr. James Lee commenced the evening meeting, following up the subject of the day with that sublime hymn, commencing—

“ Jesus, Thy blood and righteousness,
My beauty are, my glorious dress,”

which the whole congregation united in singing to the sweet strain of “ *Justification.*” Mr. W. Webb offered prayer. The chairman, after some preliminary remarks, spoke of the efficacious blood of Christ, and of the great importance of hearing His voice and feeling His hand guiding us in all things spiritual and temporal. Mr. Bennett gave an excellent definition of the words, “ These men are the servants of the Most High God, which show unto us the way of salvation ” (Acts xvi. 17). Mr. J. H. Dearsly, after dwelling with much savour on the words,

“How beautiful are the feet of Him that bringeth glad tidings!” led his hearers in contemplation to God as the Christian’s never-failing Guide (Psa. xlviii. 14). Mr. Hand was sound and experimental on “The Lord our righteousness.” There is no other way that a poor sinner can stand just before God, but by the righteousness of Christ. Mr. Thomas Stringer was as full of holy fire as ever for the pre-eminence of Christ. “We are glad,” said the grand old Thomas, with his patriarchal appearance, which gave weight to his utterances, “to see each other here, but more glad to see the Master. Christ is the subject, and yet how little we know of Him. We have been talking of Him for years, and have said nothing! Bless the Lord! Jesus is all! Oh, to be able to say, MY Lord! It is a blessed position to be one with Him. Let us spread the name and fame of Jesus; let it go abroad. When He preached, ‘the common people heard Him gladly,’ the eyes of the blind were opened, deaf ears unstopped, and the tongues of the dumb spoke of the wonderful works of God.” With all the emphasis and power of voice Mr. Stringer could command, he turned to his brethren and said, “Ring it out; ring out the matchless mercies of the dear Redeemer!” Mr. Holden said we must speak well of Him who has saved us, and who is “able to save to the uttermost all who come unto God by Him.” Mr. Guille, with all his heart and excellent gifts, led the service of praise.

Mr. Cornwell was glad it had been one theme all day, and was thankful for the presence of so many ministers and friends, and their kind co-operation.

It was certainly a good day, and in no way tedious; in fact, as the day advanced, so the joy and pleasure increased. It would be wrong to close without testifying to the sedulous attention which Mrs. Cornwell paid to the comforts of the people. She is a thorough minister’s wife, a great admirer of Sunday-school work, an excellent help in the service of praise; above all, through grace, a true lover of Christ. May the Lord in His mercy long keep them together, to the praise, honour, and glory of the Lord Jesus. We should right heartily rejoice to see the day when this noble house, built for the proclamation of the glorious truths of the Gospel, standing boldly out to the front as it does, was quite free from debt. Mr. Cornwell is one of the most able, intelligent, and unflinching champions of the distinguishing doctrines of grace we have in the denomination. The whole building cost £4,000. There remains about £2,800 to pay. The quicker this is reduced, not only the principal, but the interest thereon, lessens; any contribution, however small, will be gladly received by Mr. Cornwell, Chapel House, Brixton Tabernacle, Stockwell-road, London, S.W. We have not been solicited to write thus; it is the spontaneous outflow of our own mind, influenced by the Christian love we bear toward him and the truths he delights to advocate.

JOHN WATERS BANKS.

THE GLORIOUS TRAIN OF JEHOVAH.

A SERMON BY THE LATE MR. GEORGE ABRAHAMS.

Preached June 4th, 1848.

IN the first verse of the sixth chapter of the Prophecy of Isaiah, you will find it thus recorded by the inspiration of God the Holy Ghost: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high, and lifted up, and His train filled the temple."

The Lord directed me to this portion of His Word this day week in the morning, and I at that time shewed that this blessed Word is a prophecy that charmed the heart of the prophet, of the exaltation and ascension of the Son of God, and that this glorious doctrine of the exaltation of Christ in human nature, is the very life and marrow of all real worship of the living God. There is a holy union and communion in the midst of God's dear people all centering in Christ; there is a holy worship carried on daily in the beauty of holiness, all centering in Christ, for prayer without Christ, is a stink in the nostrils of the Almighty; praise without making melody in the heart by the faith in Christ is a mockery, whether it be public or private, it hangs on this whether it be by Christ, and in Christ, that we are the true Israelites that worship God in the Spirit and have no confidence in the flesh. I know of nothing that lifts up a poor child of God that is cast down so much as a sight of Christ, for if the dear soul is only cleaving to a crucified Jesus, it must be strengthened to behold Christ. Christ having finished His work, is ascended into glory on His rightful throne, and from thence He exercises His office as a high priest, and hence the comfort that God gives to His people in a time of great trouble, when Jerusalem was to be swept away, but the Church of God could not be exterminated and die, but as in the days of Noah, when the waters destroyed the wicked, the ark weathered every storm, and not a creature in it was hurt, so should it be then.

Hence the Apostle Paul gives this consolation to the Hebrews, he says: "God is about to shake everything that is upon the earth, for yet a very little while, and he that shall come will come, and will not tarry."

"Whose voice, then, shook the earth. But now He hath promised, saying, Yet once more I shake not the earth only, but heaven also"; that is to say, what they had of the heavens, and they had a little of it. Oh, if you could enter into Zechariah's feeling, who knew what it was to pour out incense from within while he offered it from without, but it was all to be shaken to pieces, that that which could not be shaken might remain. "Wherefore we, receiving a kingdom which could not be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear."

The doctrine of grace as beginning, continuing, and ending in Christ, is a matter that the devil cannot endure, a blessed Lord and Master to be exalted without opposing, nor can he endure for a child of God to have peace in that exalted Lord without hating it. Is it then to be put in the back ground? Yes, says the devil, that is just what I like, for they may work and work as much as they like, but the grace of God that bringeth salvation in it is what I hate. But we are told to be never weary in well-doing, and I know not what is well-doing but to preach Christ. To believe in the Lord with all your heart and soul,

and mind, to have a good hope in Him, like an anchor that will never give way, is a blessing indeed. I therefore once more call your mind to the glorious exaltation of Christ, and if there be a poor thief on the cross here, one who has nothing to hold out to the Lord, you cannot do anything but breathe out, "Lord, remember me now Thou art in Thy kingdom." We have in our text, first, the glorious person spoken of, "The King, the Lord of hosts."

Secondly, the place of His ascension and exaltation: he saw Him sitting on "a throne, high and lifted up."

Thirdly, I will endeavour to show what is meant by His train that filled the temple.

Fourthly, what is meant by the smoke that filled the house, and the cry that moved the posts of the door.

There is an office which Christ maintains in glory, which is the triumph of God's dear Church and people.

I was led a little into the subject of the Ascension of Christ, and I can truly say that the meditation of Him was sweet unto me. I delivered a little of it this day week from the text. On Monday I endeavoured to shew a little more of it from these words, "Him hath God exalted to be a Prince and a Saviour for to give repentance unto Israel and remission of sins." And at Hastings once more, as the glorious exalted Christ, and many of them looked as if they looked into the glass of liberty by the Spirit of the Lord; and where the Spirit of the Lord is, there is liberty.

I will dismiss my first general heading in two or three words, the majesty of the person spoken of as the Lord of hosts, is that self-same Jesus of whom the apostle declares in these words: "Now that He ascended what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended far above us, far above all heavens, that He might fill all things." This same precious Christ, who descended into the lower parts of the earth where no poor worm Jacob ever went—almost into despair. Yes, says the man, I got into black despair, too. Nonsense, no child of God ever gets there, though it may look like it, but while some of God's people get into a solemn spot, for the wages of sin is death, but let us not forget there is not a soul of God's elect but deserves damnation for sin, but God sent His dear Son to save us; He came because He loved us, and in His everlasting love gave Himself for us, and redeemed us from death and the curse.

Who can tell the sufferings of the Son of God in human nature under this curse? "Who can rightly comprehend their beginning or their end?" The sufferings of the Son of God! I believe He descended into a low spot for wretched me, and I would gladly sing to His glory for saving the chief of sinners. Many sink in sin and degradation low, but the Son of God went lower still to fetch them up. Behold Him whom you and I have crucified by our sins! Him who stood and trembled, and fell on His face to the ground in an agony!

He was looked and gaped upon, and they said, "He saved others, Himself He cannot save." The devil did not tell the first lie then, for He could save all things, but because of unchangeable faithfulness He laid down His life for His people. "This commandment," He says, "have I received of My Father," that by laying down His life He

might save His Church from sin and the devil too, and everything that is evil. Blessed be God, I have not a stranger in heaven. This is a God in truth; this is my Friend, and this is my Beloved, ye daughters of Jerusalem, who wept for me, and prayed for me, and poured out His soul into God's bosom for me, and who sits at the right hand of God for me, there to plead my cause, there to send down showers of blessings for me. Look up! this is Him. O, we may sink into ourselves until we know not what to do. This is my Brother born for adversity; and the Holy Ghost, too, gives me a cup of consolation, and says, He is not one that cannot be touched with the feeling of our infirmities, but He was tempted above all the temptation God's people endure. Oh, how distressed He was! But He will be a wall of fire round about them, and they shall know it, too, when it comes into their heart, the glory in the midst of them. I want to feed some of your souls to Christ to-day. It is He that is exalted in our nature, of whom we are "flesh of His flesh and bone of His bone"; and if the Bridegroom hath passed through such troubles for the purpose of gaining His bride, how He has passed through it, will He let her stick in the mud? No, certainly not. This is the glorious Lord, and all powers shall do the work of God, for He hath said His counsel shall stand, and He will do all His pleasure. He is exalted far above all heavens.

I come to the second thing—the place where He is exalted to—namely, the throne of God. What, made of ivory? That was an exalted throne, and the Jew says if any one swore falsely at the throne the lions that stood there would roar. What a mess it would be if it were brought to England. But there is a lion that will roar in the conscience by-and-bye. I said the place where He is exalted to is a throne, a majestic seat, and I touched upon a text which is a very sweet one, and it is this, where the Lord Jesus Christ prayed to His Father that He would exalt Him with the glory that He had with Him before the world was; and we touched upon a pre-existent soul, and I know not what nonsense, for that is all of the devil, and I can prove it.

The place where He is ascended to is in His own glory; there He sits in His human nature, as you have seen Him, some of you, have you not, a little? Oh, that I could see Him more, though I cannot look into His countenance, it is so bright. No, angels cannot look into it, yet His glory remaineth the same. Hence, then, the glory of our precious Christ. There He sits; He has no more clouds. Was He ever clouded? Why, man, He was a man of sorrows and acquainted with griefs; He was brought into such a low state that He was accounted altogether bad, and if they called the Master of the House Beelzebub, it is no wonder they should call them of the household the same.

But the eternal Jehovah shrouded in human nature! And said a Jew to me once, "What are you talking of? The great Jehovah, the God of Israel, lived in a body like yours? If you can prove this, I will be baptized to-morrow." I asked the man if he believed the 33rd chapter of Exodus. "To be sure I do, with all my heart." "Do you believe that the whole assembly of the Godhead dwelt in the holiest of all, and He really was there?" "Yes, if He said so, He was." Well then, if He could dwell there in a little place made by skilful men, how much more will He not dwell in that that was a pattern of it?" "Oh," said the man, "I wish your father was here." "Well," I said, "it is of no use

looking to my father, you must look for your own soul's salvation. Yet still it remaineth, without a controversy. Great is the mystery of godliness. God was manifest in the flesh." "Oh, the blessedness that is not a controversy in a child of God's conscience. A child of God that receiveth it without a controversy, it is very great. If Habakkuk could say out of His hands that were pierced with nails, there was the hiding of His power, what must the glory of His face now be in heaven? There is such a thing as looking, and gazing, and admiring, and loving a dear Christ until your very soul is transported with Him.

All the glory that Stephen the martyr saw shone in Jesus Christ. All the glory that Abel saw was shining in His face, for "God that commanded light to shine out of darkness hath shined in our heart to give us the light of the knowledge of God in the face of Jesus Christ. Who can describe the beauty of His Majesty in heaven? The Psalmist sung sweetly, "Thou lovest righteousness and hatest wickedness. Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Thy throne, O God, is for ever and ever."

The third general heading is about His attendants. A king has many attendants, and it came into my mind if all the kings were like our glorious King they would not want any soldiers for a life-guard. He has attendants about Him, and they are called Seraphim. Their hearts are flames of fire, for that is the meaning of their name; and their song is one story, and a glorious one it is. Holy, holy, holy is the Lord of hosts! In the Revelations you read this description of them, in the 6th verse of the 4th chapter, "And before the throne there was a sea of glass like unto crystal, and in the midst of the throne and round about the throne were four beasts full of eyes before and behind. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and art to come." Romaine says the word beasts should have been rendered creatures. Well, I like beasts just as well, for Asaph said he was as a beast before Him, and I believe every one of them have felt the same. That these creatures are members of the mystical body of Christ is clear, for they had a face of a man, and as they began the worship of God, I conclude they are the ministers of Christ in the four quarters of the earth. These creatures have what they stand in need of; they are spoken of in God's Word as representatives of the people of God. It is a great treat to have the grace of humility, and it is a sweet mercy to have the wings of faith and love, for we must veil as soon as we begin to sing. How is this? I will tell you. As sure as God gives you to lift up a little from self, there will be this veiling, for it is no use to sing this holy chant, "Holy, holy, holy, Lord God of hosts," touched Isaiah, and he began to cry out, "Woe is me, for I am undone, because I am a man of unclean lips."

A Jew who lived a little before the coming of Christ interpreted it, Holy God the Father, Holy God the Son, and Holy God the Holy Ghost. That is a believing Jew, not an unbelieving one; for they are Arians. Holy are His ways, holy and reverend is His name. Can you, without lifting up your body, sing, holy to the work of the Son of God? Is it holy that He says He does not pray for the world? "Sir," says the Arminian, "I do not like this." Well, then, you cannot sing. Is it holy that He should say, "I give My life for My sheep"? Well, if

you have no wings, you cannot fly. Is all the work of the Holy Ghost holy? Is it that He should quicken only the elect, and leave millions to perish? "Oh," says the Arminian, "I wish you had not brought that in, for I begin to tremble when you bring that in." It would be a good thing if you were to tremble out of your flesh, and have the faith of God's elect in you. Holy, holy, holy, is the grand cry, and it takes them an eternity to do it.

In the next place, it is said to be high and lifted up. I will refer you to two places that you may read on this head. "He that descendeth is the same also that ascended up far above all heavens, that He might fill all things." If He made the heavens, He must be above all heavens. Where is that? Where His Father dwells in all the infinity of His glory, there He is in human nature. "What is the bosom of the Father? "Eternal Deity, that cannot be looked into, this is My Master's home; in human nature, do not forget that." "Therefore hath He highly exalted Him, and given Him a name above every name, that at the name of Jesus every knee should bow." "High and lifted up." There is not a monarch that is not under the control of our glorious King. There is not a matter that is going on but my Master has the rule of it; for He is the King of kings, and Lord of lords. There is not a depth of trouble, dear child of God, that you are in, He has but to speak, and destruction is upon the enemies there and then.

But I must continue. "And His train filled the temple." By the temple I understand the Church of God in heaven and in earth, the Church of God triumphant, and the Church of God militant; and by the temple I also understand the temple of His human body, which makes the holiest of all in the temple, and there the fulness of the Godhead dwells bodily. The word "train" is but twice mentioned in the Bible; once in my text, and again where it is said the Queen of Sheba came with her train to Solomon. By the word "train," you understand such a train of things linked together; a train of thoughts, a train of circumstances. The Church of God has got a train in the chain round her neck; but I believe the best train I can show you is, "He that ascended is the same also that descended into the lower parts of the earth. He ascended up far above all heavens, that filled all things." And twice He to ancient Israel came down with His train; first, when Moses reared up the tabernacle the clouds came down, and when Solomon finished the temple He did it a second time, and the glory of God filled the temple; and again He did the third time, that a threefold cord could not be quickly broken; for when it pleased God, in the set time the glory of God filled the house, and the house was shaken, and they were all filled with the Holy Ghost. Ah! dear brethren, you will never be satisfied till our great Husband fills every crevice of your heart; and, blessed be God, my God hath so filled me with God, until I said, "Lord, what a wonder am I." I have been gladdened with a train of salvation and justification, and love, and peace, and glory, coming into my soul, until I was filled, and could sing the song that Moses sung, "Oh, Naphtali! satisfied with favour, and full of the blessing of the Lord." Thus, then, dear child of God, His train filled the temple.

But why say it signifies the Church of God triumphant? To be sure it does. He fills it with blessedness and eternal glory. There the dear saints walk, and they have no more troubles of sin. There shall I

walk and not be afraid, there shall I not have to fret over characters that grieve me now. I do long for a blessed dismissal, and I believe in my very conscience that if the characters that now rail against me were to hear of it, they would say, "Bless the Lord; I had many a sweet visit under him, and he was a servant of God." Dear child of God, I do wish you well, and I wish the Lord to fill you, and then He will fill Himself with you; for it is written that God gave His dear Son to be Head over all things, to the Church which is His body, the fulness of Him that filleth all in all. He will fill you with holiness and love; but when you shall be filled with Christ He will fill Himself with you. I am not weary of preaching Christ. I love the man that will preach Christ in the face of the devil. I come back, and will just give a hint to the fourth heading.

"The posts of the door moved at the voice of Him that cried, and the house was filled with smoke." It is written in Rev. viii.: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand." And again, in Rev. xv., and last verse: "And the temple was filled with smoke from the glory of God, and from His power."

Thus, then, dear child of God, I have got to the smoke. What a blessing to have a Mediator by the golden altar! All God's people have troubles, and all have three great troubles concerning the worship of God which no hypocrite or formalist ever dreamed of. They feel that in their best things there is a great deal of sin. Can you pray with freedom, or have freedom of speech, so that you can speak out without the devil trying to puff you up, so that sin is mixed with the best things? Those are called the iniquities of Israel in their holy things. In the second place, they feel a great deal of weakness and infirmity. One dear child of God says, "Oh, the coldness of my love! Oh, the weakness I feel in everything I do!" You may feel the sins of infirmity mixed up with your holy things; but our great High Priest drowns them in His precious blood. You feel weakness in all your doings; the Son of God, with the glorious smoke of His incense, presents it all, and He is the power of God to every one that believeth.

As regards our person, we are "accepted in the Beloved." Thus, dear child of God, you may worship through the sweet incense of the Son of God without fear; for in the Son of God His people are brought before God without a morsel of taint about them, for we are brought before God "unreprovable and unrebukable in His sight." What is all Popish incense compared to the sweet incense of the Son of God?

May God preserve me from Popish worship, and show me more of the glory of our great High Priest. God be praised for deliverance from every yoke, young or old, men or women, rich or poor. As for Christ's work in heaven, I will tell you something more of it another time. One thing I know, He is there for His people; for "who is this that cometh out of the wilderness, leaning on the bosom of the Beloved?" Who can tell of Christ's glory but the people that dwell in Christ, and Christ in them? Most gladly, then, will I glory in my infirmity, that the power of Christ may rest upon me. May God give His blessing, I add no more. Amen.

A WARNING VOICE TO PROFESSING ENGLAND.

“AND unto the angel of the Church in Sardis, write: These things, saith he, that hath the seven Spirits of God, and the seven stars: I knew Thy works, that Thou hast a name, that Thou livest, and art dead” (Rev. iii. 1).

Some trees in the garden make a great show, but bear no fruit; they are splendid in leaves, and perhaps in blossom, but they yield either nothing fit to eat, or something not worth eating. The largest species of tree known in the world is the *bavbab*, or calibash tree, of Senegal, which often exceeds 70 feet in the circumference of its trunk; and covers with its boughs a circle of above 130 feet in diameter, but yields a fruit, which, while it is unfit for food, does not exceed the size of a common kidney bean, with this enormous substance; it has large and handsome leaves, and looks at a distance rather like a grove than a single tree.

O, what a picture is here of many a specious soul. How many have looked tall, like cedars in Lebanon; how many have promised fair like the fig-tree in the Gospel; who, when the Master sought for fruit have yielded none! Some have spoken gloriously, and written elegantly of the Word of God, and heavenly things have been supposed in the uppermost class of the Christian school, and have even done in God's name many wonderful works, who, after all, have Oh, my soul, leave the awful blank, and turn inwards for a deep examination, and proof of thine own faith and experience, lest after treating of Christ and His holy truths thou thyself be only a castaway. Dismal reflections! It is sad for those who are deplorably ignorant of the Gospel, or who never heard its joyful sound to fall into perdition. But how much more dreadful must the destruction of other persons be, who have talked loud, and written fair of their knowledge of the things of God; and yet have been actuated all the while by the selfish, proud, and unsanctified motives of the devil? Rather let me be an humble shrub of a span in height, with lowly branches bent by the fruits of grace, than all the calibashes in the world, with their spreading boughs and useless trunks. Oh, that I may be “a green olive-tree in the house of my God, of whom my fruit may be found,” and to whom it may be acceptable, through Christ Jesus. J. HAND.

MEN THAT I HAVE KNOWN.—THOS. JONES,
BROSELEY.

[On the death of our dear brother, C. W. Banks, the following letter was discovered with other writings in his possession, which proves it to have been written some time prior to the death of Mr. T. Jones. We hope, however, the delay in the publication of it will not lessen its value in the reader's estimation.—ED.]

THOMAS JONES is a clear-headed, sound-hearted, and richly-gifted minister of apostolical truth and puritanical practice. He does not mince the strong meat of the Gospel nor modify the severity of truth by qualifying divine sovereignty and mitigating human responsibility. He does not paint human nature in fairer colours than dark vermilion (Isa. i. 18), nor shun to declare that the salvation of a sinner is of the Lord.

Thomas Jones is one of the “old school,” which the new school say is rapidly dying out, and they are anticipating the happy demise of the

last "hyper." And, no doubt, they would gladly go to his funeral to see the last of a despised race—of the sect everywhere spoken against. If they live till that event comes they may insure their lives till the crack of doom, for God shall never want a witness so long as the world remaineth. What is the new school doing? Giving us a new Bible, robbing man of the divine image of God, and making him the child of a monkey; robbing the cross of God's opinion of sin, and denying its vicariousness for the sinner; putting out the flames of hell, and proclaiming a heaven for all—men and devils.

Spite of the fearful changes in the religious world, spite of the great apostacies of the age, Mr. Jones moves on with steady and unflinching steps in "the good old way," with his heart fixed on the goal, and his eye looking on the glittering crown of glory. It is something grand to see a spiritual racer keeping his paces in the Christian stadium, and running with all the purpose of the first impulse for fifty years for the prize, the crown, the glory that shall garland the brows of those who by patient continuance in well-doing shall endure unto the end of the race of a self-denying and life-long struggle. Yes, it is grand to see a man to-day on the same lines, on the same course, and pursuing the same object he was when first He knew him, some forty years ago. Grand, because we think of how many have fallen away, given up, and gone back. Ah, yes, Thomas must often say in looking round for those who started with him, "Who could hold me up but Thou?" And then the song of gratitude would burst from his lips—

"Oh, to grace how great a debtor!"

When I first heard him at Foot's Cray, in Kent, he was a strong, sturdy Briton, with a face beaming with health and happiness, and a voice clear as a trumpet that gives a certain sound. His text was, "Therefore are they before the throne." The preacher said they were not angels, but men—men redeemed from among men, men that came out of great tribulation. It was this fact that fastened the subject so indelibly upon my mind; for I had been brought out of great tribulation, and it was the preacher's knowledge of the moral conflicts and tribulations through which I had passed that attached me to him. And I was devoutly thankful for the opportunity of fraternising with a brother whom I have never ceased to love. There is something very remarkable in the union of kindred minds. This "love never faileth." It does not matter what people may say to the prejudice of the man whose testimony has been blest to you, you must love him. At least, that is my experience.

As a preacher, Mr. Jones makes no effort to present his thoughts in fine language, nevertheless his thoughts are as flowing and transient as the mountain stream, and are expressed in words as clear and illuminating as sunbeams. We have heard him many times, for many times when visiting the writer he has occupied the pulpit for him. And Amicus has always felt humbled into conscious insignificance in the presence of this shining light, and sometimes he has thought that he would never attempt to preach again. But then we have bethought ourselves that the glow-worm might be as useful to a world of life below our ken, as the stars are to us, and we have encouraged ourselves in the Lord our God. Mr. Jones has not done much through the press; but he has written much, and we hope that much that he has written

will some day see the light. As a Christian letter-writer he has but few equals, and I never read a letter of his without feeling that I must read it again.

Our octogenarian brother could give us an interesting autobiography. We should dearly like to read the ups and downs, the failures and successes of his long and eventful life. We should be edified by reading the experience of this good soldier, in the stripping-room and on the drill-parade. We should like to hear all about the long marches, the short rations, the hard fighting, the repulses, the victories, the wounds, the healing. We should like to have the experience of this doctor of divinity in the school of Christ, at the college of physicians, at Gilead, and in walking the hospital of Bethesda, and when he himself was an in-patient under the healing hand of Jehovah-Rophi, who heals the bones that sin has broken. We all need the healing mercy of God, for "there is not a just man upon the earth, that doeth good and sinneth not." The preponderating element gives the distinction. We say the sun is bright: yes, bright of the dark spots upon his face. We call the day, day—because the light preponderates over the darkness of the clouds. We call the night, night—because the darkness preponderates over the light. A bad man may do some things good in themselves, and yet be a bad man. And a just man may fall in the hour of temptation, and still be a just man. It is recorded of David that he was a man after God's own heart. His horrid conduct with respect to Uriah is marked in the Scripture as the only great defect in his long and illustrious life. Now, as we say the sun is beautiful because we look at its brightness, and not at its spots, so we say that man is a good man whose moral goodness is as clear as the light. From his own known and felt defects he may call himself vile, like Job; but he has a character that God commends, and which the devil challenges, but cannot conquer.

I say, in conclusion, that I do hope that we shall have the autobiography of the worthy pastor of Birch Meadow Chapel, Broseley.

S. COZENS.

THE FACE OF JESUS.

"And they shall see His face."—Rev. xxii. 4.

"**HIS** face!" That can never be painted. Has it ever struck you that the world possesses no authentic description of the physical face and form of Jesus? You shall search the Bible in vain for the least clue to His stature or His peculiar features. You cannot tell whether He was tall or short; you know not if His eyes were hazel or piercing black. All the pictures of Jesus are mere fictions. It has been the custom of all Roman Catholic artists to paint our Lord with rays of light issuing in a circle from His head; and such pictures are sometimes to be found in Protestant homes. All such representations are false. There was nothing in the form or face of Jesus to separate Him from other men—nothing by which those who came into contact with Him could discover His Divinity. When we consider that the physical features of many of the world's great ones have been carefully preserved and handed down for ages, is it not wonderful that the grandest Person who has ever lived in this world cannot be physically recognised? How can we account for this? Why this absence of Christ in marble, or

Christ on the canvas? Why this silence of inspired biographers? The evangelists were certainly qualified by their intimacy with Jesus to have given an account of His personal appearance. The Holy Spirit, however, who guided their pens, restrained them on this point. Perhaps by this silence, concerning form and colour, God would pour contempt upon the pride of mere mortals who glory so much in physical beauty. But is there not another reason? Jesus cannot be *localised*. Though He was born in Judea, He does not belong exclusively to the Jews. He is the Son of Man, confined in His relationship to no quarter of the globe. He is the Brother born for the adversity of the negro and barbarian, as well as for the affliction of the Jew and the Roman. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." This glorious truth could not be realised so well if the Bible presented us with a picture of Christ's exact human proportions and features. The face of Jesus must be a *race* face, and not the face of any particular country. Let us be satisfied with the revelation God has given us of His Son, and not speculate concerning His personal appearance, which God has not seen fit to preserve. (*Extract*). P. REYNOLDS.

Islington.

A P L E A .

"OH, my God, why dost Thou stand so aloof from me? Why art Thou so silent? Why not speak to me? I know full well that 'I am but sinful dust and ashes,' but, dearest Immanuel, camest Thou not to seek and to save such? Didst Thou not Thyself say, 'I came not to call the righteous, but sinners to repentance'? Can I—dare I—approach Thee under any other name or pretension but that of 'sinner'—yea, and sinner, too, of deepest dye? But I can, at the same time, appeal to Thee—'Lord, Thou knowest all things; Thou knowest that I love Thee.' Oh, cannot I, in all truthfulness and sincerity, say,—

"Do not I love Thee, dearest Lord?
Oh, search this heart and see!
And from my bosom tear the part
That beats not true to Thee?"

"Can I not appeal to Thee, Thou great Searcher of hearts, and exclaim, 'Whom have I in heaven but Thee? and there is none upon earth I desire in comparison with Thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever'?"

"Lord, is it not the earnest desire of my soul to be guided, as well as guarded, by Thee, day by day and moment by moment? Have I not earnestly and ardently pleaded with Thee that I may not be permitted in any wise to have my own will? Have I not mightily cried to Thee, 'Lord, show me Thy way, and enable me to walk therein'? Do I not desire above all things to have a realising sense of Thy presence and of Thine approval—yea, that I may, from time to time, hear Thee saying, 'This is the way; walk ye in it'?"

"Oh, then, do smile; do *speak* to me, Lord! It is *Thy* voice I want to hear. Past manifestations and past mercies will not suffice, Lord. I want fresh tokens, and renewed pledges. Vouchsafe them, Lord, I pray Thee, for Jesus' sake!"—"D.," in the *Gospel Magazine*.

THE PULPIT—THE PRESS—AND THE PEN.

The Face of Jesus. A sermon by Philip Reynolds. One penny. This is more than an ordinary sermon, it is an extraordinary one throughout. The preacher has no belief whatever in human pictures of Christ, no more have we. It is true, we have seen a profile picture purporting to be that of Christ, taken when He sojourned here by a Roman artist; but it savours too much of the legendary taste of mediæval art for us fully to accept as genuine. We remember well the marvellous letter supposed to have been written by the Virgin Mary and preserved in the convent at Messina, and which, when held up to the light, was discovered by the water mark to be written upon modern paper! The idea of paper made of rags so early! Oh, the rags of Rome! In this sermon our brother P. Reynolds has candidly confessed his entire renunciation of the erroneous opinion advanced by him some time since in his published sermon (vol. i., No. 6), entitled, "The Blood of Sprinkling." Our God makes all His children honest. In this respect let us thank Him and take courage. We sincerely hope that no one will look upon our brother Philip Reynolds in a wrong light by his recantation, or as a man given to change. We heartily admire his confession, and love him more than ever for his intrepidity in making it known. If the adage is true, that "open confession is good for the soul," may brother Reynolds long live to enjoy that good. We hope our brother has a large number of this sermon published, as we are sure he (or the public rather) will require them.

The Gospel Magazine for August contains many choice papers on Christian experience interestingly written. We hail month by month this magazine with pleasure, as it is true to its title.

The Bishops and their Wealth. By Mercer Davies, M.A. Twopence. Publishing Company, 160, Fleet-street. From the table on page 12 we find their "nominal income" and "amount of personalty" sufficient to warrant the assertion that many of the Bishops are "rolling in riches," unless they are very great spendthrifts. According to our author's own statement, the Bishops named by him "were at the time of their death in possession of personal property, varying in value from £12,000 to £40,000, the average being about £54,000 apiece, and the total personalty of the 29 bishops being over two millions sterling; this being exclusive of any real estate they may have possessed, and

exclusive also of any sums invested in policies of life assurance, or otherwise settled for the benefit of their families." This statement is thoroughly contradictory to what has been published by Bishop Ryle on the Bishops' incomes. Some have said that the poor Bishops are "hardly able to make both ends meet." Poor things! We should think that the Church of England would be far better off without any of these bloated Bishops, lovers of filthy lucre.

Quarterly Reporter of the German Baptist Mission, most interesting. *Tenth Annual Report of the Excelsior Band of Hope*. This Band of Hope, connected with Horseley-street Schools, Camberwell-gate, is in a healthful and prosperous condition.

Amateur Gardening continues good; plates are excellent.

Home Words, most interesting, as also *The Day of Days. The Church of England Temperance Chronicle*, a capital organ in support of temperance.

The Fireside. Sixpence monthly. Light reading for those whose spiritual appetite requires a change of diet.

HIDDEN TEXT.

(A word from each of the figured lines must be taken to form the text.)

- DRIVEN from every snare, the soul
 (1) Is blest who puts his trust in One,
 Who cannot err, but leads him on
 From strength to strength till life is done.
 There 'mong the mansions of the blest,
 Eternally his faith shall be;
 (2) In everlasting joy and love.
 Changed into sight his Lord to see.
 Let others roam from pole to pole,
 Their search for happiness pursue;
 They only do true wisdom find,
 (3) Who know the Word of God is true.
 (4) Thus from dead souls to living ones,
 (5) By life imparted from above;
 They more of Him completely learn,
 (6) And realise that "God is love."

Notting-hill-gate, W.

W. C. B.

Answer.—"Trust in the living God." (1 Tim. iv. 10).

WHAT WILT THOU DO UNTO THY GREAT NAME?

WHAT wilt the enemy say, Lord?

If to save us Thou now dost forbear?

Our road is both rugged and hard,

And we are oppressed with care.

And the foe is both crafty and strong,

Look Thou, O Lord, on our wrong.

What wilt Thou do to Thy name?

Thy great name, on which we rely?

The nations have heard of Thy fame,

To Thee in our troubles we fly.

But Thou hidest Thy face from our woes,

And we fear at the approach of our foes.

Lord, help Thy poor and oppressed

To trust in Thee still and to pray;

Let them be sustained and blessed,

And for their escape make a way.

Then the oppressor, as still as a stone,

Shall know that Thou hast this done.

Margate, July 6, 1886.

G. H. M. READ

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

AGED PILGRIMS' FRIEND SOCIETY.

We gather from the seventy-ninth annual report, just issued, of the Aged Pilgrims' Friend Society (including the fifty-first annual report of the Camberwell Asylum, the fifteenth annual report of the Hornsey Rise Asylum, the seventh annual report of the Brighton Home, and the second annual report of the Stamford Hill Home), the following interesting notices:—

"Man's life on earth is but a brief sojourn; onward, without pause or retracement, travel all the children of men. To the Christian, however, life is not a journey to an unknown place, but a pilgrimage to 'a city which hath foundations, whose builder and maker is God.' Called 'out of darkness into His marvellous light,' the Lord's people feel that they are 'strangers and pilgrims on the earth,' and, therefore, they 'press toward the mark for the prize of the high calling of God in Christ Jesus.' 'In the world ye shall have tribulation,' and the pathway of life is rugged and thorny to pilgrim feet, and many of the Lord's travellers, with grey hairs and feeble steps, bowing beneath the weight of years and destitute of this world's goods, sorely need the helping hand and loving sympathy of their fellow-members of 'the household of faith' to whom have been entrusted the silver and the gold. God has given to His people 'exceeding great and precious promises,' and often fulfils them through human instrumentality, and so during seventy-nine years He has graciously enabled the Aged Pilgrims' Friend Society to assist some thousands of His aged poor in their declining days, according to His word. Even to your old age I am He, and even to hoary hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you.

"Purpose and progress of the society, instituted in 1807, for the purpose of giving life pensions to the aged Christian poor of sixty years of age and upwards, of both sexes and of every Protestant Evangelical Denomination, the Society has closely adhered to its foundation principles, only modifying its rules from time to time to accord with the enlargement of its operations. Undenominational in its scope and working, it is at the same time based upon thoroughly Scriptural, and therefore Protestant, principles, and its help is given to those only who are believed to be true followers of our Lord Jesus Christ, called and chosen and faithful. It has, by God's blessing, been the instrument of alleviating their poverty, assuaging their sorrows, and evoking thanksgiving to our Heavenly Father. It has also been the means of drawing together many of the Lord's people of various sections of the Church of Christ for the high and holy object of ministering in a systematic and organized manner to the necessities of poor saints; the Christian sympathy and intercourse thus promoted are spiritually helpful to both visitors and recipients. The

pensioners live in all parts of the country; several residing in Wales, and one in Ireland. By means of the pensions hundreds who would otherwise be compelled to enter the workhouse are enabled to live with a degree of comfort in their own little homes, or with their families and friends.

"The progress of the society has been steady and continuous, the last few years having been especially marked by a large development of its operations. Commencing in 1807 with three pensioners, and a pension expenditure of £15 15s., in 1836 it had 236 pensioners, receiving £1,003 per annum; in 1861, 485 receiving £2,460 yearly; in 1876, 1,025 receiving £6,158; and this year 1,118 pensioners, receiving upwards of £7,000 per annum. The asylum, in which 180 pensioners have peaceful abodes, also mark the gradual extension of the work, the Camberwell Asylum having been opened in 1835, the Hornsey Rise Asylum in 1871, the Brighton Home in 1879, and the Stamford Hill Home in 1884. The Pilgrims' Home, Gerrard's Cross, Bucks, a substantial and beautiful building situated in a very healthy and picturesque part of the country, will ultimately be available for the Society's pensioners. The munificent donor, Sir J. W. Alexander, Bart., retains a life-interest in it.

"The Annual Subscriptions continue to show a steady increase, and during the year have amounted to £2,783. These contributions constitute the backbone of the Society, and your Committee would urge the importance of constantly obtaining accessions to the list. *Subscriptions of Seven and Fourteen Shillings per annum* are especially useful, for not being charged with pensioners they go to make up the 'free income.' It is obvious that, if all subscriptions entitled to nominations, the Society would be in serious financial difficulties. As it is, the difference between the regular income and the expenditure amounts to about £2,500 a year, and this sum has to be made up by receipts of an uncertain and fluctuating character. Annual subscriptions to the various Asylums' Funds, especially the Sustentation Fund of the Hornsey Rise Asylum, are also urgently needed.

"The collections after sermons have slightly increased in number, but there is a diminution of the sum total, the result being £344 against £386 the preceding year. The Committee would commend this subject to the consideration of Ministers of the Gospel and Christian Churches.

"Full and interesting descriptions of the Society's operations—especially the Asylums' branch—have appeared in several periodicals, and the Committee cordially thank the Editors and all other friends who have rendered literary help to the Institution. They anticipate with pleasure further aid in this direction.

"They heartily acknowledge the kind

gift from the Religious Tract Society of Illuminated Texts for the Asylums' inmates and other pensioners; also the welcome presents of a monthly parcel of sermons and various volumes for the aged ones in the Asylums and Homes. The Rev. Dr. Doudney (vicar of St. Luke's, Bedminster, Bristol) and a friend have presented 180 copies of two of the Doctor's books, 'Credentials, Call and Claims of the Christian Ministry' and 'Four and Forty Years' Editorial Annual Addresses,' and Lady Wynford has kindly provided copies of 'Hawker's Portions' for such rooms as were not furnished with them.

"The *Quarterly Record* has now reached its fifth number. Copies will be gladly supplied to friends wishing to circulate them amongst non-subscribers.

"J. T. Morton, Esq., of Caterham, has, during the year, continued to make many munificent gifts to the pensioners. Mr. Morton has also made donations, amounting to £261, to assist the Committee in raising 232 approved candidates to the Five Guinea Pension. The Committee undertook the delivery of these noble presents, and the deep gratitude to, and earnest prayers of the recipients for, their generous benefactor testify to the timeliness and appropriateness of his gifts. It will thus be seen that every pensioner has now received a pair of blankets, a box of groceries, and flannel; coals have been given to all needing them, and the earliest recipients of the groceries have had a second box. Such unequalled generosity is a subject for devout gratitude to our God, who graciously moves the hearts and hands of His servants. That the Lord may abundantly bless our esteemed friend is the prayer of the Committee.

"One thousand one hundred and eighteen pensioners are now on the Society's books, and during the year upwards of £7,000 have been distributed in pensions, the largest totals yet recorded. 105 are recipients of the Ten Guinea Pension, 387 of the Seven Guinea Pension, 559 of the Five Guinea Pension, and 67 are approved candidates, receiving five shillings per month, and who will be advanced to the Five Guinea Pension, in rotation, as the funds permit.

"It is proposed, in next June, to elect twenty pensioners to the Ten Guinea Pension, and in July to advance thirty-five Five Guinea pensioners to the Seven Guinea Pension, and forty approved candidates to the Five Guinea Pension.

"Upwards of 800 of the pensioners are over seventy years of age, and of this number 245 are over eighty, and 15 are over ninety. 155 only of the recipients are men; 465 live in the country, and the remainder are resident in London. Many have been on the books nearly twenty years; of the three oldest now living, one has been on the Society twenty-seven years, and the others twenty-four years, and have respectively received £224, £160, and £150.

"The London pensioners are all paid monthly by the members of the committee

and the lady visitors; the country pensioners are paid quarterly.

"One hundred and seven pensioners have died during the year, their average age being seventy-eight. Of this number two were inmates of the Camberwell Asylum, ten of the Hornsey Rise Asylum, one of the Brighton Home, and two of the Stamford Hill Home. The vacancies thus created have been filled by qualified pensioners waiting for admission.

"Many gracious testimonies of the happy departure of these aged ones have been received. The following is one:—Our dear friend Mrs. P.— entered her eternal rest on Friday morning—beginning her new year in heaven—willing, longing to be gone—her last word, as the bells were ringing the new year in at midnight, was 'Home.' Not having been able to lie down since Christmas Day, and getting no sleep, I said it was trying for her. She looked up so sweetly, and said, 'But I shall rest. He giveth His beloved sleep.' She was one who had many fears lest in the end she should be found wrong, but when that end came the sting and fear of death were removed, and she only desired to be with Him whom her soul loved. She was truly one of those

"Broken hearts and humble walkers
Who are dear in Jesu's eyes."

"One hundred and sixty-one new cases have been nominated during the year, but nine having been found ineligible, or dying before visitation, 152 only have been received. The average age was seventy years. Thirty-three of the number were men; the majority of the women were widows.

"The total number of pensioners assisted since the foundation of the Society is 4,752, and upwards of £179,000 have been distributed amongst them in pensions alone.

"The Camberwell Asylum.—For fifty-one years the Camberwell Asylum has been a peaceful home for forty of the Society's pensioners. Including married couples, the number of inmates is at present forty-three. This substantial quadrangular building is in a condition of excellent preservation and repair; various improvements have, from time to time, been made in it, and, during the past year, upwards of £115 have been expended in painting and renovation. The Jubilee meetings last June were of an encouraging character, and the results were devoted to the Benevolent Fund. The inmates have highly appreciated the teas kindly given to them by friends.

"The weekly services have, in this asylum and in all the others, been highly valued by the aged inmates, many of whom are too feeble to attend their own places of worship. In the buildings at Camberwell and Hornsey Rise there are neat and comfortable chapels; at Brighton and Stamford Hill, the services are conducted in two of the larger rooms. Friends are cordially invited to visit the asylums and homes, and inspect for themselves the arrangements made for the convenience and comfort of the inmates. Here, free from all anxiety as to rent, with coals provided for them, and many other comforts,

together with the ministrations of Christian friends, the aged ones wait and watch for the Master's summons.

The Hornsey Rise Asylum.—The noble building at Hornsey Rise, in which dwell 122 of the pensioners, was first projected as a memorial of the Jubilee of the Society, but it was not till 1871 that it was opened for the reception of eighty pensioners; in 1876 it was enlarged by the addition of forty more rooms. The freehold land upon which the asylum stands was paid for by public contributions; the building was erected through the munificence of the late Mr. John Box, and the additional room by another friend, since deceased. There is therefore no debt, but the Sustentation or Maintenance Fund for meeting repairs, parochial rates, charges for gardening, gas, water, and all other expenses incidental to so large a building, is a matter which gives the Committee much prayerful anxiety. Upwards of £500 per annum are ordinarily required, and considerably more when special repairs have to be executed. Towards this amount not more than £150 per annum can be confidently reckoned upon, the balance being made up by fluctuating contributions. *The Committee earnestly appeal for new subscriptions for the special purpose of placing this fund on a permanent basis.* Fire extinguishing appliances have during the year been provided at a cost of nearly £50, and during the next few months an additional outlay of upwards of £200 for external painting and repairs must be made, the work having become absolutely necessary. The special needs of the fund are therefore urgent. The list of pensioners elected as inmates being nearly exhausted, another election of twenty, to enter as vacancies occur, will be held in June next.

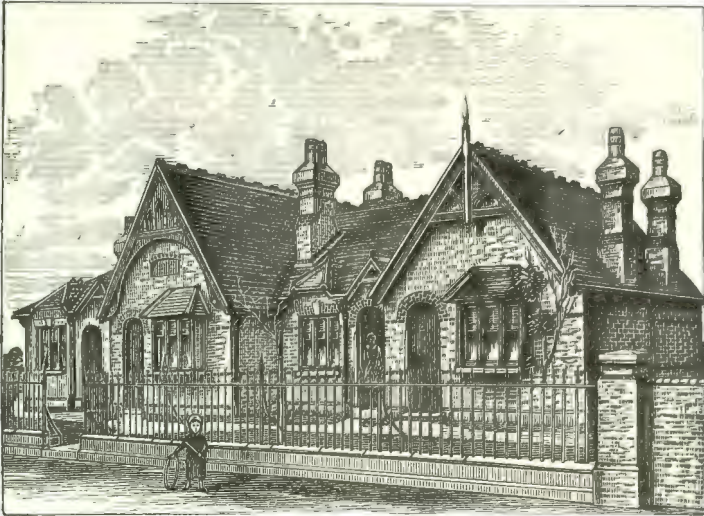
The Brighton Home.—The Brighton Home was opened in 1879 and accommodates seven pensioners. Your committee are lippy to report that, during the year, the deficiency of £50 has been cleared off, and there is a balance in hand for current expenses. The subscription list, however, needs considerably increasing, and the help of local friends especially is earnestly asked. There are altogether twenty-three pensioners in the town of Brighton, receiving upwards of £140 per annum; therefore, this branch of the institution has a strong local, as well as general claim.

The Stamford Hill Home.—The Home at Stamford Hill is a happy dwelling-place for nine of the pensioners, who, surrounded by many comforts, feel deeply thankful for this peaceful abode, the Second Anniversary of which is now recorded. The year has been of an uneventful character. The debt unavoidably incurred through necessary additions and subsequent expenses has not yet been extinguished, but the Committee have reason to hope they will soon have to report that it has been cleared off. A room for the services and meetings is needed, and, for a comparatively small sum, could be erected on the ground at the back of the building.

STREATHAM.—The friends worshipping at Providence Chapel, Hambro-road, Natal-road, under the pastoral care of the venerable Mr. S. Ponsford, held their anniversary services on Tuesday, July 27th. In the afternoon Mr. G. Crutcher, of Tooting, preached a well thought out sermon from John x. 27, dwelling principally upon the ownership, "My sheep," and was quite original upon the way in which the sheep recognise the voice of the Shepherd. An excellent tea was well provided by Mrs. Ponsford and others. The evening meeting was presided over by Mr. C. Cornwell of Brixton Tabernacle. After singing and prayer, and some remarks from the chairman, our kind Brother Cullingford, of Croydon, was the first speaker, and took for a motto, "What think ye of Christ?" Our brother's remarks were good. Brother Higham in a genial and touching way, gave us a good speech upon the man who was 98 years at the Pool of Bethesda. Mr. Ponsford, who is upon the margin of his 85th birthday, spoke some weighty words concerning the future welfare of the little Church, and expressed his very deep anxiety for it when the Lord should take him away. His is certainly a blessed old age, for his mind seems as fruitful as in the days of his youth. Our friend and Brother Stephens, of Norwood, gave us some quite original remarks from the words, "Go ye into all the world and preach the Gospel." Mr. G. Crutcher again came forward with the words, "They shall enquire the way to Zion, with their faces thitherward." This was the best anniversary we have seen at Streatham. Mr. W. Crutcher, and also several friends, came from Tooting, and some from Croydon. The collections were good, and all seemed cheerful.—C. C.

WALTHAM ABBEY.—The annual treat of the Sunday-school of Ebenezer, was held at Woodridden Farm, Waltham Abbey, on Bank Holiday. Notwithstanding the unfavourable weather of the forenoon a company of between three and four hundred of teachers, scholars, and friends were conveyed in thirteen vehicles to the charming grounds where they much enjoyed themselves, and where tea was amply provided. The whole group returned in safety, when buns were disposed of to the children; and the doxology crowned the happy and eventful occasion.

WALSHAM-LE-WILLOWS.—On the evening of July 25th, our Brother Mr. Barnes, preached an excellent sermon to a large and attentive congregation, gathered in Mr. Gowing's barn, where many years since he used to preach. His text on this occasion was singular and appropriate, "And there they preached the Gospel." On July 29th Mr. Barnes completed his 80th year. He continues in excellent health, although not able to walk far at the time. May his last days and those of his beloved wife be brightened by the sunshine of heaven. [We are indebted to our Brother Mr. R. E. Sears for the above note.—ED.]



ALMSHOUSES FOR THE LORD'S POOR, ST. IVES, HANTS.
PRESENTED BY MR. AND MRS. JOHN PIGGOTT OF CHEAPSIDE, LONDON.
(For Particulars see page 253, August No.)

A VISIT TO JOHN CALVIN'S CHURCH.

It was on the morning of the 13th of July, this year, that I had the great pleasure of seeing Geneva. Arriving the night before at Lausanne, so that I might get the steamer at Ouchy, I found the steamer had just gone, and there I remained till next morning, went to see the house where Gibbon finished the last chapter in his famous "Decline and Fall of the Roman Empire," and the garden where he walked after doing so, and where he wrote the touching and memorable words, "I have taken an everlasting leave of an old and agreeable companion, and whatever may be the future fate of my history, the life of the historian must be short and precarious." This drew to my recollection meeting dear Robert Moffatt in the train on his way home from Queen Victoria-street, where he had deposited his manuscript of the New Testament in Bechuana, and he said to me, "This hand and these fingers have been honoured to finish the last chapter of the New Testament in Bechuana this day." What different effects must follow, the thoughtful reader will understand.

Near the bow of the steamer, along with me, there was an American, also a gentleman who claimed to be a Swiss American. Both were intelligent travellers, and they had much admiration for Calvin and his great work as the originator of commonwealths. All along the sides of the lake, until we reached Geneva, the vine is the predominating object. Little bits of land are clustered and guarded by stone walls for the vine, and victims of liver complaint go there in the

grape season, for the now famous cure, to be had for that trouble, from feeding only on grapes. The Swiss-American enjoyed telling us a story of a Scotch captain in the army, who had made a bargain with his father to eat what he needed at five shillings per day, and that his need was so great that he ate his father's vineyard clean out of all the grapes in it. I trust he was cured. As we approached Geneva I was struck with the resemblance of its position to Fort Augustus on Lochness. Those who have enjoyed a sail trip on the Caledonian Canal will remember it. The form of the lake and the surroundings had, to my eye, a striking likeness, only the waters of Geneva were deeper blue. The day was very hot, and one was glad to get shelter in the hotel till the afternoon. In the cool of the day I sauntered along till I reached the cathedral of St. Pierre, where John Calvin preached. The exterior is plain; it was built in the 11th century by the Emperor Conrad II. The portico, which was erected in the 18th century, is of Corinthian architecture, and Mr. Spurgeon's tabernacle portico is exactly similar. The portico and the building are not in keeping. The old belfry, covered over by the small oak tiles, seems out of place with the massive pillars. Inside it is like most cathedrals, unsuitable for Protestant worship; and the Scotch were only doing what was wise in pulling them down. Beautiful carvings and long reaches, and pictures for the eye, but that is all that any earnest hearer of the Gospel can say for such places. You cannot hear in them, and the preacher cannot speak to advantage in them "the words of this life." The old chair that John Calvin used to sit in, is there still, also the old canopy to

the pulpit, but the old pulpit has been removed. A very intelligent damsel showed me over the building, and I asked her as to the attendance. She said, "That depends on the preacher." I asked her about the preachers, and she answered me, "Preachers of passage;" meaning different preachers, not one stated pastor. I was struck with the answer. I had heard of "birds of passage," but never heard of preachers of passage before, and the Genevieve lass has given a new name to itinerant preachers. I asked her about the doctrines preached there; she answered, "The same as Calvin, hut not so severe." As she professed not to know English sufficiently, further explanation was politely excused.

TOTTENHAM.—At Welbourne Hall, High-cross, the second anniversary of the opening and the first of the pastorate of Mr. Thomas House was held on Lor.'s-day, Aug. 1. Sermons were preached by the pastor and Mr. F. C. Holden. On Monday, Aug. 2, Mr. Tooke preached in the afternoon; Mr. H. Hall, of Clapham, who was to have been there, having sent a telegram stating his inability to do so. The preacher took for his text the following—"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Mr. Tooke stated he was very pleased to be with them, as he was called by grace under and baptized by the father of their minister, and then proceeded with his sermon, noticing (1) the character, (2) priesthood, (3) purpose, (4) the uttermost, (5) the ability, and (6) the proof. The preacher was so helped to speak that it was felt by many to be good to be there. At the conclusion of the afternoon service a large number sat down to tea, after which there was an evening meeting, when the pastor, Mr. T. House, presided. The proceedings commenced by singing, "Kindred in Christ for His dear sake" (793 Denham's), when Mr. Archer offered prayer. The chairman said he was pleased to see so many old friends as well as new faces, but he thought the less we say of ourselves the better.

"Forgotten be each worldly theme
When Christians meet together thus;
We only wish to speak of Him
Who lived, and died, and reigns for us."

Mr. Flack made a few general remarks, and then spoke from the words, "Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows," observing He ever remains the anointed Head of Zion. Truth may be migratory, and while some Churches may cease, others are raised up. May the Church here grow and prosper. Part of the hymn, "Come let us join our friends above," was sung, when Mr. W. Hazelton addressed the meeting, basing his remarks upon the words, "Having a desire to depart and be with Christ, which is far better." He spoke some good and encouraging words from the truths contained in the words, as (1) the apostle did not speak it complainingly; (2) it is not the language of ignorance; certainly the apostle did not

believe in annihilation; (3) he did not believe in anything but a free and finished salvation; (4) there is not the least degree of terror; and, lastly, the apostle's affections centred in one object.

"Millions of years my wondering eyes
Shall o'er Thy beauties rove,
And endless ages I'll adore
The glories of Thy love."

The concluding verses of hymn 970 having been sung, the chairman called upon Mr. P. Reynolds, who said he would take the congregation as his text, and observed—It is a peculiar assembly, for while many are engaged in pleasures, and some in sinful pleasures, and would estimate us as a lot of fanatics, but we are having greater pleasures than they can find; and then it proclaimed the resurrection power of the Lord. The resurrection of the soul proclaims the mighty power of God. It is not a revival, but a quickening—a resurrection. Mr. House here said they have had their trials, but have been blessed with the riches of divine grace. He had not made a statement as to their position, as they wished the speakers to have full scope to give expression to their thoughts. Mr. Tooke spoke on the variety there is in the Word of God, and then directed the attention of the audience to the words, "Pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus concerning you," and said, here we have prayer and praise, but the line of prayer runs in the line of promise. If we come outside the line of promise, we come outside the name of Jesus Christ. The very happy meeting then concluded by singing and prayer.—A. PARDOR.

WELLINGBORO'.—On Monday, August 2, two sermons were preached in Zoar Chapel, Knox-road, that in the afternoon by Mr. E. Carr, from Romans vi. 22: "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." The word was felt precious. The sermon in the evening was preached by Mr. Wren, from Hebrews xii. 14: "Follow peace with all men, and holiness, without which no man shall see the Lord." The word was quick and powerful. There were good congregations to listen to both sermons. Collections, and other receipts, were about £5 10s. The public tea was enjoyed by a goodly gathering. On Tuesday, August 3, the Sunday scholars had tea in the chapel, and also a number of friends, after which they re-orted to a meadow on the bank of the River Ise, which was kindly lent by Mr. Turney, where some innocent play was heartily enjoyed until dusk.

CRICKET-HILL, BLACKWATER.—The 59th anniversary was held on Whit-Monday, two sermons were preached by Mr. W. H. Rose, of Reading. About 120 partook of tea. Brother Stevens, the pastor, has laboured in this part of God's vineyard many years, to the blessing of many precious souls, and to God's glory.

THE LATE W. CARPENTER, OF IRTHLINGBORO'.

DEAR BROTHER,—Last month you recorded the death of the late Wm. Carpenter, of Irthlingboro', who departed this life early on Lord's-day morning, June 20. It may be generally known that he commenced preaching at a very early age, so that he went by the name of the "boy preacher." Commencing in his native place in the West of England, his steps were subsequently led to London, where, after preaching some time, he left to settle at Dunsable. Here he laboured for many years with great success. From thence he removed to Carlton, and then to Warboys, and returned once more to London. For some time he was pastor of Salem, Richmond, and prior to his last pastorate at Irthlingboro' (which proved to be "preliminary to the last retreat"), he was pastor of the Church meeting in Shouldham-street, London.

It may be truthfully stated that, more or less, in each place, the Lord smiled upon his labours, and rewarded them with success. He proved in his somewhat chequered career that the "way of man is not in himself, it is not in man that walketh to direct his steps;" and realised also an all-wise Providence in all his steps, overruling everything for good, so that in his last moments he was enabled to say, "He hath done all things well."

With regard to his labours they were conscientious. He studied to be a *preacher*, to preach the Word in season and out of season, and those labours were not in vain, for the last scene of his earthly career is a striking illustration of the promise, "they shall bring forth fruit in old age." In this respect his last days were the best, for the Lord most strikingly blessed the Word both in conversion and building up. Both himself and his friends had intimations of his approaching end for some months past; but hope was not given up. He struggled hard against his weakness; but although the outward man decayed day by day, the inward man was renewed amazingly. It was remarked how savoury and solemn his preaching was, and the friends wondered at the strength given him while in the pulpit at this period, the last ordinance of the Lord's Supper he attended and officiated at, was felt to be especially solemn. But the time came that Israel must die, and so it was in his case. He became too weak to leave his residence, and then was compelled to keep his bed, where, after suffering excruciating agony for some weeks, he obtained his release from a world of sin and suffering to be with his Master in the glory world.

His death-bed was one of mingled experience, both to himself and those around him. Tortured and racked with bodily agony, groaning and screaming with pain, alternately, he would give expression to such calm reliance upon the Rock, the gracious dealings of the Lord, his unworthiness as a sinner, a burning desire to preach again, "if only once more," such eager longing for "sweet fields beyond the swelling floods," such deep conceptions of the majesty, glory, and precious-

ness of a covenant Triune God, that those who attended him felt very powerfully that there was and is something in religion which alone can support in the hour and article of death. Those words, "In His presence is fulness of joy, at Thy right hand are pleasures for evermore," were always before his mind. He longed for rest, to be there in that blissful scene, and repeatedly said, "What will it be to be there?"

He was very much exercised about his two daughters, who are left unprovided for, one of whom is quite an invalid; but this, as well as in every other matter, he was enabled to leave with the Lord.

In view of his departure, they felt their position keenly, and their anxiety was a sore trouble to him at times; but he exhorted them to trust, and directed them to that place where he had often obtained help in time of need. He died triumphantly, honourably, peacefully (for his last moments were free from pain). He heaved his last sigh, and fell in sleep literally, leaning on the arm of his beloved, and virtually in harness.

He was buried on June 25, in the burial-ground attached to and belonging to the chapel, and like Stephen, he was carried to his burial by devout men. Mr. Bull, of Wellingboro', very kindly and lovingly performed the solemn services in connection therewith, first in the chapel (which was filled), and then subsequently at the grave. He commended, in an earnest, affectionate manner, the family, the Church, and congregation, to the care of the Lord, and then committed all that was mortal of the beloved William Carpenter to the silent tomb. Before separating, the choir sang in the open air, very touchingly, the beautiful hymn which commences with "Jesus, Thy blood and righteousness," and then, one by one, the sorrowing mourners and friends silently and sadly left the affecting spot. Yours faithfully,

J. T. BOOTLE.

54, Brushfield-street.

THE LAST UTTERANCES OF THE LATE MR. W. CARPENTER,

Pastor of the Church at Irthlingboro', Northamptonshire, taken down at his bedside by his daughter, M. Carpenter.

"'Tis religion that can give
Sweetest pleasures while we live."

"I shall be satisfied at Thy right hand."
"Blessed are they that wait for Him."

Thou blessed, holy! They veil their faces with their wings, and they spread their wings to fly, and they cover their feet with their wings. Oh, how humble angels must be then! With what tardy steps they approach the throne, and proclaim Holy! Holy! Holy! But they are ready at His bidding. They are ready to fly with a message, the holy angels! (Isa. vi).

Oh, Lord, save me from earthly pain, Thou blessed, blessed, Larub of God!

"Sweet fields beyond the swelling flood," etc.

Oh, Lord, land me safe. May I find a place at Thy right hand. Laud me safe! Blessed Lord! He has been a better Master

to me than I a servant. Oh, Thou Holy One of Israel! Oh, blessed, blessed God! I am talking to the Almighty. Blessed Lord, uphold me to the last moment. Land me into that blest company where

"Pilgrims meet to part no more."

Yes, that company of holy ones. To meet God, to meet angels, and to feel the presence in a way we have only had a foretaste of. Yes, a foretaste of His power and glory!

The chief of sinners! But I obtained mercy. The pattern's good; but oh, the work is good. The tower into which the righteous enter; it runs with delight, but he gets into this refuge.

Blessed Jesus! Oh, Thou blessed Lamb! Wouldn't I embrace this rock, dear to lost souls like me! Hide me under Thy wings. Hide me, let me find myself in Thee. Oh, my Father! To call God my Father (Psa. cxix.; Acts xix.).

Thou great and glorious Shepherd, give me rest. Salvation is of God. Lord, save my soul. If salvation is of God, let me never sink beneath Thy arms. Let me never sink beneath Thy everlasting arms. Bless Thy name, I hope in Jesus Christ. Thou precious Lamb, I hope in Thee. I trust in the "Rock of Ages."

My blessed Strength, my blessed Tower! Go and trust where I trust. I trust in Christ; that blood that was shed on Calvary 1,800 years ago shall never lose its power, Thou knowest, Almighty. Oh, have mercy on a poor, wicked one, unrighteous, and everything that's vile. His glorious, comforting, soothing, glorious presence. To awake up amidst its all refulgent charms!

Lord, a door is opened in heaven. Christ has opened a door, and I hope in Thy mercy, Lord. What have I to plead, only the same as other sinners. But He won't shut out those that hope in His mercy.

"Thy free grace alone,
From the first to the last."

"Oh, what will it be to be there?" There! To drink in endless glory. And His everlasting arms under them. "He makes all their bed in their sickness." Oh, receive me in my dying moments! But, Lord, open the gates, the gates into which the righteous enter. Thou hast opened a gate in heaven! What! a gate for me? I hope 'tis a gate for me. I know in whom I have believed, and He is able to present that which I have committed to Him against that day. Bless the Lord! Oh, bless the Lord!

"Oh, for an overcoming faith,
To cheer my dying hours;
To triumph o'er the monster death,
And all its frightful powers."

Almighty God, receive my soul. Grace hath been shown us from the Lord, to give us a little space between, and He has given us a nail in a sure place; that is something to hang on. Hang on Christ! why, old Job, then thou art the very man! He sends rest; to the weary man it is sweet. Well, now, I am the weary man, and, Jesus, I have come to Thee, and Thou hast given me rest. We know He gives the flock rest at noon, where

the great Shepherd rests. How could I live without Jesus Christ? What could I do if I had not a hope in Jesus? Blessed God, I have a hope in Thee! I have a hope where the weary rest. Jesus, give me rest now.

"Did Jesus thus suffer?
Then why should I repine?"

Oh, the blessed Lord! My Master, Jesus Christ, the Bread of Life. Who could not speak for His glory? Oh, if I could love Thee, thou precious Jesus! Give me ever this holy fire, this undying affection to the Saviour, who has saved my soul, I hope. I hope to find mercy in that day.

"Oh, for an overcoming faith."

Blessed Lord, I hang, I hang on Thee. Thou art my Shelter, my Holy Place, and the lifter up of my head. You know a man casts down his head when he is sorrowful. That will make amends for all. Death, with all its pains! Death, with all its tears, is gone. With joy shall I lift up my head. Thou art my resting-place.

"And when my eyestrings break in death,"
Yes—

"And human help shall flee,
Then, then, my dear redeeming Lord!
Oh, then remember me."

Thou hast remembered me. Still remember me; don't cast me off. I know I deserve to be cast off a million times. He will say, "Come on, come on, come on, there's room." He won't say, "Sit down there, John, till I call you." No! but come on and inherit the kingdom. Lord, give me an abundant entrance into Thy everlasting kingdom.

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

Bless the Lord for His Providence, His providential care over me and mine.

[Our dear brother, W. Carpenter, passed peacefully to his eternal rest. He was a faithful servant of Christ, and Christ was faithful to him, even unto death. May the Lord protect and help his two daughters, who have no one to look to for help but the Lord.—Ed.]

RE-OPENING OF COURLAND GROVE CHAPEL, CLAPHAM.

After renovating and repairing this chapel—so many years the scene of the labours of the present "father" of the Strict Baptist pastors, the venerable Mr. Ponsford—it was re-opened on Sunday, August 8. Mr. Langford preached in the morning from Psa. cxlv. 11, 12; and in the evening from John iii. 14, 15. The attendance was encouraging. On Tuesday afternoon, Aug. 10, Mr. O. S. Dolbey delivered a sound Gospel discourse from the words: "And we will not forsake the house of our God" (Neh. x. 39). At the evening meeting Mr. John Wild, of Hayes, presided; and after prayer, by Mr. W. Webb, the chairman gave expression to some cheering, encouraging, and experimental remarks, full of savour and sweetness. Mr. A. Vine read the report, of which the following is a correct copy:—

"DEAR FRIENDS,—The Church and congregation attending this place of worship have, for some years, felt the necessity for re-seating and thoroughly renovating the chapel, but have been compelled, owing to a lack of funds, to put it off from time to time. A circumstance, however, came under the notice of the deacons about eighteen months ago, by which they hoped to purchase, at a nominal cost, the seats of a dis-used Baptist chapel in this neighbourhood, and which would just about fit this building. After trying to negotiate with the Post Office authorities, who had become the owners of the chapel in question, but without avail, the seats were ultimately sold by auction, and the price they fetched exceeded, considerably, the amount the deacons felt justified in giving for them. Consequently, that matter fell through. A good brother then offered to alter the old seats, and gave an estimate for doing so; but after carefully considering the matter, we were constrained to decline the offer, feeling that the cost would be too great for what would, after all, be only temporary, and the question must ultimately resolve itself into new seats being made. Another kind friend, Mr. Beale, then made an offer, which we looked upon as being a direct interposition of Providence. Having upon his premises wood of the right kind and of sufficient quantity, and having no immediate use for it, he, most munificently, offered to supply the seats, and erect a platform in the place of the old pulpit, and do the whole of the work without a profit, entirely at prime cost. We met together and felt compelled to advise the Church to accept the offer, which was accordingly done, unanimously. A congregational meeting was then called to enlist the sympathy of the friends, and Mr. Beale was instructed to proceed with the work without delay. In addition, however, to re-seating the chapel, &c., it was found necessary to do a lot of internal and external repairs, which, according to the covenants of our lease, ought to have been done long ago, and this was felt to be a convenient time to do them, and Mr. Beale's estimate for the whole was accepted. The ultimate cost of the work, with some extras which are unavoidable, will exceed £200; and to assist in the liquidation of this amount, Collecting Cards have been issued, and those handed in up to the present time have realised, with collections, the sum of £66 17s. 3d. It ought also to be mentioned, that in addition to offering to do the work at prime cost, Mr. Beale has made us most liberal terms of payment, by which the amount may be cleared off by instalments instead of in one lump. We are deeply sensible of his kindness and liberality, and desire, herewith, to publicly thank him, and acknowledge our indebtedness to him; as well as for the great efforts he has made to enable us to re-open the chapel at the time arranged, when great and unexpected difficulties presented themselves, causing much inconvenience and delay. We are anxious, however, that the debt may be cleared off as quickly as possible, and earnestly appeal to

those present for their liberal contributions on this occasion, and pray that the gracious Spirit may so incline their hearts that they may give both freely and abundantly. The house is the Lord's, and the work is His. It is here that His Gospel has been proclaimed, Christ Jesus has been continually held forth, and the presence of the Holy Spirit both realised and felt. As we know the gold and the silver are His, as well as the cattle upon a thousand hills, we look confidently and expectantly to Him, and will give Him all the praise, honour, and glory, for His name's sake." A. VINE.

The meeting was afterwards addressed by brethren Bardens, Dolbey, J. H. Lynn, Reynolds, Squirrel, and others. About 100 took tea. Total amount collected (including cards), £83 13s. 9d. Notwithstanding the inclemency of the weather, the congregations were good, and the blessing of the Lord was realised. It is a hopeful sign for the denomination to see such men as Messrs. Winters, Dolbey, Reynolds, Lynn, Squirrel, and others standing so valiantly for the truth.

HACKNEY.—An exceedingly interesting service was held at Shalom chapel, the Oval, Hackney-road, on Tuesday, August 27, celebrating the twenty-sixth anniversary of Mr. Henry Myerson's pastorate. It is about 28 years ago since Mr. Myerson first went into the pulpit at Shalom, and that was rather a striking circumstance. Mr. Haslop was the minister; but he (Mr. H.) was very ill, though he got up into the pulpit and tried to conduct the service, but could not. Mr. Myerson was standing at the chapel door. Mr. Haslop called out, "Young man, come up here and say a few words to this people." The young man did so. Afterwards he preached to the people for eighteen months, and then commenced his pastorate. A year and a-half is, in our opinion, a good and judicious time to serve a people, instead of suddenly entering upon the work. We were glad to see so large and cheerful a company to tea, which was of the best quality; and the hearty congratulations of the friends were awarded to Mrs. Myerson, Mrs. Crispin, and the ladies, for the assiduity with which they welcomed and waited upon the numerous visitors on this auspicious occasion. The attendance was large because it was pretty generally known that brother Henry Myerson was to receive a token of his people's affection for the clear and unflinching manner and holy boldness with which he has set forth the glorious and blessed truths of the Gospel ever since he commenced. Mr. W. Kempston occupied the chair, and announced hymn 940 Denham's, and the whole congregation rose and implored the divine blessing in that supplicatory couplet,—

"Come, Thou Fount of every blessing,
Tune our hearts to sing Thy praise."

Mr. Sanders offered prayer. Mr. Kempston spoke of his long acquaintance with his brother Myerson, and was thankful that he

had been so long sustained in the pastoral office at Shalom, and in the truths of the Gospel. It was all due to the free, sovereign, and distinguishing grace of God. When the end comes, may our brother Myerson be enabled to adopt the language of Paul, and say, "I have fought a good fight," etc., and that we may say of him, "He died in a good old age." The speaker said: We have an interesting duty to perform this evening, and I rejoice to be able to share with you the propitious event. Mr. Mobbs, the senior deacon, then came forward, and in the name of the Church and numerous friends, presented his pastor with the sum of £26, as an expression of their love to him. Mr. Mobbs spoke very affectionately from "Thou shalt remember all the way the Lord thy God has led thee," etc., iterating many striking passages in their history as a Church, ever since Mr. Myerson had been with them. The Church at Shalom originated from the late Mr. Isaacs, and was not then a Baptist Church. Mr. Mobbs and Mr. Myerson themselves dug out the place for the pool, where many, during the last quarter of a century, have publicly put on Christ by baptism. Messrs. Parnell, Gladwin (from Zoar), Lynn, Kemp, Copeland, Holden, Branch, and Temple, gave spiritual and edifying addresses. Among others who were present we noticed Messrs. Osmond, W. Webb, Smith, and T. J. Hall. It was a blessed meeting, and the Lord's presence was realised, —so thought—J. W. B.

WOOBURN GREEN.—The anniversary services of this little cause were held on Bank Holiday, August 2, when two excellent sermons were preached. In the afternoon Mr. Palmer, of High Wycombe, preached a faithful, loving, and comforting discourse from Jer. xxiv. 7, which was well received by some of the poor, tried family of Zion who were gathered together to listen to him. At five o'clock tea was provided in the chapel, to which a good number sat down. In the evening we had an excellent congregation to hear our good brother Bardens, of Hayes, who directed our attention to Psal. xlvi. 4, "There is a river the streams whereof make glad the city of our God." Our dear brother, in his warm-hearted way, was led most blessedly to show us what those streams were, and the poor mourners in Zion again declared they had found it good to be there. Many friends from Wycombe, Hayes, and Knowlhill, came to help us. Our God, bless His dear name, has still kept a few of us together who earnestly contend for and love the old-fashioned Gospel of sovereign grace and redeeming love, which is despised by freewill and Ritualistic professors, by which we are surrounded. Our little Church has but very few members, and most of them far advanced in years, and expecting soon to hear their Father's voice calling them from this world of sin to their heavenly inheritance. Our senior deacon, brother Francis, is now in his eighty-second year. Many have been the prayers for an increase, and not in vain, we hope, although our faith has been sorely tried.

On Sunday, August 1, our brother Ives baptized two believers, one male and one female; the male being a young man of eighteen years of age, and belonging to our Sabbath-school, and the son of the writer; therefore we would say, "Praise God, from whom all blessings flow." On Sunday, July 11, we held Sunday-school anniversary services, Sermons preached by Mr. Tilbury, of High Wycombe. In the afternoon, children sang and recited suitable pieces for the occasion. On the following Monday the children had their annual treat, and were accompanied by a few friends to Windsor, in two brakes provided for the occasion. Thus both our anniversaries have been a success.—W. T.

AN ABRIDGED BIBLE; OR, THE "SALVATION SOLDIERS' GUIDE."

As we were sitting, in company with several ministerial brethren and friends, in Mr. James Lee's garden at Forest-gate, on the evening of July 20, a short conversation took place on

THE SALVATION ARMY BIBLE.

Mr. J. Savill, who was one of the company, said he possessed a copy of this Bible, or "Guide," which he would present to us if we would accept of it. Not having seen the book before, we readily accepted it, and which is now before us. The book, of course, in harmony with the costume of the army, is bound in red cloth, with the words, "Salvation Soldiers' Guide." A centre device, surmounted by a crown, is within a shield, and the preface is written by William Booth. The book is not intended, according to the preface, to be "a substitute for the Bible," but if the soldiers and officers of this army carry out the instructions of their leader in their daily reading of the book, we presume that the Holy Bible, dear to us in its entirety, will not be needed by them, although they are "left entirely to their own choice as to the using of the book." The writer of this preface has given the true import of his mind in connection with the words just quoted, and upon which we wish the reader to form his own judgment. "But I am (says Mr. Booth) confident that the good sense and feeling, not only of the entire army, but of millions outside it, will make this 'Guide' a daily means of promoting the purposes of Him who desires that all His followers might be one." The preface is thus written with apparent humility, but its last clause shows beyond demonstration the intention of the writer that the "Guide" should be sufficient for those to whom it is addressed—viz, "Always remember that this book is prepared for the use of those who not only wish to get to heaven themselves, but wish to lead others there; and never lie down to rest without feeling that, in heart, and soul, and practice, you belong to this number."

We cannot but look with suspicion upon any person who attempts to hack and trim the good old Bible to suit his own convenience and that of his colleagues. A religious body, we fearlessly assert, that needs a mutilated Bible to support its theology can-

not be of God. The "Salvation Army" in this respect are less faithful to the orthodox religion of Jesus Christ than the Roman Catholics, who, in preference to our good old Authorised Version of the Bible have adopted the questionable version of the Vulgate of the Old Testament and that of the Rhemish New Testament. If "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," why not have the whole of the Bible as a daily "Guide" or text-book, and leave the reader to select his own portions? Instead of this, the soldiers and officers of the so-called army are confined by the arrangement of the "Guide" to the reading, morning and evening, of fragments of a mangled Bible, such an one, doubtless, as Jeholakim would have approved of (Jer. xxxvi. 23). The compiler of the "Soldiers' Guide" has cut out chapter after chapter of each of the books of the Bible, and spliced the disjointed remnants together to meet, it is supposed, the needs of the army. The size of the book has been studied in order that it should not be cumbersome to the soldier; but it is even now as large as an entire pocket-Bible, and contains 566 pages, besides maps, advertisements, &c. At the end of this singular volume there are upwards of fifty pages containing 251 passages of Scripture with a tail-piece in the form of a verse of a swing-and-go hymn to most of them, independent of two pages of advertisements of Mrs. Booth's and General Booth's works, which "may be had from the *Head Quarters* of the Salvation Army, 101, Queen Victoria-street, London."

This curious combination of religious literature is called "Leaves from the Tree of Life, for Plucking in the Dinner Hour," and headed—

"LEAVES FOR PLUCKING."

The verses of hymns interspersed therein are brim full of presumption, free-will, and creature-doing. Here is a verse appended to two verses of what is called by many "the traveller's psalm" (cxi.)—

"Our motto's 'Blood and fire,'
Our soldiers never tire;
On we sweep from street to street,
Conquering as we go;
We're the Lord's brigade, the Lord's brigade,
Ever ready, night or day, to fire away."

At the end of a passage from Isaiah (li. 11) is the following irreverent verse:—

"The Salvation Army's going up, up, up,
To see the King of glory on His throne;
Salvation is our song,
As the army marches on,
And soon we'll hear the Saviour say,
'Well done! well done!'"

After the beautiful words, "He hath sent Me to heal the broken-hearted," is the annexed verse, which no humble, contrite sinner could sing—

"Then open, open, open, and let the Master in,
Let Him in!
For your heart shall be bright
With the balalaiah light,
If you'll only let the Master in!"

The military heroism couched in many of

these verses cannot but excite the morbid passions of semi-religious ranters; but the calm, Christ-loving Christian would shun to brawl through the public streets the lines connected with the passage selected from Psa. xxvii. 14—

"Under the army flag we'll fight our way to glory,
Under the army flag we'll conquer or we'll die;
Under the army flag we'll preach the Gospel story,
'For Victory and salvation!' shall be our battle cry."

We believe the "Salvation Army," like all other men-made institutions, will exist only so long as it receives plenty of worldly patronage, and exhibits a variety of worldly excitement, which as it wears out must be still augmented by a greater degree of sensationalism; the issue of which will be rampant infidelity and confirmed hypocrisy.

THE EDITOR, W. WINTERS.

CLAPHAM.—On Tuesday, July 20, the Church and congregation of Rehoboth chapel, Bedford-road, was favoured with a friendly meeting. In the afternoon, Mr. J. Parnell, of Carmel chapel, Pimlico, preached an able sermon from the two words recorded in Psa. lxxx. 1 (later clause), "Shine forth," dwelling upon the work of the Spirit of God when He shines forth to give the light of the knowledge of the glory of God in the face of Jesus Christ. A goodly number attended the tea-table, and at 6.30 our welcomed pastor (William Tooke, sen.) gave us an outline of the Lord's gracious dealings with him in Providence and grace, as also the way and the manner in which he was led from Rehoboth, Bury-St.-Edmunds, to Rehoboth at Clapham, and the Word of eternal life having been blessed through his ministry to the joy and rejoicing of our souls, we as a Church sincerely and prayerfully hope that the Lord may continue to work in our midst, that we may be favoured to see His Almighty, gracious, and unbounded goodness in sparing our good brother, give him seals to his ministry and souls for his hire, that as a Church we may ever contend earnestly for the faith once delivered to the saints, and thus glorify our covenant-keeping and promise-performing God with our bodies and spirits, which are His and not our own. Our good brother Parnell, with our ministerial brethren as members of the Church, conjointly with the deacons and others, were all unanimous in their expression of praise and gratitude unto our God for hearing and answering the many petitions that have been offered up from time to time for a settled pastor. The Lord in tender mercy crown us with His lovingkindness, that we may through grace enjoy prosperity, not only in the Church, but in our soul's experience, and his great name shall have all the praise.—S. G. B. [We heartily unite with the Rehoboth friends in their praise to God for sending them a pastor after His own heart, in the person of our good brother, W. Tooke, sen.—ED.]

SOUTH HACKNEY.—The Sunday-school in connection with Speldhurst-road chapel had their annual excursion on July 20. The children, accompanied by their teachers and friends, went by brake and vans to Rigg's Retreat, High Beech. It being probably the last opportunity they would have of going out together, the superintendent, Mr. John W. Banks, and teachers, were desirous of taking with them the aged poor members of the Church, and providing them with dinner and tea, and through the kindness of subscribers they were enabled to carry out their object. Before starting a portion of Scripture was read and prayer was offered by Mr. Parloe. The weather was delightful, and the drive both there and back much enjoyed, the road lying through very pretty scenery. The children enjoyed themselves with various games, swinging, etc., and with running about among the trees, High Beech being well wooded, while the older friends equally enjoyed themselves by walking about, or sitting upon the grass, and admiring the beauties of nature, as displayed by hills, and trees, and shrubs; and while blessing the Lord as the source of all these good things, holding sweet converse together upon the mercies of the Lord manifested in His gracious acts towards them. All enjoyed themselves exceedingly, and could each subscriber have witnessed the pleasure of the dear aged brethren and sisters, they would feel glad they had the opportunity afforded them of conducting to so much enjoyment and comfort. No mishap of any kind occurred to mar the proceedings of the day. On their arrival back the company sang, "All hail the power of Jesus' name," when Mr. T. J. Hall offered prayer, returning thanks to the Lord for the mercies of the day.—A. P.

NORTHAMPTON.—On Thursday evening, July 29, Mr. C. Bridger, of Salisbury, gave an address in Providence Chapel. The pastor, Mr. J. Walker, occupied the chair, and in introducing Mr. Bridger, remarked that in most instances, where the Lord had any great work to accomplish, the instruments He was pleased to make use of had no idea of the magnitude of the work into which they were being led, and would have shrunk back from the responsibility could they have foreseen all. The work in which Mr. Bridger was engaged was of this character. Mr. Bridger gave an interesting account of his own conversion, when he was lying ill in the hospital at Gibraltar, also of the small beginnings and the rapid growth of the Gospel Book Mission to the Army and Navy, of which he is the manager. He has sometimes as many as fourteen persons at work, preparing and sending out truthful reading to scores of stations, both in Great Britain and abroad. Parcels of new magazines are sent out each month, and an immense quantity of old magazines from time to time, which are sent by friends. Mr. B. read several letters from soldiers and others, expressing gratitude for what they had read, and gave many

interesting particulars relative to his work which cannot here be stated for lack of room. A collection was made at the close in aid of the Mission.

"VICTORY OVER THE WORLD."

(NOTES OF A SERMON.)

"And this is the victory that overcometh the world, even our faith."—1 John v. 4.

The great and cheering words of our text inspire our soul to soar above the world with all its attractions, with all its unsatisfactory and fleeting things of time. Sad it is to think that multitudes are influenced by the God of this world, and are rushing on in pursuit of things temporal. The world, the flesh, and the devil hath blinded their eyes, and darkened their understandings. We learn a few important lessons from our text.

1. *Our victory.* What a glorious thing it is that God's people are made strong and victorious! what a delightful thought, that it is only those who fear His name, and are His, that are enabled to exclaim, "Victory, through the blood of the Lamb!"

2. *Our power in the world.* What would our power be in this life if Christ was not in us and for us? We can overcome the many trials and temptations through Him who overcame the world and the devil; "and He must reign until He hath put all enemies under His feet"; the last enemy is death. This is, then, the faith that the Christian must have while in the world.

3. *Our faithful Ours.* We need not be alarmed amid the many changes in this sublunary state. He is faithful that has promised: "Heaven and earth shall pass away, but My words (saith the Lord) shall not pass away." Cheer up, child of God, soon the strugglings and temptations of this life will be exchanged for a state of unending joy; for God will wipe away all tears from our eyes. Our faith in Christ will never be overcome by the trifles of this life. He will fight for us, and give us the victory, and we shall be "more than conquerors through Him that loved us." THOS. HEATH.

Marriage.

On August 26, at Eastbourne, by Mr. Baxter, Arthur, second son of Mr. Battarby, of New Kent-road, S.E., to Annie, third daughter of Mr. T. Edwards, of Old Kent-road, S.E.

Our Tombstones.

We sincerely regret to record the death of Mr. Alfred Francis on June 24th, aged 61 years. Deceased had been to hear a sermon at Stepney, and on his return home, having to change trains at Bow Station, he died suddenly on the platform. Mr. Francis had been many years a member of the cause at Stepney, but of late years a member of the Church at Hackney, under the pastorate of Mr. H. Myerson.

Mrs. Griffin died during the month of August just past, leaving her husband a solitary widower in his old age; but we are glad to know he has numerous friends and our readers may recollect him as a well-known preacher in years gone by in the heart of the Black Country.

Passed away on July 24th, Mrs. Julia Esther Crawley, aged 29 years, the beloved and youngest daughter of Mr. John Swan Linsell.

Christian Experience.

MUCH of that which passes through the Christian's heart day by day is not really worth calling Christian experience, but rises from sources other than divine grace ; and of which any natural man may be the subject. The true nature and colour of this we dare not illustrate here. If a professed Christian has nothing better in proof of his Christianity than the scum of his human heart which boils up and often overflows into deeds profane, his religion is vain, and sadly wanting in that which glorifies Jehovah (Jude 19; James iii. 15). Vital godly experience, however rich it may be, is only one part of the Gospel of Christ, and can be of little worth without a sound doctrinal basis, and a practical and consistent deportment of life. But, on the other hand, where grace reigns in a soul, that soul in its endeavours to follow Christ and to honour Him will often be interrupted by the vilest upheavings of the flesh and the devil, with darkness, coldness, base indifference to things divine, infidelity and a thousand other evils beyond the power of human tongue fully to describe. To prove that that is not his element, he laments hourly that he should ever be the subject of such dreadful thoughts and feelings, and finds his true character delineated by Paul in Romans vii. These thoughts and feelings war against the purity of the new man, and which will only finally terminate in the death of the sinful body. These exercises do not produce happiness, but rather sorrow (Psalm li.; Rom. vii. 24), yet the Christian is not exempt from them long together. Pure God-honouring experience is, we think, when the believer shows the healthy state of his soul by hungering and panting for Christ, with true humility of heart, crying—

“ Let others after earth aspire,
Christ is the treasure I desire.”

When the soul is led to contemplate the wondrous love of God, as seen in the sufferings of Jesus in the wilderness, before Pilate, in the garden and on the cross, the believer is melted down with an inexpressible sense of the same, and which produces feelings of deep humiliation before God in secret, when the tongue, moved by the Holy Spirit, breathes out with enraptured utterances, broken and disjointed, and prayer is mingled with praise—this is true Christian experience. Experience of this kind elevates the soul, yet, at the same time, keeps it very humble before God. Jesus Christ is then seen by faith and felt to be more than ever adapted to the soul's need, and thus He becomes the altogether lovely one—the one object of the believer's attraction, and he can with all his heart sing with the immortal Watts—

“ Yes, my Beloved to my sight,
Shows a sweet mixture, red and white;
All human beauties, all divine,
In my Beloved meet and shine.”

These few spontaneous heart-breathings may meet the present case of

one of kindred spirit. May the dear Lord greatly bless them to such an one :—

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

We should like to have added a few thoughts on Christian experience of a more orderly and instructive nature, but the want of time prevents our carrying out our earnest and humble wishes. The more we are privileged to visit the Churches of truth the more we are brought into the company of souls that love to honour Christ in their every-day life. This is true Christian experience. The frequent language of such is—

“ O that the sight of all His pains,
Might raise devotion's purest flame:
Work vast abhorrence to my sins,
And purest love to His dear name.”

Reader, the Lord preserve you from building upon your personal experience, instead of upon Christ alone, and help you daily to die to the world, and to learn the marvellous words of Scripture—“ The just shall live by faith ” (Hab. ii. 4; Rom. i. 17; Gal. iii. 11; Heb. x. 38).

THE EDITOR (W. WINTERS).

Church Yard, Waltham Abbey, Essex.

THE SONG OF MOSES AND THE LAMB.

SKETCH OF A SERMON PREACHED BY MR. GEO. W. SHEPHERD,

*In Behoboth Chapel, Prince's Row, Pimlico, on Thursday, September 16th,
in Commemoration of the Pastor's Seventh Anniversary.*

“ And they sing the song of Moses, the servant of God, and the song of the Lamb,” &c. (Rev. xv. 3).

THE preacher did not profess to understand the Book of the Revelation, but only an expression or two here and there, for before the mind had settled in a picture or figure it changed into something else. It was not necessary for him to understand all about Armageddon and the locusts, &c., as some brethren do, but there was sometimes a patch of clear blue sky which he could see and appreciate without hesitation. This Book appeared to be a series of visions, comparable sometimes to dissolving views, one view receding and another presenting itself. These scenes were like what was presented to the Apostle by the seven angels and the seven last plagues, and if he (the preacher) said he thought he knew all about it they would consider him to be one of the last seven plagues. He considered this Book was built up much in terms and imagery of the Old Testament, such as the complete numbers seven and twelve, the twelve tribes of the old family of Israel, the twelve apostles of the Lamb, the two twelves making the 24 elders, thus combining the Old and New Testament characters. The bow round the throne was semi-circular, like two wings, being the covenant of grace (this being different from the Sinaitic covenant—“ I will,” &c.), with the elders sitting around and the Church of Christ enclosed therein. The city was four square—twelve miles. No doubt Moses wrote Psalm xci., and that the manna descended from the cloud that hovered over the tents of Israel, and

that it did not come from heaven. Consider the population of the children of Israel being nearly that of London, about three millions, and not one sick person! A minister's duty was not to study entirely for the people, nor should he be expected to indite all the prayers for the people, for, if so, they would not thrive; it was a great mistake to expect him to do all. The Sermon was divided into three heads, in each of which there was a two-fold title, viz. :—1. The song of Moses and of the Lamb. 2. The Lord God Almighty and King of Saints. 3. Great and marvellous are Thy works, and just and true are Thy ways. 1. What an honour was conferred on Moses! Don't think that any other name in the Word of God is bracketed with the Lamb as Moses' name is. He disliked to hear people abuse Moses. "Old Moses!" "Don't go to old Moses, but go to Christ." Moses was *not* the law-giver, for the law was given long before Moses. The law requires the obedience to that which was right and the damning of that which was wrong. Don't know Moses' parallel. When God told him to stand on one side he then asked God what would He do about His great name. Oh! how glad would some of us be to be told that God would put us at the head of a great nation! The preacher dearly loved the old times and the old tunes and songs; he preferred to sing "Grace, 'tis a charming sound," to the tune of "Cranbrook," and "All hail the power of Jesus' name" to "Miles' Lane." He was glad that the Old Testament song was set to New Testament music. The destruction of the Egyptians and the destruction of death, hell and sin. The children of Israel going down to the sea at low water when it was dark. Dr. Halley considers he has settled the Infant Sprinkling controversy by asserting the idea that the children of Israel were *sprinkled by the spray in the Red Sea* (1); but the preacher believed that "the depths were *congealed* in the heart of the Sea" (Exodus xv. 8). The pitch darkness and the fiery cloud. Imagine the little children trembling and taking their fathers' and mothers' hands. "Sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea." Did you ever stand on the Salvation side of the Red Sea? O! what a thing it is to feel one's sins forgiven and going to heaven! Glad to go. Had enough of this world, like those who have seen the show. Sin no joke! Hell no joke! Fools make a mock of sin; but the one touched with the finger of God can't make a joke of it. God's people feel that if they were sent to hell it would be quite right, quite just. It reminded the preacher of an old friend in the country singing on a five-barred gate that *his* sins were forgiven. The realization of our experience greater than that of the Israelites. The preacher gave a very interesting experimental account of when he first sang the song of Moses and the Lamb; but *when* the Lord first met with him he did not know, and he said this for the encouragement of others. He remembered his "granny" reproving him and punishing him by giving him a hymn to learn out of Watts' Divine and Moral Songs; and he remembered reading the "Dairyman's Daughter," &c., and the Deacon at Chadwell Street giving out the hymn, and the impression the words, "What if my name should be left out!" made upon him. He did not want to state his temptations, &c., that he experienced; but he could say he "did it ignorantly and in unbelief" and was set at liberty at last. He remembered singing the Song of Moses as he went up Great College Street, Camden Town; also

hearing a sermon from the late Brother Milner on "It was now dark and Jesus was not yet come to them" (John vi. 17).

1. He was not yet come, but praying for them.
2. He was not yet come, but coming.
3. He was not yet come, but would come at last.
4. He was not yet come, but when he came it was all right.

Tugging, rowing, &c., represents the believer. More real faith in holding on than in swimming on afterwards. Anybody can believe in the day-time, when the sun shines and there is light, &c. He wanted to be just like somebody else. For instance, he wanted to have all the experience of Hart, Huntington and Bunyan all rolled into one; and he wanted to see all the wickedness of his heart at once. Never pray for that! It was not 50 pence nor 500 pence, but it is "nothing to pay" to my Lord, that is the question. "Nothing in my hand I bring, simply to Thy cross I cling," &c. He wanted then a repetition of his former experience to see whether he was crazy or not. He would never forget that time, and the Song of Moses was penned to another song to suit his case. "Poor and worthless as I am, I have a rich Almighty Friend," &c. The Lamb was killed, so was Christ. Christ must expire. It was the giving-up of his *life* that did the business. The blood of Christ was the *self-sacrifice*. The preacher concluded by giving a very telling and figurative application of the passover Lamb to the Lord Jesus Christ. He also called attention to the services to be held to-morrow at the Mount Zion Chapel previously to the burial of the late respected Brother Beazley at Paddington Cemetery, Willesden Lane.

[We are obligingly indebted to Mr. C. Ortner of Lavender Hill for the above sketch of Mr. Shepherd's excellent sermon.—ED.]

THE FAITHFUL SAYING.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Tim. i. 15.

THESE words, though written by the great apostle Paul unto his son in the faith, Timothy, are the words of inspiration, and consequently applicable, through the Holy Spirit, to the whole election of grace. The Word of God, so far as our limited mind can comprehend, is directed to *character*. Those who advocate the erroneous teaching of *Arminius*, and in their way confound free-will and duty-faith with the truths of the Gospel, use this, and many other portions of Holy Writ, as an universal injunction and invitation—the right of every one to accept. Hence we often hear those general invitations used as cant phrases by men and women bawling at the corners of the streets, as well as in many of the palatial buildings called places of worship, whose pulpits are occupied by men of great natural learning, but who display much spiritual ignorance, calling upon the people to "give their hearts to Jesus"; "Come now;" "Jesus is knocking at your heart, and you won't let Him come in!" And thus the standard of the cross is lowered. None of God's works are left to chance; everything, whether it be in creation, providence, or grace, was all settled by the everlasting covenant, before those words were written, "In the beginning God created

the heaven and the earth." Before this, we say, all was settled; the moon had its place appointed in the material heavens, as well as its uses, to guide the pilgrim by night; the bright and beautiful sun also was placed in its orbit to light, warm, and cheer both animate and inanimate creatures by day; the brilliant, twinkling little stars which stud the firmament above and shed their light upon the beauteous land, fulfil their ordained mission; the bounds of the mighty ocean and swelling tide were circumscribed by unerring wisdom, and "Hitherto shalt thou go, and no farther," demonstrates against the verbosity of chance-mongers. There is nothing in the whole range of creation but what declares the sovereign, predestinating will of God, and he who fails to see this great fact reduces the Creator to the level of poor fallen creatures, who are distinctly set forth by the prophet Isaiah (i. 6) as corrupt, "From the sole of the foot even unto the head there is no soundness, but wounds and bruises and putrifying sores." This humiliating picture is true, not perhaps in all cases literally, but sensibly in the experience of every regenerated believer. Mankind is imperfect; God, and God only, is perfect. "All have sinned and come short of the glory of God." Not one single individual upon the face of the earth has any claim upon the mercy of God. All are conceived in sin and shapen in iniquity; from a monarch on the throne to a Mary Magdalene; from the regal heir to the throne to a dying thief—all, all in their natural state, as sinners before God, are on one common level. The great King of kings and Lord of lords, in the kingdom of grace, knows of no such distinction as aristocrat and plebian. There is but one cry for every penitent, sensible soul seeking mercy, and that is, "God, be merciful to me a sinner." All the mollifying ointment of ritualism, bowing, scraping, and a thousand other inventions of beardless bishops, mocking monks, millinery, mechanical ministers of the Episcopacy, or any other human character or device, can never cure a sin-sick soul.

THE BALM OF GILEAD

is the only remedy, and to every poor, needy sinner, this is without money and without price. If there is no felt need of a Saviour, all doings will end in death. This is a most solemn thought—it is more, it is a solemn fact! We are all mortal, we daily witness the truth of this; the sick bed, the passing funeral procession, the open grave, all tell us loudly that we are mortal, and that the end will come. May God in His infinite mercy prepare both writer and reader for the great change.

The apostle Paul, in this chapter, after referring to the corruptible state of the human race, and of his own state by nature, breaks forth with this glorious exclamation, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am the chief." The first point that takes our attention in connection with these words is the *Person referred to, Jesus Christ; the anointed One, the Saviour*. There is no Person, no name in the whole creation, that has so much attraction to the seeking soul, whose chief object is to read his title clear to the inheritance above, the mansions of bliss, as the name of Jesus. All pictures and molten images of our crucified Redeemer, to be seen in numberless styles and grades, are to be looked upon as mere caricatures and shams, to the mockery and insult of the God-Man Mediator. It has become fashionable for many to

suspend from their necks an exaggerated, grotesque, and imaginary image of the Lord of life and glory. This, to every true Protestant, is thoroughly disgusting; it belongs alike to Satan and the Papacy; no one that has the least regard for the sacred name of the Man of sorrows, could for one moment countenance such profligacy.

To the humble, penitent, and anxious believer, the name and Person of Jesus carries such a reverence with it, that at times he trembles to take the sacred name upon his lips. Who can read his history, from the cradle to the grave, without being touched with the unparalleled humility that marked His whole earthly career? If a picture could be drawn of Him, from His birth in Bethlehem to His crucifixion, the background would show the jealousy of Herod, the hypocrisy of the Pharisees, the deceit of the lawyers, and the cruel scourgings of His persecutors (which represent the whole human family by nature). Against this dark background would stand out in bold relief emblems of His humility, tenderness, long-suffering, gentleness, kindness, patience, and Samaritan-like actions. These the child of God has ever and anon before the eye of his mind; the darkness to repine over, the brightness to rejoice in. The medallion carried about by the tried family of the living God is inside the breast, and not outside, and which has for its *reverse* the blackness of their own corrupt nature, their evil thoughts, wanderings, waywardness, disobedience, and unworthiness, with this inscription encircling the whole, "Of all men the most miserable." The *obverse*, brightened by the quickening influence of the Holy Spirit, portrays faith, hope, love, charity, humility, peace, with the Sun of Righteousness shedding forth its rays, the heart warms, the spirit cheers, the tear trickles down the cheek, the eye glances upward, and he begins to sing,—

"Jesus, the very thought of Thee
With sweetness fills the breast;
But sweeter far Thy face to see,
And in Thy promise rest.

Oh, Hope of every contrite heart!
Oh, Joy of all the meek!
To those who mourn, how kind Thou art!
How good to those who seek!"

And though a cloud now and again comes and obscures the vision, He has encircled this obverse side with the words, "Jesus Christ the same, yesterday, to-day, and for ever."

There is no name, we say, that has so much attraction to a sin-sick soul as Jesus. He is alone worthy of imitation, and yet against whom the natural mind is at wicked enmity. This was palpably manifest at His birth in a manger at Bethlehem; there was "no room for Him in the inn" that was fully occupied by the well-to-do of the world. And here we cannot condemn their want of common respect to the Lord of life and glory without the like shame falling back on ourselves and bringing us into the same condemnation. In our walk, conversations and actions, we have often made Him subservient, instead of the chief object of our affection; and were it not for His tender mercies we should, long ere this, have been cut down as cumberers of the ground. Humility marked His every act. That one touching incident of His life concerning the man who fell among thieves—His tender care and

compassion for the helpless suffering one, should ever awaken in our heart a spirit of sympathy to our suffering fellow-creatures. The difference between our Lord Jesus Christ and ourselves is, that for Him no case was too loathsome and filthy, but for us it is. We are like the priests and Levites, we take good care to pass by on the other side, and whatever excuse we make for so doing it does not alter the fact. Unkindness and covetousness are great sins as any in the large catalogue that is debited against us. We have no stones to throw at any mortal beings. We dare not judge any man, for the first verse of the second chapter of Romans takes all the conceit out of us. May the Lord give us grace to live near to, and follow in, the footsteps of Jesus, and He shall have all the praise.

The next point is, He came to save sinners. Abraham, Moses, Joshua, Jacob, Hannah, David, and numerous other Old Testament saints prophesied that He would come, and they very sweetly and blessedly set Him forth in many ways: "these all died in faith." The evangelists, disciples and apostles in the New Testament testify to the fulfilment of the prophecies, and we, in our day, delight to publish abroad the good news that He has come—and that He came for a definite purpose—"to save sinners." What a mercy! We repeat it,

WHAT A MERCY!

He came to save untold myriads of otherwise lost, ruined sinners. And the question arises, "Am I among that number?" Where there is a concern to be satisfied on this point, there is an evidence of the good work of grace begun in the soul. Where there is no anxiety about this all-important matter, there is no hope of salvation through the atoning sacrifice. Let none be deceived on this point. The sincere seeker often sighs out,

"When Thou, my righteous Judge shall come,
To fetch Thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at Thy right hand?"

Dear readers, what is the prospect beyond the grave? The grave is certain—that is the way of all flesh; but what after? Is it to be forever with the rich man, who, "being in hell, lifted up his eyes in torment"? or with Lazarus, in the mansions of bliss? May the dear Lord in His sovereign grace and mercy, by the divine teachings of the Holy Spirit—

"Convince us of our sin,
Then lead to Jesus' blood;
And to our wondering view reveal
The secret love of God."

We will close these disjointed jottings by a word on "This is a faithful saying." Of course it is, because it is God's saying. He is faithful to His purpose. God promised to find a ransom which should redeem His Church from the bondage of sin, and in due time—the exact moment fixed in God's eternal purpose—the promised Messiah came, and His birth into this world was ushered in—not with the gaudy, fading splendour of unenviable earthly princes, but with the glory of the Lord which shows round about, and the song of angels, "A multi-

tude of the heavenly host," burst forth in sweet harmony of praise, "Glory to God in the highest, and on earth peace, goodwill toward men." He was faithful to do the work He promised His Father: "I came not to do Mine own will, but the will of My Father." He did it; right through His career on this earth, He failed not in one jot or tittle, and when He uttered those memorable words on Mount Calvary, "It is finished," that promise was fulfilled: "In that day shall there be a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness." Thus He was faithful in finishing the work the Father gave Him to do, and the solemn event closed by the sun and the moon being darkened, the stars ceasing to shine, and the heavens and the earth shaking (See Joel iii. 15, 16).

Now, what is all this to us? is it merely an idle tale? if so, if we have no concern about these great and solemn realities, we have no part nor lot in the glorious plan of salvation. Is there no sweetness in the name of Jesus to us? Do we know nothing of what the apostle meant when he said, speaking of himself as a sinner, "Of whom I am chief"? May God the Spirit quicken and prepare us for the last great day, for as Samuel Medley says,

"Great Judge of all! that day will come
When mortals shall receive their doom;
Oh, hear our cry, and grant we may
Of Thee find mercy in that day.

"Think, O my soul, thou must appear,
And pass the judgment at this bar;
What now does God and conscience say?
Wilt thou find mercy in that day?"

JOHN WATERS BANKS.

THE HOLY SPIRIT AS A TEACHER.

BY J. J. COOLER.

"He shall teach you all things" (John xiv. 26).

IN these words is set forth the truth that it will never do for us to lose sight of. The Holy Spirit is the great teacher of the things of Jesus, "which pertain unto life and godliness." That the Holy Spirit has taught and does still teach some men concerning natural things we do not deny, but that is not the teaching referred to in the text, which has reference solely to the things of the kingdom of God. These words were spoken to the immediate disciples of Jesus; but they by no means have reference to them exclusively. In other words, the Holy Spirit not only was the teacher of truth to the immediate disciples of Jesus, but is still so of all whom He graciously quickens.

How plainly does John put this before us in his first epistle (ii. 20): But ye have an unction from the Holy One, and ye know all things;" and again in verse 27, "This same anointing teacheth you all things." How pointed too is the testimony in the Gospel of John (vi. 45): "It is written in the prophets, They shall be all taught of God." The subject we have under consideration is a very large one, and consequently might be viewed under many aspects. We purpose, however, to narrow our observations exclusively to two ideas:—

I.—*The necessity of the Spirit's teaching.*

II.—*The gracious excellencies possessed by the Spirit which fit him in a special manner to teach those who are quickened of Him.*

I.—*The necessity of the Spirit's teaching.* (1) Our first proof is from the mere fact that He does teach. God, in all that He does works wisely. He never wastes His power, as the creature frequently does, either by doing more than is necessary or by doing less. There is always a blessed propriety in, or needs be for, what He does. Say what God does, and you say what is necessary to be done. God the Spirit teaches His quickened ones, therefore we argue His teaching is a necessity.

(2) As a matter of fact this necessity is plainly seen. We will take a strong illustration, perhaps the strongest we could take—moreover, one taken from the purest of sources, and the truth of which we can all verify: the ignorance concerning Christ when He was upon earth. Notwithstanding the light of prophecy, notwithstanding His own works and His own teaching, how little was His character understood, or the nature of His kingdom, even by His own immediate disciples! And what put an end to that great darkness but the gracious outpouring of the Spirit from on high!

(3) Many of the false prophets who have gone out into the world proclaim the necessity of the Spirit's teaching. Oh, the multitude of voices proclaiming their various theories of truth, and all professing to derive their inspiration from the Word of God! What bewilderments are thereby made! How many cross paths are thrown up, what a multitude of flickering lights do we see! What a needs be there is for a master mind to lead us and whisper in our ears, "This is the way, walk ye in it."

(4) Look at the most experimental portions of the Old Testament, and also of the New, and you will find them teeming with anxious desires and prayers for the teaching of the Spirit. Is not that a proof, and a strong proof too, of its necessity?

Hear how the psalmist makes supplication (Psa. cxix. 33), "Teach me, O Lord, the way of Thy statutes;" (ver. 66), "Teach me good judgment and knowledge"; (ver. 73), "Give me understanding that I may learn Thy commandments"; (ver. 124), "Teach me Thy statutes"; (ver. 125), "Give me understanding, that I may know Thy testimonies."

Turning to the New Testament, look at Paul's wonderful prayer on behalf of the believing Ephesians (chap. i. 17 and following verses). Is it not therein taught most clearly that the high attainment in spiritual knowledge which he longed for these quickened ones to possess, all hinged upon their being blessed with the spirit of wisdom and revelation!

One more illustration will suffice. How anxiously desirous was the apostle that the faith of the Corinthians should not stand in the wisdom of men, but in the power of God! (ii. 4). And in the 11—13 verses of the same chapter he explains how that alone could be brought about—namely, by the revelation and teaching of the Holy Ghost!

(5) To bear out the truth of this necessity, are we not justified in the last place in appealing to "the witness within us"!

In this matter are we not in real touch with the saints of old!

Does not the felt need of the Spirit's teaching grow just in proportion as we have to do with the Word of God, and the Word of God has to do with us! Do we grow out of the need? nay, rather, do not we grow into the need of it? With regard to the simplest text, are we not continually brought to feel that our own light is insufficient to illuminate it? Our own understanding too weak to penetrate it, and in humility have to confess, Lord, it is high, we cannot attain unto it?

Let us now turn to the other part of our subject.

II.—*The gracious excellencies possessed by the Spirit, &c., &c.*

(1) To teach another any branch of knowledge the teacher must possess a grasp of the subject to be taught. No one can teach that which he does not comprehend himself. In this respect does not the Holy Spirit shine pre-eminently! Is he not the very author of the Scriptures? Do we not read that "no Scripture is of any private interpretation (*i.e.*, conception), but holy men of God wrote as they were moved by the Holy Ghost"? Did not the blessed Jesus Himself speak, and as it were exult over the fact, "The Spirit of the Lord God is upon Me, because He hath anointed Me to preach the Gospel to the poor" (Luke iv. 18)? The Saviour, too, holds up the Holy Ghost as the very Spirit of Truth. And to encourage us to put ourselves under His teaching, although God, He comes down, as it were, and represents Himself like another teacher toiling for knowledge: "The Spirit searcheth all things—yea, the deep things of God" (1 Cor. iv. 10).

(2) We think a second requisite for a teacher must be a love of the subject to be taught, and of the teaching it. It is poor work to teach without the heart is engaged in the work, without compulsion no one would do it. The blessed Spirit, however, is a "free spirit," and there is no schism in the Trinity, they are all blessedly one. To testify of Jesus—to exalt Him in a sinner's heart—to show the things freely given of God, must be inexpressibly delightful to Him. Would He have continued to teach these thousands of years unless His heart had been in the matter?

(3) There is a need be for love on behalf of the teacher towards the taught. How unseemly a teacher of children, who loves not children! A pastor, and no love to his flock! Are they not both wretched hirelings? The apostle pleads "for the love of the Spirit" (Rom. xv. 30). Beyond that there are not many expressions of love with regard to the Spirit in the Scriptures. This is somewhat strange, but the reason is, perhaps, because He is the Author of the Scriptures, and will not bear witness concerning Himself. But the old saying, "Actions speak louder than words," is pre-eminently illustrated by the teaching of the Spirit. Witness the objects of His teachings; who are they but sinful nothings! Look at the patience He exhibits, the wonderful sympathy He manifests, the comforting words He speaks, the blessed help He affords to our infirmities, and then His gracious indwelling, and all this notwithstanding our grieving and vexing Him. Are not all these gracious acts indicative in the highest degree of the greatest interest and love!

In all the foregoing ideas a mere earthly teacher can come to a certain degree.

(4) The Holy Spirit has no failures in His teaching. He always teaches to profit. "I can make nothing of that scholar," is the

language sometimes of earthly teachers—not so of the Holy Ghost. He, the Spirit,

“ Takes the fool and makes him know
The mystery of God’s love.”

He never fails to make a man see what He desires; to understand what He presents; to receive what He demonstrates; and to retain what He imparts.

(5) He, the Spirit, has the power to give the needed capacity. In this one fact lies the secret of His success. Sin has wrought such utter incapacity in man, wrought such depravity in his taste for knowledge, that with regard to spiritual truth, seeing he sees not, and hearing he hears not, neither does he understand. Moreover, Satan stirs up and strengthens this natural enmity and blinds and hardens the heart. The Spirit, however, can utter the heavenly mandate, Let there be light; let there be understanding; let there be a heart to know; let there be ears to hear, and eyes to see, for He is the author of every spark of spiritual intelligence. “ God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ ” (2 Cor. iv. 6). The hearing ear and the seeing eye, the Lord hath made even both of them (Prov. xx. 12).

“ The natural man receiveth not the things of the Spirit of God. Neither can he know them because they are spiritually discerned.” Now what the natural man does not and cannot do, the spiritually taught man can and does do, he receives the truth and receives it as the very wisdom of God.

(6) That the gracious excellencies possessed by the Spirit do fit him to be the teacher of the quickened is proved from the grand results which always flow from His teaching. He speaks, and from His testimony to the truth, contrition arises in the soul—godly sorrow flows, and repentance towards God follows as a blessed consequence. He sets forth Christ, faith leans upon Him, hope makes Him her blest anchorage ground, and love is drawn forth towards the great gift and the Gracious Giver.

Truth, as set forth by Him, is believed, loved, prized, and to it the soul cleaves. He bears witness to sin, and it is abhorred, striven and prayed against. Holiness is set forth and is loved, longed for, and followed. All the real knowledge the soul has of the truth, all the love it has to the truth, all the gracious hope from the truth, all the hiding of truth in the heart, all the sweet tasting and handling of it, all the devotion of lip and life, all the consecration of body, soul, and spirit to the life of truth flows and only flows from His all gracious and powerful teaching. So far as the truth is concerned, all that we know aright, all that we feel aright, all that we act aright, all that we build upon aright, comes, and can only come from the teaching of the Holy Spirit.

In conclusion, ought we not to exhort you from all that we have said, to honour the Spirit as the great teacher, and look, and long, and pray, and plead for His gracious help in all your endeavours, either to gain or to impart the knowledge of God and of His Son Jesus Christ.

[This address was delivered at the Strict Baptist Ministers’ Association meeting held on June 1st, 1886.]

THE SHEEP OF CHRIST.

EXTRACT OF A SERMON PREACHED BY A SUFFOLK VETERAN ON
LORD'S-DAY, MARCH 28, 1886.

"We are His people, and the sheep of His pasture."—Psa. c. 8.

THIS Psalm is evidently David's. David was a shepherd, and consequently we find him referring again and again to his former occupation. Early thoughts, ways, and engagements, have a very strong impression upon the minds of everybody. We may soon forget the things that happened yesterday, but not the things of girlhood and boyhood. David wanted people to be intelligent worshippers of God. He said, "Know ye that the Lord He is God; He it is that hath made us, and not we ourselves?" It is so naturally, so it must be spiritually. Paul, in writing his epistles, often used the word "know." Old believers are often concerned to know; it is right there should be this knowledge. Those who come to God's altar must—*must*, you see—believe that He is, and that He is a rewarder of all them that diligently seek Him. "Go to His altars; but know ye, He it is that hath made us, and not we ourselves. We are His people, and the sheep of His pasture." Here we have the note of triumph. It was because the Israelites were His people. He fought their battles for them because they were His people; in the stillness of the night He destroyed their foes, while they stand bloodless conquerors upon the battle-field, because they were His people. Mingled streams of goodness and mercy followed them wherever they went. Read their history; they were no better than other people—a rebellious, murmuring, dissatisfied, grumbling lot—yet they were the Lord's people, and He forsook them not. Hence David makes this statement, "We are His people." We are His. I would not say we are His because we were sprinkled with water in infancy; I would not found my salvation on such a flimsy thing as that. I would not say we are God's by being immersed in water every day. Yet we rejoice in the fact that they are God's; and He says of them, "They shall be Mine in that day when I make up My jewels." When the elements shall melt, when the Judge shall come, He will take the language of my text and say, "They are Mine."

To be able to say we are His people will indeed be a safeguard in that day. We need not state this morning how they are His; it will be sufficient to say they are His by His own desire and their own concurrence. Jesus wills (and what He wills to do He does do; and what He wills to have He does have). God says to Him, "Ask, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." Jesus prays for it. "Father," He says, "I will also that they whom Thou hast given Me be with Me where I am, that they may behold My glory."

In many things Christians may differ; but there is one thing in which they are all alike—they all will to be God's. It is the one great load-stone, they belong to God; for this men have become martyrs. In hope of eternal life, which God, that cannot lie, promised before the world began; for this, for this, the apostles endured all things. Thus by mutual concord they are His, and the union can never be severed nor dissolved.

Now, how shall we know we are His people? The natural nature of God's people is not better than the natural nature of the rest of fallen humanity; they look like other people. How shall we know them? "We are His people, and the sheep of His pasture." Sheep is a figure often referred to in Scripture. Sheep of His pasture.

1. We notice their identification and correspondence with the great Shepherd. We read in Romans, "Whom He did foreknow, them He did predestinate; whom He did predestinate, them He also called," &c. What for? To be conformed to the image of His Son, predestinated to be like Christ, called to be like Him, justified to be like Him, they are to be like Him. He is the great Model set up in heaven, and those who enter there must be like Him. They are not so now; but they shall be. David says, "I shall be satisfied when I awake in Thy likeness." That was his heart's cry; that alone will satisfy God, and that alone will satisfy His people. Thus the doctrines of grace work out in the experience of the people of God. They are not dry, detestable doctrines, but consolable, effectual doctrines.

The second reason why they are called sheep, is because sheep, under the old dispensation, were daily offered for sacrifice. God appointed all the ritual, and gave all the laws to the people under that dispensation. Sacrifices some offer a little bit on Sundays, Christmas-days, Good Fridays, &c.; but now some people offer unto God sacrifices every day—they offer themselves. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable service."

The third reason they are called sheep is because they are defenceless. A wolf or bear possesses power to defend itself; but not so a sheep. Sheep are only safe when tended, cared for, and led about by the shepherd. In its defencelessness is seen its harmlessness. I will not say there is no evil in Christians, but there is something within which keeps the devil down. They have been bit by the mad dog, but ejections have been given to keep down hydrophobia.

Then sheep are useful; they do good as they go from place to place; their coats become of service to man. So Christians are useful. We know not what the world would do without them. There are some people, when they are laid to rest beneath the earth, we have great cause to say, "Thank God for their lives." Others, we believe they are sheep; but we do not miss them much. Now comes the question. Let each one ask, "How much use am I?" Usefulness should be characterised and become one of the features of Jesus' sheep; the sheep of His pasture. God has made provision for His own sheep, and they are the only sheep that can feed upon the provision He has made. When God made sheep, He made provision suitable for sheep. So when God made us, the sheep of His pasture, He made provision suitable. No matter from what ranks you take a man, however intellectual he may be, if he is unconverted he cannot enjoy the things of God.

A word or two about the provision. First, there is no poison in it. There is no poison in the Bible; none of the people get poisoned eating the provision God has made. The food is sweet, healthful, clean, with no iniquity in it. Then the pastures never get bare. What can dry the sap out of those pastures prepared by God for provision for His sheep? The Bible is never dry. We have new views, new thoughts,

new ideas, always something fresh. They lie down in green pastures. Thy pastures are ever green, fresh and full. We are the sheep of His pasture.

Lastly, the obligations imposed upon us for being in such a position. "Know ye that the Lord He is God. He it is that hath made us, and not we ourselves; we are His people, and the sheep of His pasture." Then, rejoicing in such knowledge, enter into His courts with praise. Only think what you might have been had He not made you His sheep. You might have been treading now the road to destruction. If you have cause to be thankful for anything, it is to God for making you the sheep of His pasture. What will you do for Him? Praise Him with heart and voice for ever and ever. Amen.

MEMORIES OF MR. C. W. BANKS' MINISTRY.

FROM MY DIARY.

ONCE again our Bethel walls echoed to the joyful sound of the glorious Gospel from the vital soul-profitting ministry of our dear pastor, C. W. Banks. It is hard that little Bethel must lose him. Our dear pastor led us into some of the grandeur and sweetness of the 45th Psalm, taking for his text the second verse, "Thou art fairer than the children of men, grace is poured into thy lips, therefore God hath blessed thee for ever." He said it was his desire to say something to lead us to Christ. He had wished for a subject in which Christ might be all in all, for the ministry was only safe and useful as it spoke of Him, and faith was only profitable as it could lay hold of Him. He saw in this psalm, set forth not by man but by God Himself, a beautiful description of Christ; and when the word comes from God how powerful it is! With great power and sweetness these words had come to him, "Thou art altogether lovely." How lovely He is to the sinner who is brought to believe on Him, unto us He appears fairer than the children of men. God does not give this description of Christ for His own edification, but for the sinners'. He points them to Christ as the only place of purity, perfection, and salvation. Fairer is a modest yet a comprehensive view of Christ's person; it means unmixed; in Him there is no mixture, no failing, no flaw, no blemish, therefore God can look upon Him with admiration and the sinner with confidence. Men, even good, gracious men are not unmixed with evil, they are partakers of grace and nature, sin and salvation, flesh and spirit; they are not always alike; but He, how different! Always the same, never changing. He is fairer than Adam in his first estate. Oh, what have we lost by the fall? Some men grumble and say, "It is too bad to make me fallen because Adam fell; but if we believe in the second Adam we are far better off in His fulness than we could have been in the first. Men, great and good as they may be, and we have some fine specimens of human nature still, but what are they? All tainted and mixed, not to be relied upon; how much fairer is Christ than them? And the children of God, angels or saints, all are not to be compared to Him for glory and beauty.

Here, too, is the ministry of Christ, "Grace is poured into Thy

lips." The ministry of Christ was full of power, not as the ministry of men, which sometimes appears cold and ineffectual; His was a fountain full and free. When he said to Matthew, "Follow Me," immediately he arose and followed Him. When the blind were brought to Him, He said, "What wilt thou that I shall do unto thee?" And the man said, "Lord, that I might receive my sight." And He said, "I will, receive thy sight." He was quite willing, and the work was done in a moment. Now there are long periods of doubting and halting, the word seems to come so powerlessly, and souls go a long time bound; the ministry of men will not do, Christ alone can give the soul freedom. In Revelations we have a beautiful picture of the Ministry of Christ in a small parcel, although it is not rendered very correctly either. Christ says, "Behold, I stand at the door and knock, if any man hear My voice and open the door I will come in to him, and will sup with him, and he with Me." Here is the ministry of Christ awaking the soul, which is called knocking; and there is the demonstration of grace opening the door and Christ coming in, and the fellowship enjoyed, "I will sup with him, and he with Me." "I stand at the door," Christ says, and a very determined word that is. He stands there, and He will never leave until the door is opened. As to the if, that never was in God's Word. Nothing can man do for God without marring the work in some way. I never preach a sermon without spoiling it, and even in the translation of God's Word there are some portions rendered improperly. Christ never said, "If any man open." There is no such contingency with Him, if He is knocking at your heart, depend upon it He will come in, and there will be fellowship and joy where there has been disturbance and fear. Turning again to the psalm, there is the reward, "therefore God had blessed thee for ever," a blessing Christ shares with His people. He is blessed as the Covenant Head of His people. He needs no grace for Himself. It is for them grace is poured into His lips, that He may bestow it upon them. It is for their sakes He is blessed for ever, so that there may be no end to the covenant of salvation, and peace which God has made in Him for His chosen.

[Alas! a weak attempt. Sept. 19th, 1864 (Morning).

ADA BROWNING.]

"THEY CAME IN BY TESTIMONY."

THESE words were a simple answer given by a pastor in reply to a question as to the admission of two new members, and they have rung many changes in the mind of the writer, especially when she stood face to face with that very Church—almost more than the overwhelming fact of having to tell out her own—came the thought, these all "came in by testimony." Then how can there be a hypocrite among them? What a solemn thing to give a "testimony!" 'Mid all the varieties of expression and disparities in capability, there is one uniform testimony which can be alone acceptable to the living children of the living God—viz., a belief in the justice of God in their own condemnation, and a laying-hold, with more or less of agonising fear in the grasp of the hope set before them in the Gospel. Is there any other section of Christ's

visible Church besides our own in which every member has the opportunity of knowing the beginning and carrying-on of God's manifest mercy in the souls of their fellow members? May God in His great care for us in this most critical time, when the world sees very little difference in the different religions of the day, make us very careful of our "testimony." He has given us a testimony, let us see that our's chords with His. He says of Christ, "This is My beloved Son," and our hearts, when in sweet communion with Him, say, "Whom have I in heaven but Christ, and there is none that I desire on earth in comparison with Him."

And how many of those to whom Christ said, "The Father Himself loveth you because ye have loved Me," go right home to glory without ever having gone "in by testimony" to the Church on earth! Ah, their record is on high; they have said more to the Lord, perhaps, than the ready-tongued inmates of God's house below; and they will swell more joyfully the testimony of the ransomed, "Thou wast slain, and hast redeemed us to God by Thy blood." No hesitation there, no fear of hypocrisy there; no wondering if the fluency of a fellow-member be merely natural, and no dread of going out from the "Communion of Saints" into a world which finds affinity of evil in our natures, even though we be "called to be saints!" Oh, for the sinless testimony.

And what weight this given testimony should have on our lives! We own to being loved of God, do we do the good we do for His sake? Is it His honour that checks the haughty glance, the arrogant expression, the passionate resentment of injustice? Oh, friends, when God asks the daily sacrifice of self, it is only a "reasonable service" to Him who "loved not His life even to the death," that He might have mercy upon us. And we are His witnesses.

‘NOT A HOOF LEFT BEHIND.’

(EXODUS x. 26).

BY EDWARD DIFFEY.

BLESSED declaration from the King of kings, to His tried, tempted family, to cheer them in their wilderness journey, that when He shall make up His jewels, not one, however weak, shall be left out or overlooked, for "the Lord knoweth them that are His" (2 Tim. ii. 19). Although to the world the children of God (many of them) may be unknown; yet, when He shall come in the clouds with all His holy angels, to take His ransomed, redeemed, blood-bought children to be with Him where He is, there to behold His glory, it will be seen that not one will be left behind for whom He died to save on Calvary's cross. Has He not said, "All that the Father has given Me shall come to Me," not a hoof shall be left behind, not one of My children be missing? There will be no vacant places in heaven, no! for Jesus, our great Redeemer, shall see of the travail of His soul and be satisfied (Isa. liii. 11). What consolation, therefore, is found in this blessed passage of Holy Writ for the child of God, who is sometimes mourning after the light of God's countenance to be lifted upon him, and crying with an afflicted saint of old, "Oh, that it was with me as in months

past," &c. Then Satan (who is ever ready to annoy the weakest in the Lord's family) says, tauntingly, "Where is now thy God?" and tells him he is an hypocrite, a mere professor, and that he may as well give up praying and crying, for he will be surely lost, as he has deceived himself; and many other darts the enemy will drive into the poor child of God. Then, when almost despairing of ever reaching the home of the undefiled, the voice of Jesus speaks to the soul so sweetly, saying, "Thy sins which are many are all forgiven thee." Then joy and peace flows into the soul, and the enemy is dispelled. Not a hoof shall be left behind. No! He who hath began the good work will carry it on (or perform it) until the day of the Lord. Yes, "Grace all the work shall crown." Therefore, believer in the Lord, be of good cheer, and sing as ye journey along to "fairer worlds on high."

"His love in times past forbids me to think
He'll leave me at last in trouble to sink."

No! the Lord will never leave the soul, He laid down His life to redeem from sin, death and hell, the soul for which He suffered "more than tongue can tell." He is able to keep that which is committed unto Him against that day. As for God, His work is perfect, and He who has lifted the sinner from the ruins of the fall, from an horrible pit and mirey clay, putting a new song into his mouth also, will not leave that soul again to be delivered into the hands of the enemy. "He perfects what His hand begins;" and in spite of what men or devils say, the Word of the Lord standeth sure and abideth for ever. The Good Shepherd says: "My sheep shall never perish." Therefore let us hold fast the words of eternal life, and not be moved by man's word, that which has no foundation in the Word of God whatever, and go on in the strength of our great Captain, trusting entirely to the promises of an ever-faithful God and Father, who will, by-and-bye, in His own good time, bring us to the place where all is peaceful, bright, and fair, and where we shall ever ascribe "honour, praise, and power" to our Lord and Redeemer; may He who does not despise the "little ones," but says to them, "Fear not," bless these few remarks on the above passage of Scripture, for His name's sake.

Ringwood, Sept. 6, 1886.

THE LORD LOOSETH THE PRISONERS (PSA. CXLVI. 7).

BLEST Lord, how greedily I ran
After vain joys, my cup to fill,
Through youth, till I arrived at man,
Before Thou didst command, Be still!

"Be still, and know I'm God alone,
Adoring seraphs Me proclaim;
My people worship at My throne,
While devils tremble at My name."

Dear Lord, and shall a wretch like me,
Who trod so long the downward road,
Be helped Thy direst wrath to flee,
And seek at last Thy bright abode?

'Tis even so, sweet Mercy's voice,
Proclaimed by God's all-quicken-
ing power;

Forest Hill, S.E.

Brought me to make the happy choice,
And led me to that blissful hour.

While mem'ry lasts that glorious night,
And its transactions with my soul;
Will sweetly, as I gain more light,
Enrapture, till I reach the goal.

Now, circumscribed in sinful flesh,
My mind, enfettered, cannot rise;
'Tis heaven alone that must refresh,
Fit praise is borne above the skies.

Till then may I by faith uplift
My gaze to that blest Daysman there;
And prize salvation's precious gift,
Who taught my lips the humble
prayer.

W. C. B.

THE LATE EDWARD BEAZLEY.

OUR universally beloved friend and brother in the Lord Jesus Christ, Edward Beazley, has passed away. On Friday evening, Sept. 10th, after several weeks' intense pain arising from cancer and severe constipation, he was gently and quietly relieved from sin, sorrow, and suffering, and entered into the joy of his Lord. His favourite form, features, and face will no more be seen here on this earth; no, nor in heaven, for the body will be changed, and "made like unto His glorious body." We were always delighted to meet with Edward Beazley; his very presence gave an impetus to our best affections. Whenever he spoke, whether in public or private, he had but one theme, and that was, to use his own words, to "exalt his precious Lord and Master." We have often said of him that he carried his heart in his mouth, which his utterances testified. He never trifled about "eternal realities," he was always solemn, serious, sweet, and savoury. Our heart has often melted, and we have for a while forgotten ourselves while listening to his sincere and forcible ejaculations on the "grand matters" of salvation by grace. He was at all times exceedingly simple, yet very profound. His desire was to "put the crown on the Saviour and to humble the creature." He was homely and affable, and yet not unduly familiar. Few men were so highly favoured as was he in living near his Lord. While he possessed all the comforts earth could afford, yet heaven was his home. "It is nice," we have heard him say, "to be on intimate terms with our heavenly Father; it is nice to have a letter from home now and then." In such happy strains as this would he pour out his soul to the ecstasy and delight of his hearers, that time flew apace, and often, with unpremeditated flashes of eloquence, he has held his audience spell-bound, while with the poet they could sing,—

"Here would I sit and sing away,
A long and everlasting day."

While we write thus of our translated brother Edward Beazley, it is not to exalt the man, but to magnify the grace of God in him. As a debtor to mercy alone through the free, sovereign, and distinguishing goodness of God, he would often break out with the apostle John, "Unto Him that loved us and washed us in His own most precious blood, to Him be all the glory." His forcible language penetrated deep into the hearts of his hearers and riveted their attention, and though he has left the shores of time for the ocean of eternity, the savour of his words will ever live in the minds of those who had the privilege of his acquaintance.

Lest our readers who did not know him might think we are too eulogistic, we can assure them that our only fear is that we cannot sufficiently magnify the excellent qualities which were embellished by the grace and Spirit of Christ. For many years he has preached the Gospel in London and various parts of the country, and we are sure his voice will be greatly missed.

We are glad to hear that a book is to be published concerning him; otherwise we should gladly publish in our columns a sketch of his life; suffice it now to say, he was called by grace at the age of twenty; was baptized at Mount Zion, Dorset-square, by the late John Foreman, near forty-six years ago, and was a member there, and, for

a considerable number of years, filled the office of deacon. At our social gatherings he would often give out that verse—

"There shall we see, and hear, and know,
All we desired and wished below:
And every power find sweet employ,
In that eternal world of joy."

He is now in the enjoyment of this poetic prophecy.

The funeral took place on Friday, September 17. The funeral cortège left the residence of the deceased at two o'clock, arriving at Mount Zion, Hill-street, Dorset-square at 2.30. The corpse was taken into the chapel, and a service held, which commenced with a prayer by Mr. Shepherd, who then gave out the hymn,—

"Why do we mourn departed friends?"

Mr. John Harris read several portions of Scripture suitable to the occasion; Mr. R. E. Sears offered prayer; Mr. Wileman gave out hymn 991, Denham's, commencing,—

"Why should we shrink at Jordan's flood?"

Mr. Shepherd said that our departed brother Beazley was baptized forty-five years ago. How many there were left he could not say, but there was one, Mr. Hall, of Clapham, and he called on him to give the address, who, in responding, said

That he was sure the friends would believe him when he said that he wished the task had fallen to other hands (and it was evident that Mr. Hall had in speaking to contend with his feelings). He said that he was mercifully relieved from that anxiety which sometimes he had in reference to the state of the departed, as there could not be a particle of doubt as to the state of our beloved brother, Edward Beazley; and what was said of Cornelius could, in truth, be said of him: "A good man, full of the Holy Ghost and of faith, and much people were added to the Lord." He was a good man, and to be a good man we must be a God-like man—this our brother was—for although he lived for twenty long years in alienation from God, yet through the exceeding great and precious promises, he was made partaker of the divine nature through the instrumentality of a good man in the country whom he had not seen before nor since, and thus being made good by the good work of grace in his heart. That goodness became manifest. The devil was cast out, and Christ was formed in the heart, the Hope of glory. And as the house is known by its occupant as to its kind, so our brother was known by the Spirit which was within him. For as many as are born of the Spirit are led of the Spirit, and by the Spirit our brother was led to Christ. How long he was kept in bondage he did not know, but he had long since sung the song of Moses and of the Lamb, and forty-five years ago he (Mr. Hall) was baptized with him in the baptistry of the chapel in which his remains were then resting. In all respects he was a good man, in his family, in the world, and in the church, and for forty-five years he and his brother had maintained unbroken friendship in the truth of God, and not one particle of change had there been in their views of truth—the faith into which he was baptized by Mr. Foreman that he maintained to the last, which was his solace in his affliction, and in which he died. He was also filled with the Holy Ghost in nature, if not in degree, for the Holy Ghost had taken up His residence in his soul, and the whole mind and body became impregnated with His holy influence, and as he had yielded his members to unrighteousness now he yielded his members to righteousness, and He that separated Saul and Barnabas, separated him to the Gospel of God, and it was well-known how

full of faith he was. No man ever gloried more in preaching Christ, the object of faith, than he, and no one could revel more in the doctrines of faith than he, his sermons were full of them, and as to the grace of faith as helped by the spirit of faith, he laid hold on the horns of the altar, and had fellowship with God, "Laughed at impossibilities, and said it shall be done." And how many were added to the Church the day will reveal it, preaching hither and thither continually in a very pointed and faithful manner. Sinners must have been pricked in the heart as well as the Church of God fed with the pure Gospel of God. He began his ministry with the text, "And they that were ready went in with him to the marriage: and the door was shut" (Matt. xxv. 10). This was the first text he preached from and the last, and with this text he closed his labour. His death-bed was most manifest and blessed, and to use his daughter's expression, it was heaven on earth to listen to his sacred conversation. At one time when feeling low, he asked those around him to pray for him, and said, "Tell Him I have loved to extol Him and to speak well of His Name." How characteristic of the man! Mr. Hall passed a high encomium on him, remarking that what he was he was by the grace of God, and closed by referring to his family in a few sympathetic words, and added, May my death be like my brother, Edward Beazley's, and my last end be like his.

Brother Shepherd closed in prayer, and the corpse was removed to the cemetery, followed by many friends. The chapel was full of sympathising mourners, and a large assembly gathered together in the cemetery, where Brother Shepherd delivered a funeral oration with much power on the words, "He shall rise again," which we hope to give in our next.

The pastor and deacons of Mount Zion, anxious to show the high esteem in which they held the deceased, had the corpse brought into the chapel, which was the first one that was ever taken in that place. At Mr. Beazley's request Mr. Shepherd made all the funeral arrangements, which were sedulously carried out by Mr. Tinson.

JOHN WATERS BANKS.

"APPROVED IN CHRIST."

Reflecting thoughts after hearing Mr. G. G. Whorlow preach a Sermon from Romans xvi. 10.

BEFORE the day-star knew its place,
God did, by Free and Sovereign grace,
His chosen family embrace—

In Jesus.

Before He spread the starry skies,
Or bade the lofty mountains rise;
They were most precious in His eyes—

In Jesus.

He saw them all complete in Him,
Without a wrinkle, spot, or sin;
Or anything that was unclean—

In Jesus.

Accepted is His lovely Bride,
Made comely by the Crucified,
"Approved," Redeemed, and Justified—

In Jesus.

And Appelles was truly blessed,
For he the grace of God possessed,
The earnest of eternal rest—

In Jesus.

Nor will the Saviour now despise,
An Appelles with earnest cries,
Whose faith and hope alone relies—

In Jesus.

Nor shall His children always mope,
For while through Achor's vale they
grope

They find a blessed door of hope—

In Jesus.

This then, my soul, is welcome news,
Since He the poor will not refuse,
Nor yet the feeblest member lose—

In Jesus.

Thou may'st repair to Him for grace,
Though of His saints the very least;
And He, thy waiting soul will bless—

In Jesus.

And when upon the judgment throne,
He views with vast delight His own;
His Church shall shine complete alone—

In Jesus.

A PLEA FOR SEPARATION.

[In the *Daily Telegraph*, of Tuesday, May 11, it is stated that Mr. Williams, in a presidential address at Bloomsbury Chapel, said, "The Strict and General Baptists preached the same Gospel, why not unite?"]

THANK you, my friend, and who shall bend

Our ministers or yours, forsooth ?
And if our sect with yours we blend,
What sect will fight for Bible truth ?
No! till creation's latest groan,
God help us, we will stand alone.

Manning, the Papist, boasts the power
To thin the ranks of every sect,
Save and except the little flock,
Who hold the faith of God's elect.
And so, till Rome be overthrown,
God help us, we will stand alone.

Come thou with us, we long to see
Our weary ministers upheld ;
Come thou with us, if so you be
By union of heart impelled.
But so you come, or so you stay,
We stand by Jesus, come what may.

When the Lord pours His quickening
love
In hearts around us, how we sing !
And who, like men of truth, exalt
The glorious grace of Zion's King ?
We gather all who prize His blood,
And stand aloof, alone with God.

What! do you say your pulpits ring
With the same Gospel? nay, friend,
nay ;
The Saviour which your preachers shew
Is one who cannot have His way ;
'Tis something with the same sweet name,
But not the Gospel, not the same.

Galleywood, May 13, 1886.

The glory of Jehovah's grace
Lies in its overpowering strength:
He made the dying thief His child,
Though David groaned His journey's
length ;
Their names are registered on high,
And God's own offspring cannot die.

Our God will never disappoint
His well-beloved, suffering Son,
When He in anguish bowed His head,
Redemption's glorious work was done ;
And every ransomed soul may boast
The sealing of the Holy Ghost.

Is this your Gospel? Don't you hate
The very thought of God's decrees ?
And don't you hold that man has power
To balk the Saviour, if he please ?
And don't you cry, Come, use the
blood,
And cheer a disappointed God ?

Oh, God forgive you ! Christ is crown'd
And glorified at God's right hand ;
And there, in spite of earth or hell,
The whole redeemed shall shortly
stand.

Praising the love that held them fast,
And lifted them to heaven at last.

And so you see, while yours and ours
Are different Gospels, one and none ;
'Tis labour lost for you to ask
That our societies be one.
No! till creation's latest groan,
God help us, we will stand alone.

MRS. T. CHAPLIN.

THE PULPIT—THE PRESS—AND THE PEN.

The History of Little Faith, &c. By W. Huntington. London: F. Kirby, 17, Bouverie-street, Fleet-street. Cloth, 1s. 6d. This work is perhaps the most interesting of all that Wm. Huntington ever wrote, and is well suited to the feeble in Zion. We are glad to find that the type is bold, and the binding neat. Commercially speaking, the book is a marvel of cheapness; no one, however, can give a true estimate of its spiritual worth. We hope it will command an extensive circulation.

Three Days Without Water. The substance of a sermon by Mr. C. Cornwall, preached at Lynton-road chapel, Bermondsey, on March 18, 1886. One penny. This discourse is full of sound

experimental divinity, and is worth a thousand of some of the more popular sermons printed in a style consistent with the times.

Australian Particular Baptist Magazine (double number), June, 1886. This is one of the most interesting numbers that has ever been published of this magazine. It contains an account of the fourteenth anniversary of the Particular Baptist Association of Australasia; also a short letter from Mr. J. W. Banks respecting the death of his beloved father, the late editor of the EARTHEN VESSEL. Of Mr. Banks, Daniel Allen writes (page 197):—"Death of C. W. Banks, editor of the EARTHEN VESSEL. 'Go thou also up into the mount and

die, and be gathered to thy fathers' (Deut. xxxii. 49). We have this month, in much solemnity and most affectionate sympathy, to announce the peaceful departure from earth to heaven of the spirit of our much-beloved brother, Charles Waters Banks, the editor of the EARTHEN VESSEL, who died on March 25, 1886. We have been in close brotherly fellowship and confidential correspondence, and loving spiritual unanimity of soul with this dear brother for thirty years, so that every communication of ours went into his VESSEL. He much desired our article for the opening of 1886, which we cheerfully allow, if his successors desire it as he did. He gave us many private and public invitations to London, and longed that we might meet on earth; but now we cannot, for he is gone. We loved and helped him in his ministrations to the poor of the Lord's flock. We loved and helped him in his chapel troubles; but now he needs no more aid of men or saints, for he is filled out of the fulness of God unto his eternal joy and holy delight. The above words we wrote him in a letter of sympathy to him at the death of his late beloved wife, which he named in his VESSEL after receiving it, and which he has now realised unto his everlasting pleasure at the Lord's right hand. We lovingly bid him farewell, until we also shall be found there by the matchless mercy and boundless grace of our most gracious God and glorious Lord."

Gain and Loss for Christ. A sermon by Mr. J. Parnell, pastor of Carmel chapel, Pimlico. This sermon is No. 2, and we hope the second link of a long chain of Gospel sermons which, in the order of God's Providence, shall flow from the heart and lips of Mr. Parnell. This sermon, with No. 1, may be had of the author, 25, Trigon-terrace, Clapham-road, London; and of R. Banks & Son, Racquet-court, Fleet-street. Price one penny each.

Home Rule in Ireland.—The celebrated Dr. Dollinger says:—"Gladstone is to me a riddle, which I can solve only on the supposition that he knows little of Irish history, and still less of the character of the Irish people and of the spirit of the Irish priesthood. If he succeeds, what a frightful legacy will he leave to the generations which come after him! It is in truth the most threatening crisis which has occurred in England during the present century. God grant that she may surmount it happily."

Australian Particular Baptist Magazine. The August number of this truth-

ful and enterprising magazine contains papers that will be read with interest by friends in England.

Reasonable Christianity, Statement of Belief. Rotherhithe: C. H. Lemon, 121, Hawkstone-road. There are many good things in this pamphlet; but we cannot follow the author in all that he therein advances.

Amateur Gardening. As interesting as ever.

The Gospel Magazine. This powerful magazine continues to display the truth of Christ in an interesting and forceful manner.

The Immortality of Character. A sermon by P. Reynolds, pastor of Providence chapel, Islington. This sermon, like most of Mr. Reynolds's public discourses, is thoughtful and suggestive.

A Man of Two Souls. A sermon by J. Battersby. What is in a title? Much! The man referred to as possessing "two souls" is stated by James i. 8. Upon this text Mr. Battersby bases his discourse.

The Stepney Meeting Magazine. This magazine contains a faithful account of the literary and ministerial career of the late beloved editor, C. W. Banks.

Temperance Chronicle. An organ of great power.

The Fireside. The current number contains a capital paper on music in churches. We are in happy sympathy with Bishop Perry as regards his view of musical services in the church—*i.e.*, "There is a danger at the present time of music becoming in some cases a hindrance instead of an aid to spiritual worship."

Home Words. There is much profitable reading in this little monthly, as also in *The Day of Days.*

Cheering Words, for Sunday-schools. One half-penny monthly. Edited by W. Winters.

A NOVELTY in journalism is announced by Messrs. Banks & Son, of Racquet-court, Fleet-street. It is to be entitled, *Public Feeling: a Weekly Exchange of Ideas and Expression of Public Opinion*, and will consist entirely of correspondence written by the outside public. Anyone having an idea to ventilate, a grievance to air, or an opinion to express, is invited to forward it for publication. The price will be one penny, and the first number will appear on Wednesday, November 3.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE NEW SOHO CHAPEL FREEHOLD.

The eleventh anniversary of the pastorate of Mr. John Box was celebrated on Wednesday, September 8, at the temporary place of worship in Albert Rooms, Whitfield-street. A large number assembled for tea at 5 o'clock, after which an adjournment was made to the large hall, where their numbers were rapidly augmented, and by 6.30, the time of the meeting, the spacious building was well filled with an attentive and appreciative audience. The platform was decorated with lovely bouquets as gifts and expressions of regard from members of the Church and congregation, and among others present were Mr. W. Hazelton (of Lee), Mr. Squirrel (of "Enon," Woolwich), Mr. R. E. Sears (of Alie-street), Mr. Bernard (a visitor from America), and Messrs. Thomas, Warren, Evans, and Moxham. Mr. Box occupied the chair, and, after a hymn had been sung, called upon Mr. Hazelton, who read Psalm cxxii., and Mr. Harsant asked the divine blessing.

The chairman then proceeding to address the meeting, said he wished to assure those present how highly he appreciated their kindness in paying them a visit. They were honoured with the presence of a Strict Baptist minister from America (Mr. Bernard), who had long had sympathy with them, and who had proved himself a good friend to their growing Missionary Society in India and Ceylon (hear, hear). He saw no reason for departing from the ordinary course of making a brief statement respecting the past year's work. These were not occasions for the glorification of men, but rather for the devout acknowledgment of God's goodness in sustaining, helping, and defending the minister and enabling him to do the work for which he was appointed. Personally he could say truly that the "lines had fallen to him in pleasant places," even in view of his ever-increasing labours, and that the past year had been one of pleasing service among the people. All those who had contemplated the duties of the Gospel minister's office knew that no man could deal lightly with such a charge as the souls of men. God gave some Churches pastors after His mind, and when according to the mind only they were likely to prove a scourge to the Church, but when God sent one after His own heart it was an indication that He would follow with His blessing. They had no great things to boast of; probably if they were to compare statistics, they would not be quite so favourable as last year, yet he was surprised at the manner in which they had been kept together, seeing that so many people objected to worship with them under their present circumstances. During the past year they had often believed that prospects were opening up before them, but their hopes had been dashed to the ground. Out of hundreds of letters addressed to the freeholders through-

out the neighbourhood in which they were searching for a site, they had received only about 15 replies, and not more than half a dozen of them were of any use. They had taken the matter to the Lord for four months. On the first Sunday in each month they had held special prayer-meetings—special and to the point, for they had six hymns, six portions of Scripture read, and ten prayers offered in one hour and five minutes, and the prayers of the brethren were brief and to the point (hear, hear), and they now possessed a freehold site in the West-end, and the agreement with the Metropolitan Board of Works was signed and sealed (loud applause). He, however, wanted to meet the objection which had been raised by some who said, "Why did they leave old Soho chapel?" They would remember that the suggestion to part with it did not come from the Church; it was the freeholder himself that desired them to surrender the fast-expiring lease, and resolved to give them a valuable consideration for it; and now they had a freehold site in Shaftesbury-avenue, one of the principal thoroughfares of the West, with a frontage of 41 feet and an average depth of 84 feet, and they had in hand, after paying the purchase money of the freehold, £1,125, to go on building with from the money they had received for the lease of the old chapel (applause). Further, it should be borne in mind that they had the Freehold Trust Fund, established a few years since, now amounting to some hundreds of pounds. That day the sketch plans had been approved, and everything would now be provided for them in perpetuity, but they would have to raise £3,500 more than they had got. It was the Lord's work, and they asked those friends who had the ability to encourage and assist them. They were not going to put up an elaborately-decorated building, but they meant to build a good, substantial chapel of architectural beauty, and one that would be a credit to the denomination. He had received many letters and expressions of regard that morning, among which was a letter from Mr. C. H. Spurgeon, which he ventured to read. It was as follows:—

DEAR FRIEND.—May your way be prospered as to the new house of prayer, and all efforts made in the building thereof. May the Lord's glory come to be seen of many thereby. I hope to have a brick in the house when it proceeds.

Yours truly,

C. H. SPURGEON.

The reading of this letter was followed by loud and continued applause.

Mr. Joseph Falkner, the treasurer of the Building Fund, then read the balance-sheet, Mr. Evans being called upon to address the meeting, spoke a few cheering words, and said he thought the words in 1 Kings v. 5 applicable to the present circumstances, "Behold, I purpose to build a house unto the name of the Lord my God." He was an architect, but his plan was cheap. He would ask them

first to keep in mind their design, it was to build a house unto the Lord; and, secondly, let it be comfortable; the stiffest doctrine never went down better because the seats were uncomfortable; and, lastly, in its condition let it be cleanly, though he had no doubt that the latter part of his advice was unnecessary.

Mr. Sears pointed out the necessity for working while here, seeing that the command would soon come for us to depart. God was honouring this Church, and why? Because the Church was willing. God always found work for those who were willing to do it. He ventured, too, to hope that the new sanctuary might be opened free from debt.

The Chairman said that Sunday, Sept. 12, had been fixed as a day of thanksgiving for the goodness of God, and that there would be a special thanksgiving service in the afternoon at 3.30.

A short and cheering address followed by Mr. Thomas, who made special reference to the words, "Yet I will not forget thee." Mr. W. K. Squirrel and Mr. W. Moxham also delivered encouraging speeches. Mr. R. E. Cursons, Mr. Henry White, and Mr. Moule, each of whom are members of the Building Committee, spoke a few words during the course of the evening.

Promises of amounts from 1s. and upwards were received during the meeting, and altogether the sum of £150 was promised to be handed to the treasurer on or before Dec. 31, 1886.

The whole congregation joined heartily in singing, "All hail the power of Jesus' name," and the very interesting proceedings of the evening terminated. E. J. W. W.

RE-OPENING OF EBENEZER, CLAPHAM.

The anniversary and re-opening of Ebenezer Baptist Chapel, Wirtemberg-street, Clapham, took place on Lord's-day, Sept. 5, 1886, when brother Hand preached a faithful, discriminating, and pointed sermon on Col. i. 21 and 22, dividing his text into two heads—viz., (1) The meritorious reconciliation effected by Jesus Christ; (2) The manifest reconciliation of his people to God. The pastor (brother H. Hall) preached a very warm-hearted discourse in the evening, from 1 Cor. ii. 2.

On the following Tuesday, Sept. 7, a devotional service was held in the morning at seven o'clock, when brother Hall opened the meeting, after singing, by reading a very appropriate portion of the Word of God—namely, 1 Kings viii. 12—30, and supplicating the divine blessing upon the day's services. A friend, engaged in evangelical efforts in the district, and brethren Deards, Hodgson, Riddle, and the writer also pleaded at the throne of grace.

At the meeting at ten o'clock, after the pastor had read part of 1 Kings viii., brethren Banks (who was also at the seven o'clock meeting), Cornwell, Hand, Noyes, Lee, Broughton (deacon), Brown (of Rehoboth,

Bedford-road), and Deards (deacon, and chairman of the meeting) engaged in prayer.

At 11.30, Mr. Bradbury preached from John xvii. 22. The sermon was a very spiritual exposition of part of the chapter, culminating in a grand description of the glory given to the Son by the Father, and the Son to His dear people. Mr. Bradbury set forth the truth in a spirit of self-abnegation, powerfully disclaiming all self-righteousness, he not having a single stone to throw at another; his need of being clothed with humility, and with the righteousness of the Lord Jesus Christ, which, sooner or later, everyone of His people shall be clothed with. He would sooner get out of the gutter and sewer, and speak of the liftings up, in, and to heavenly things. The difference was pointed out between the prayers of the Redeemer and those of His people, and that confession, supplication, and thanksgiving were the true conditions of prayer. Some very telling references were made to Rom. vii., John ix. 4; to the character of Jehovah as "Rophi," "Shammah," "Nisi," "Jireh," "Tsldkenau," &c.; also to Luther's 46th Psalm, to John xx.; Psalm lxxiv.; Rom. viii.; 1 Peter i. 5, 10; 2 Peter i.; Isa. xlvi. 13, 29; and Psa. ix., all pointing out the glory stated in the text and declaratory of the Father, Son, and Holy Ghost.

At the three o'clock meeting Mr. J. Crutcher presided, when brother Noyes supplicated the divine blessing.

The chairman made some very pointed and homely remarks as to the desire some people had to beautify their own homes, but who did not care for the house of God. He also made some very genial references to the pastor, this being the twenty-eighth year of his ministry, and the twenty-sixth year since the erection of the chapel. But with reference to any changes that took place in a cause, it was always said it was the poor parson's fault. Well, said the chairman,—

"Change and decay in all around I see,
O! Thou who changest not, abide with me."

But twenty-eight years loving the Gospel, and preaching it, not fearing the frowns nor courting the smiles of any one, was a long time. May it be so for many years to come. He hoped the speakers would not look at themselves, but only see Jesus. He stated that brother Myerson had written to say that he could not attend, and called upon brother Lee, who made some very warm-hearted remarks upon 1 John iii. 1: "Behold, what manner of love," &c. He said that Christ was a Son that always pleased His Father, and who said of Him, "In whom I am well pleased"; but we always displeased Him; and God was not like the speaker's mother who, when punishing him for his bad conduct, scarcely touched him, for he hardly felt the blow; but God spared not His own Son. We had not even a good thought. Then from His Son He hid His face, so that it might not be hidden from us. The speaker referred to the mercy of God to him, when he used to study Solomon's Song so as to ridicule it, that He did not cut him down as a cumberer of the ground. Now he was able

to go to God without fear of conscience. He had given His people a name, better than that of sons and daughters. A striking interview was narrated between the speaker and a woman, who said that she could not love a God who loved one person more than another, the reason being, the speaker pointed out, was because her heart had never been humbled before God.

Mr. Tooke was very pointed and appropriate on Zech. viii., part of verse 12: "For the seed shall be prosperous." The seed was Christ, as set forth in Gal. iii. The seed was prayer, according to Psa. xxvi. People's actions, as stated in Gal. vi. 7. He would rather have a full chapel, but there was one advantage in an empty one—namely, the preacher could not be picked to pieces; but prosperity was not always in numbers, for instance, there were numbers at the theatre, &c., and that was not prosperity. There were so many things to destroy prosperity. The farmer had the rooks, the wire-worms, &c., but notwithstanding, sometimes the seed prospers, so it was spiritually. Spiritual prosperity was not in human learning, or flow of language; he coined his own words sometimes, for he had as much right to make a dictionary as anyone else. A gardener has no certainty, but when two or three even meet in the name of the Lord, there is prosperity. If a preacher makes fifteen mistakes in a quarter of an hour, it is a good thing, because it lets him see what sort of a man he is, and so there may be prosperity.

Mr. Parnell spoke on 2 Chron. xxiv. 4: "Joash was minded to repair the house of the Lord." He called attention to the consultation, the proclamation, the suitable provision, the chest, the workmen employed, the suitable vessels mentioned in the chapter, spiritualising each point as applicable to the house of God, the Church, and people.

Mr. Lynn, in a short address, as the time was rapidly passing away, made some very heart-stirring and eloquent remarks on Psa. lxxi. 17: "O God, Thou hast taught me from my youth; and hitherto have I declared Thy wondrous works," instancing his own case as having been taught in the letter, and he hoped, also, somewhat in the Spirit, declaring, very pointedly, that God does not teach theoretically, but practically in the heart, the mind, the soul, &c.

Mr. Bush offered some affectionate remarks on Psa. cxv. 17, 18, made appropriate references to Psa. lxxix., and Heb. x. to xiii., on redemption by the blood of Christ, faith, holiness, reconciliation, and humility.

Mr. Winters considered that the two hours of solid divinity and of fruits unto holiness were something very considerable.

Feeling and telling references were made to Mr. Bradbury's sermon in the morning, and an ascription of praise was offered to God for His grace which humbles, crumbles, but yet elevates believers in Christ.

The pastor expressed the thanks of the meeting to the chairman, who closed the service with prayer.

At 6.30, Mr. J. Hazelton preached a very

instructive and spiritual sermon from Acts xxii. 7, 8. The following were some of the observations of the preacher. Every circumstance connected with Paul was very instructive. The Lord knew the names, lodgings, etc., of all His people. Our God can do a great deal of work in a very little time. Paul had a personal view of his personal Lord, and it is essential that every apostle should see Jesus. Saul of Tarsus saw Him—whether in the air, or where, he knew not. Paul soon experienced the truth of the words, "I will show Him how great things he must suffer for My name's sake." He was soon chased from place to place by his persecutors; but surely Paul was very meek, and spoke in a very meek manner. The preacher then considered, Firstly, the glorious conqueror. "I am Jesus, whom thou persecutest." "I that speak in righteousness, mighty to save." These words are infinitely important as referring to Jesus Christ, to man, and to the devil also." "I profess to believe in His name, and He professes to save me everywhere," said the preacher. Might and strength might have been used to get a man out of prison; but that would be illegal. However, a wealthy man could pay the prisoner's debt; so Christ did. He satisfied every claim, every requirement. He is Lord of all, in heaven, earth, and hell, and also of any other world. Yes, of more worlds than this. Bless God for connection with the other world, and for leading a military life here. There is not an evil but what Christ checks. His eye is always upon it. Every foe he chains and restrains. The blackest He restrains. The holiest is His. He is Lord of the heart. He believed that a light entered Paul's heart, when he was struck to the ground. Life comes with light, a light peculiar to Christ's righteousness. He is the living bread, all alive. Christ did not snatch the sword from Paul's hand; but when He spoke it dropped from his grasp. The surrounding people and Christ's personal work upon Paul's heart. When Christ comes to a poor sinner He finds the place in a dirty state, for the devil is an unclean spirit. Secondly, the captive. It takes as much grace to save a man from false religion as from immorality. Paul followed the dictates of his conscience. God and conscience is our guide after all. There is a great preacher in England now teaching that regeneration is progressive. Spiritual birth is effected in a moment, or Paul could not have called Him "Lord, and what wilt Thou have me to do!" Thirdly, the willing captive. It is not every captive that is captivated by his conqueror; but everyone here is. "Son, give Me thine heart." Let my Father say this, and I will reply,—

"Here's my heart, Lord, take and seal it,
Seal it from Thy courts above."

Fourthly, the inquiry. Ignorance does not say, My Lord. Paul had not gone so far as that at first, not knowing whether the hand would smite, or whether the Lord would smile upon him. Fifthly, the answer.

"Why persecutest thou Me," was effectively dwelt upon.

The balance required to meet the estimated expenses (£30) of repairs, &c., was obtained, and also a few pounds for defraying the cost of a few extra items.

C. ORTNER.

[We are deeply grateful to brother C. Ortner for his excellent report, and trust that the presence and blessing of Almighty God may be realised by him for many years to come, also by our beloved brother Henry Hall, and his friends at Ebenezer, Wirtemberg-street, Clapham.—ED.]

SAMUEL FOSTER, OF STURRY.

To the Editor of "The Earthen Vessel."

DEAR BROTHER WINTERS,—Having known Samuel Foster, of Sturry, near Canterbury, for near fifty years, and being closely attached to him, I snatched a day last month and went down to see him, in company with my beloved wife. For thirty-six years, this October, he has been confined to his home, and the greater part of that time to his bed. Samuel Foster, by trade, was a smith; and over forty years ago I heard the late Wm. Garrard, of Leicester, say to him, "Samuel, if you do not leave off beating that iron it will beat you." For thirty-six years he has been laid aside, and is often in great bodily pain, but he is a living witness of the faithfulness of God to His promise—"I will never leave thee, nor forsake thee." The many marvellous dispensations of Providence on his behalf, and the numerous signal answers to prayer, testify of the lovingkindness of the Lord. Occasionally, visitors to Ramsgate and Margate used to run in and have a look at him; this Summer he has not had one call. No one need fear going to see him, not even the most fastidious. He is kept clean and comfortable, and, to look at him, no one would think that he often has to wonder where the next supply is to come from. Over the mantlepiece, in his bedroom, are a quantity of photographs of ministers and friends who have been to see him. Nearly everything upon his bed, and around him, has been presented to him by friends at different times, as the Lord has inclined them; so his needs have been supplied. If any lovers of the truth of the Gospel are in that direction, it will, I am sure, well repay them for a visit to his chamber. It greatly cheers him to see a Christian friend drop in now and again, and hold a little conversation on the best of all subjects. Should any be induced to run down and see him, they would only have five minutes' walk from Sturry station, on the South Eastern Railway, or just two miles from Canterbury.

So far as possible I shall ever bear him in mind, as the Lord puts it in the hearts of His people to help me so to do. My late dear father and Samuel Foster were united together by the love of Christ, and now one is gone to his rest the other is anxious to follow. Samuel's companions are the Bible, the hymn-book, the EARTHEN VESSEL, the

Gospel Magazine, the *Zion's Witness*, and other magazines of truth and Gospel experience, through which he holds sweet converse with the Lord and His servants, and watches the various movements of ministers in preaching the Gospel, and pleads with the Lord for His blessing to go with and rest upon them. John Hunt Lyun (of Forest-gate), John Taylor (of Bermondsey), Abraham Howard (of Croydon) know him well.

Should you, my dear brother Winters, ever be in that delightful part of the county of Kent, I hope you will strain a point, and pay him a visit.

Your faithfully,

JOHN WATERS BANKS.

[Samuel Foster, of Sturry, near Canterbury—by the length of time we have known his name, and a little of his trying career—seems to us to have suffered in body longer than any other living Christian. We should much like to see him in person before his spirit enters the rest eternal. We hope, however, that our dear brother, Mr. J. W. Banks, will be furnished with means to help the Lord's Poor, Samuel Foster, in particular, being one of them.—EDITOR.]

TROWBRIDGE.—The 70th anniversary of Zion, was held on Tuesday, Sept. 7. Mr. Popham, of Brighton, preached morning and evening; and Mr. Hemmington, of Devizes, in the afternoon. Mr. Varder, of Yeovil, and Mr. Smith, of Uffington, taking part. The cause of truth here is very prosperous, the chapel accommodates about 600; nearly every sitting is let, and the power of the Spirit accompanies the preached Word. On this occasion, friends came in from Liverpool, Exeter, Carnarvon, Oxon, Berks, Hants, Somerset, and the adjacent towns and villages of Trowbridge, besides Mr. and Mrs. John Axford, from New York, America. The large school-room was filled by persons taking tea, while many enjoyed the hospitality of Mr. and Mrs. Applegate.—J. W. B.

ARTILLERY - STREET.—The 25th anniversary of the Strict Baptist Church meeting in this place of worship was celebrated on Tuesday, Sept. 7. Brother G. W. Shepherd preached an excellent sermon in the afternoon, after which a good company of friends sat down to tea. In the evening Mr. James Lee, presiding, read the Word of God, and Mr. T. House offered prayer. After the chairman's introductory speech, which was very sincere, earnest, and savoury, Mr. Shepherd spoke on the spirit and life of the words of Jesus, Mr. Cornwell on the spirit of truth, Mr. Reynolds on the spirit of adoption, Mr. Winters on the spirit of life, Mr. Sears on the fruits of the spirit, and Mr. Evans on the quickening spirit. The speeches were very edifying to believers and, we hope, glorifying to God. There are some worthy men of God in this cause who know the truth, and know also how to value those men who try to preach it. Brethren Mills, Applegate, and others, were active in making the meeting successful.—ED.

MR. J. HAND'S SEVENTH ANNIVERSARY.

Special services were held on Sept. 16, at Princes-row (Rehoboth), Pimlico, to commemorate Mr. J. Hand's seventh anniversary as pastor. Mr. G. W. Shepherd preached in the afternoon from Rev. xv. 3.

A large number sat down to tea, payment for which was on the voluntary principle.

At the evening meeting, at 6.30, the chapel was full. Brother Hand (the pastor) was in the chair. Brother Wilson (of Mount Zion) and brother Lee were unable to preside, but the latter supplicated the blessing of the Triune Jehovah, that the Holy Spirit might descend upon the pastor and people present. Brethren Wilson and Lee sent and left donations to the cause.

The Chairman expressed words of welcome and thankfulness to those present.

Brother Griffith made solid and staid remarks upon Mark ix. 41, "Because ye belong to Christ." Could we say we belonged to Christ? What were the results of belonging to Christ? Happy were those who could say so. There were two kinds of faith, duty-faith and saving-faith. Reference was made to the late brother James Wells' sermon at the Surrey Gardens on "The right faith." The tree always falls the way it leans, so do they always leaning on Christ. The Christian belongs to Christ by (1) Election, (2) Redemption, (3) Regeneration, and (4) Glorification.

Brother Cornwell said that there were no bounds round Mount Zion like Mount Sinai, to keep poor sinners away. The speaker described his travels down the 25th chapter of Proverbs until he came to the 25th verse, "As cold waters to a thirsty soul, so is good news from a far country." 1. The good news. 2. Qualification therein. 3. Origin thereof. 4. People concerned therein. 1. Nothing new but the Gospel, and something always new in it. 2. Discrimination necessary. What was good to one person was not good to another naturally, so it was spiritually. Ahab made a fool of himself in his treatment, &c., of Micaiah. The fault was not in the prophet, or God, but at Ahab's own door. The Gospel news was only good to those who knew something of it for themselves. 3. From a far country—heaven. As there were two faiths, duty and saving faith, so there were two redemptions; the redemption of the children of Israel out of the hands of the Egyptians, also the redemption of Christ's people eternally. The speaker gave an account of an amusing interview with a writer in a Brixton publication, who styled himself as Antipas, "F. D." (Defender of the Faith). This writer called himself a Christadelphian, and had written on the "Birth, Life, and Death of the Devil." 4. There were three places for news—from heaven, earth, and hell. God held authority from heaven, the Pharisees on earth, and the devil from hell.

At this stage of the meeting one of the deacons handed a donation of £10 to the pastor, and read out the items of the year's accounts of receipts and expenditure.

Brother Dearsley spoke weightily and stirringly on Psalm xlv., especially verse 15.

Brother Battson offered some remarks on Psalm l. 2, "Out of Zion, the perfection of beauty, God hath shined."

Brother Adams spoke encouragingly on 1 Sam. vii. 12, "Hitherto hath the Lord helped us," which would suit the pastor and people. A very affectionate reference was made to the late brother Beazley, whom the speaker had known for 25 years; he saw him several times during his illness, and the last time, a week before he died, he said: "Good-bye; I shall be in glory before you; perhaps it will not be long before He calls you." The speaker concluded by a kind reference to the pastor, and urged the people to help him with their prayers at home, and their presence at chapel.

The chairman expressed his thanks to those present for their presence and help, and the desire for the "unity of the spirit in the bond of peace." He proposed a vote of thanks to the ladies for their assistance, which brother Dearsley seconded, and concluded the meeting with prayer. C. ORTNER.

Graysholt-road, Lavender-hill, S. W.

SUFFOLK, MENDLESHAM-GREEN. — Anniversary services were held in connection with this united and happy cause of truth on Lord's-day, September 12. Three sermons were preached by Mr. W. Winters to excellent congregations; several friends from the surrounding Churches were present. On the following day the young friends decorated the chapel with a variety of flowers and fruit. In the afternoon brother R. A. Huxham read 2 Cor. iii. and prayed, and brother Charles Hill preached a superior sermon, full of thought and weighty truth, from Deut. xxxiii. 3; after which, about 160 sat down to tea. In the evening Mr. W. Winters presided. Mr. D. Dickerson read Psalm lxxv., and Mr. Jabez Hart offered earnest prayer. Mr. Knell gave an excellent address on the true seeker after God; Mr. Huxham was interesting and encouraging on the love and glory of God; Mr. Garraud spoke many good things relating to the natural and spiritual harvest, and Mr. Dickerson made a capital closing address which all appreciated. Brethren F. J. Runneckles and H. T. Hart, with other friends, assisted in making the meeting a success. Collections amounted to £7 11s. 2d. We hope the Church here will long be spared unitedly together, and that God will send them in due course a pastor after His own heart, and He shall have all the glory. Amen.—ED.

SWINDON.—Our friend, Mr. Eddison, of Rochdale, preached and administered the ordinance of believers' baptism at Rehoboth, on Wednesday, September 22.

SURREY TABERNACLE.—We call attention to the announcement on the cover of the anniversary services. We trust they will prove a time of refreshing. Mr. Dolbey is to preach in the afternoon, and a public meeting is to be held in the evening.

SOUTH HACKNEY.—Speldhurst-road chapel is now closed to the Strict Baptist denomination. So long as I have known the place and been connected with it—about ten years—I have often heard it said that “it ought never to have been started; it began in a wrong spirit; it would not prosper,” &c. Above twelve years ago my late dear father was pressed to take it; he yielded, and took the whole responsibility of it, and thus relieved some of a great burden, which threatened their domestic comfort. Whether, at his then time of life, with his already numerous responsibilities, he was wise in so doing I will not venture to say. I should be the very last in all the world to cast any reflection on his actions. He did take it, and he knew it, and I know it too. But now, among the “all things,” it is gone. There have been some happy seasons enjoyed in the place; some have been born again there, and they are living proofs of this fact. The Saturday evening prayer-meeting has often been the most profitable service of the week. The Sunday-school, on the whole, has been carried on successfully for over eight years. A brief account of the closing services, we know, is looked for, which are as follows:—On Saturday, August 21, the last prayer-meeting was held in the place. It was started eight years ago in May last. Some who began with us soon waned. Taking a great delight in this service, we do not think we were absent twenty times from its commencement till it closed. On this occasion Mr. Copeland, of Bethnal-green, presided, and about twelve brethren engaged in prayer. It was a very sacred opportunity, the place was filled with people and the presence of the Master was realised. On Sunday, the 22nd, our last day in the place, a prayer-meeting was held in the morning, presided over by Mr. John Mumford, our senior deacon; the chapel was full; the brethren prayed in the spirit, and a solemn awe pervaded the minds of all present. At the close of the morning service, Mr. Widdows, the purchaser, made a few remarks, declaring his intention of promulgating the doctrines of grace. The afternoon was devoted to a children’s service, the teachers taking farewell of the children, with an address by the superintendent, the purport of which was that no false (i.e., Arminian) doctrine had been inculcated. After this every child was presented with a bound book, with a printed inscription notifying the event; the presentations were made by our faithful teachers, the Misses Morton, Russell, and Jay; Mr. Thomas Cadel, the secretary, on behalf of the teachers, presented the superintendent with an inkstand as a “small token of their love and esteem.” This touching circumstance was a surprise to us. Having worked harmoniously together for some time, in the best of spirits, without a jarring note, the teachers, Messrs. Abel, Cadel, and Cleaver, with the three young ladies above referred to, united in this their expression of attachment to us, and we, in acknowledgment, bravely thanked them for this marked and practical expression of Christian love. At the close of the after-

noon service the teachers of the school gave the members of the Church a free invitation to take tea with them. Ever since the school has been opened, it has, with a few exceptions, pursued the even tenour of its way, and never stood still for any reason whatever. The good seed of the kingdom has been sown in faith, and there is not the least doubt but that many will, in days to come, thank God for Speldhurst-road Sunday-school. At the evening service brother Jonathan Elsey preached the closing sermon to the Church and administered the ordinance of the Lord’s Supper, and the officers of the Church gave to each member a letter of dismissal to any Church of the same faith and order. The chapel was well filled morning and evening. The collections taken were devoted to our needy brethren and sisters.—**JOHN W. BANKS.**

THE SALVATION ARMY.

DEAR BROTHER,—Thinking it not improbable you or your correspondent may get taken to task by some well-meaning person for brother J. Bonney’s excellent remarks on the so-called Salvation Army, I send you the following notes:—Boston was, I believe, one of Mr. Booth’s first, and, for some time, strongest holds, being protected by law, and admired by all classes of the professing Church. But for my part I never could believe the movement had the least shade of the fear of God in it. Many times were my senses shocked on reading their “blood and fire” bills, and hearing their drums and songs on God’s holy day.

For a time they appeared to be carrying all before them everywhere; but where are the poor deluded creatures now? Not one, I believe, who first joined them, might now be seen with them, and instead of their being counted by the thousand in their processions, they might often be counted on the ends of one’s fingers.—**J. BOLTON.**

WALTHAM ABBEY.—Harvest thanksgiving services were held on Thursday, September 9. Brother F. C. Holden, pastor of Elim, Limehouse, preached in the afternoon a Gospel sermon, full of weighty spiritual comfort, from Psalm cxlv. 15. The text was expressive of dependence upon God and of faith in God, also of the fulness, freeness, and faithfulness of God. A public tea was served in the schoolroom. In the evening brother Baldwin presided, and having read Psalm lxxv., brother James Lee offered very earnest prayer. Mr. Baldwin spoke of his attachment to the cause at Ebenezer, which affection, we rejoice to say, has grown during the past fifteen years, and which will not die at death. Mr. Baldwin gave a suitable address on the Harvest, as did also brethren Langford, Kemp, Holden, Lovelock, Thomas, and J. W. Banks. The services of the day were much enjoyed by the friends present. We heartily thank our brother Mr. Holden and his good friends for their presence and help. The Lord shall be praised.

JOHN CALVIN'S HOUSE.

To find the house where John Calvin lived from 1543 to 1564 was not difficult. It is situated to the West of the Cathedral and is No. 11, Rue de Chanoinés. You enter from the narrow street by a large gateway, common to buildings of importance at that time. When inside, and looking round on the different rooms, you cannot help but think of the busy life led by the reformer, and the letters so influential for good that were written there to the different struggling Churches, in Switzerland, Germany, France, England, Scotland, and Holland—guiding and encouraging them to go forward, making no compromise with Rome. Also to think of the conferences held there with Beza, Farel, and all the other men of God engaged in the conflicts of the time. The place seemed so hallowed, and fain would one dwell there for a time to get the whole history of the Reformation re-read within its walls.

It is now used by the Government of Geneva as the "Bureau de Salubrités," and it seems still occupied in doing good work; the telegraphic wires stretch across from side to side, and the clean state of the town testifies to its usefulness, and in the night you hear the rush of water through the sewers, and abundance of water on the streets as well, in the heat of the day. Nothing unpleasant attracted my attention, as is often the case in continental cities. There is an active, stirring population of 50,000; and the great improvements going on will soon make it a most pleasant residence. The people seem very courteous and humane. I observed on board the steamer, before we left the pier, that when the sparrows came about our feet, the boys put their hands in their pockets for crumbs, and not for stones. Several monuments are about the city in different parts: one to the Duke of Brunswick, who left 20 millions of francs to the town on condition of this monument being erected to him. It is only a memory of the man's conceit, but John Calvin expressed the desire, "Let no stone mark my resting-place;" and it is uncertain in which part of the Plain Palais Cemetery his body lies, but his monument is the city, the lake, the enduring work of living witnesses to the truths he taught. More than 50 colporteurs are now engaged in circulating the Scriptures and wholesome religious literature in the countries around. A blessed movement was in gracious operation among the students at the time of our visit, and along the shores of the lake, right round by Vevey, Clarens, many of the children of God are gathered together in loving fellowship, and using these quiet resting places as centres from which to help on the Lord's work in different lands.

DALSTON.—The harvest thanksgiving services were held at Forest-road, Dalston, on Lord's-day, September 12, and Tuesday, September 14. The pastor, Mr. Porter, preached on Lord's-day morning from Ruth ii. 2, "Let me now go to the field and glean ears of corn after Him in whose sight I shall find grace," and in the evening from Matt.

xiii. 39, "The harvest is the end of the world, and the reapers are the angels." Good congregations gathered both on this occasion and on the week-day, when brother Hunt Lynn discoursed graphically and sweetly on the "long patience of the husbandman" (James v. 7). The friends of the cause here had brought many tokens of their affection to the God of Providence, and in gifts of fruit, flowers, etc., which abounded, showed their appreciation of the labours of the Lord's servants. The evening meeting was addressed by brethren Dearsly, Hunt Lynn, Sinden, Eisey, Mobbs, Reynolds, and Sears. The full attendance, the hearty service of praise, the gifts in kind and in money, and the spiritual blessing accompanying the service, made it an especial occasion of remembrance. Perhaps it is not often that the addresses are all so appropriate, so full of thankful spirit, so suggestive, and so honouring of the grace of God, as were those at this service.

WOOLWICH.—**ENON.** The re-opening of this ancient chapel, after being closed for repairs, took place on Lord's-day, August 15. The pastor, Mr. W. K. Squirell, preached morning and evening. On the following Tuesday, Mr. J. Box preached an excellent sermon, after which a large number of friends sat down to tea. At the evening meeting Mr. J. Cattell presided. Able addresses were given by brethren Anderson, Box, Copeland, and Parnell, and we had the joy of the presence and prayers of our beloved and aged brother, Mr. Meeres, under whose ministry the pastor of Enon was called by grace. The entire cost of alterations, &c., has risen from £215 to £250; but through the goodness of the Lord, and kindness of lovers of Zion, we rejoice to say the whole amount, save a few pounds, has come to hand. The pastor and people take this opportunity of thanking the many helpers in this good work. We acknowledge the same as an answer to much earnest prayer, and find in it an incentive to future labours.—W. K. S.

IRTHLINGBOROUGH.—The Sunday-school anniversary was held on July 25, when Mr. W. Winters preached three sermons to a large number of people. The secretary's report, read by Mr. Winters, was as follows: Number of children in the school, girls, 86; boys, 65; removed by death, 1: total, 151. Number of children that have entered the school since its commencement, 1,263. Balance left in the hands of the treasurer last year (1885), 14s. 11½d. Collected at the last anniversary, £9 5s. 8d. Collected for tea, £2 10s. 5d. Total, £12 11s. 0½d. Expended (1885-6) for books, repairs, school treat, &c., £12 19s. 7d. Due to the treasurer, 8s. 6½d. Collections during the day, £9 12s. 5d. Friends from Rushden, Raunds, Sharnbrook, and other places, were present; and, above all, the Lord's presence and blessing was realised by many. The beloved deacon, superintendent, teachers, and friends, were all united, happy, and active in making the services a success, and with whom we spent a very enjoyable season.—Ed.

PECKHAM.—We sincerely hope a prosperous future is in store for the Church at Zion, Heaton-road. Mr. Harsent, from the county of Norfolk, has been preaching to them with acceptance, and they have felt directed to give him an invite for six months. Suffolk and Norfolk have sent up some excellent ministers, deacons, and members, to our London Strict Baptist Churches, and we trust that, for Heaton-road, this may prove to be a truth, as well as a happy choice, and that the Lord's hand may be seen in bringing him (Mr. H.) amongst them. He is well-grounded in the doctrines of the Gospel, and has a ready utterance, and feelingly tells out the varied experiences of God's tried family. Our prayer is that he may be guided by the Holy Spirit in unfolding the Scriptures of truth, to the edification of the Church, and the gathering in of others in that thickly-populated suburb. On Tuesday, September 21. special services were held in aid of the building fund. Mr. Holden delivered a sermon in the afternoon from the words, "Which holdeth our soul in life, and suffereth not our feet to be moved" (Psa. lxxvi. 9), and spoke of the immovability and irreversibility of the covenant of Jehovah towards the whole election of grace. In the evening Mr. Harsent presided, and spiritual addresses were delivered by Messrs. G. W. Thomas, F. C. Holden, J. H. Lynn, Preston Davies, and F. J. Harsent. The subject for the speaking was, "Behold the Lamb of God," which was spoken to in His various offices. Mr. Squirrel was prevented from being present through family affliction.—J. W. B.

KINGSTON-ON-THAMES.—The 41st anniversary of Providence Baptist chapel, Richmond-road, was commemorated on September 6, when two sermons were preached, that in the afternoon by Mr. Holden, from Psa. cxv. 18. He spoke of the blessing which the Lord has bestowed on us. When so many uncertain sounds proceed from the mouths of false preachers, who care nothing for the flock of God, it is a blessing to have a man like our brother Bush amongst us, for whom the Lord has, from time to time, wonderfully helped to proclaim a full and free salvation for poor sinners. We might well say, with David, in reviewing the past, "But we will bless the Lord from this time forth, and for evermore." Mr. Clark, in the evening, spoke from Ezek. xxxiv. 26. We feel to want of these blessings, for what could we do without even one blessing—namely, hope? If we had not a good hope we should be of all men the most miserable. We had an excellent tea during the services, and good collections.—W. J. BRIGHT.

BRADFORD-ON-AVON.—On Wednesday, September 15, we visited this cause of truth, where the Gospel has been preached for nearly two centuries, the chapel being built in 1689. Among its recent pastors were Mr. Hawkins and Mr. Spencer. It is a clean and comfortable sanctuary of the old type, and will accommodate about 600 per-

sons. Our brother James Clark (late of Wandsworth) is going there for twelve months, and we on this occasion united with the friends in prayer that he may be made a great blessing to the Church and the town of Bradford. The meeting was presided over by Mr. Everet, and Mr. England, though over four-score years, read the hymns in a clear, distinct voice, and still takes an active interest in the cause.—J. W. B.

BROUGHTON, NEAR MELKSHAM.—We are glad to be able to record an addition of eight, five by baptism, to the Church here under the care of Mr. Mortimer, who has for many years been a preacher of the Gospel in this his native village; and we trust that Mr. West, who is also a native of the same place, and who is constantly engaged in the work of the ministry, may prove to be a good help-meet to his pastor: like Jonathan and David, they are united in the Lord's service.

ON JOINING A CHURCH.

In continuation of my remarks on this head I would say. What a privilege doth Christ call His people to the enjoyment of, when, by His grace He manifests they are joined in mystic union with Himself? Lays bare the purposes of His love which He had towards them ere time His course began. Some, nay, most of those who read this, know experimentally what this includes, so far as we can know this side the grave, for—

"Part have crossed the flood,
And part are crossing now."

Another case of irregularity occurs to me, as illustrating what needs mending as to some of our Churches respecting the admission of members. A Christian man made application to join a Church of our denomination. A private meeting of the minister and his two deacons was held. One of the deacons mentioned that about two years previously the applicant had suddenly left the chapel during the reading of a sermon one Sabbath morning service (a practice observed sometimes in the absence of the pastor). For this offence (?) it was privately adjudged among them that his application be refused. This was accordingly done without any reference to the Church. Although Christ is his Shepherd, he is still unfolded.

Now, I know it is not well: to be "a troubler in Israel," but in cases of this kind there seems no other way, than by exposure, to deter their recurrence. It may at the time be considered that such conduct may be pursued with impunity, yet it is wholesome for the children of God to be reminded that the eye of their heavenly Father is upon them, and that their duty to their fellow-members of the flock forbids such doings. If it be, and it is, a privilege to join the Church militant, what an injustice is here committed. Every human arrangement is liable to failure, but the Scripture is clear when confession of failure is made. May the great Head of the Church grant wisdom to those who are appointed overseers here below, so that everything may be done "decently and in order."—W. C. B.

FOOTSTEPS OF MY GOD.

BY JOHN BOLTON.

THE FALL OF MAN.

BUT this fair Eden blooms no more;
Alas! her once sweet fragrant flower
Now bears the seeds of death.
Her fairest walks are 'midst the tombs;
Where once she shed her sweet perfumes,
Now blows the serpent's breath.

How soon from God did Adam go!
How soon he felt the dreadful blow!
The blow which conscience gave.
In vain he sought to hide his face,
Fain would he hide his sad disgrace,
To save him from the grave.

Stern justice, close upon his heels,
God's awful voice he hears and feels,
Pursuing in the chase.
He looks this way and that to fly;
But oh! that fierce omniscient Eye,
Finds out his hiding-place.

The guilty pair now stand condemned,
Each hopes the other might be blamed,
But both must bear the woe.
The ground is cursed for Adam's sake,
And death ere long his house must shake,
And deal the fatal blow.

A flaming sword, too, keeps the way
Of life's fair tree, both night and day,
Lest man should dare intrude?
But there's a way to all unknown,
Save to the glorious great Three One,
By ancient covenant blood.

THE FIRST PROMISE.

THE covenant long since ordered well,
Begins its wondrous tale to tell,
In this dread time of need.
Man who's incurred the wrath of heav'n,
For which he's out the garden driven,
Hears of the promised seed.

His fig-leaf robe is rent in twain,
Beast free from sin must now be slain,
To clothe the guilty pair.

How sweet the Gospel thus held forth,
Showing his sorrow, pain, and worth,
Who comes man's grief to bear.

The flesh, the blood, the skins of beast,
All pointed to the Gospel feast,
In Christ the slaughtered Lamb.
And every grace-taught priest and king,
Who'd learned by faith His name to sing,
Owned HIM the great I AM.

On fiery wings each prophet flies,
They dip their pens in nature's dyes,
To show the Saviour's worth.
They range the vast creation o'er,
In search of gems of sparkling ore,
To set His glories forth.

The morning stars, bright silver beams,
Mount Lebanon's meandering streams,
And every precious stone;
Likewise the sun's bright golden rays,
All joined to sing aloud the praise
Of Israel's Holy One!

And there's a cloud of witnesses,
Who saw in these the Saviour's grace,
When travelling here below;

Though these the better world have found,
And great Jehovah's throne surround;
Bear witness for Him now.

Ye faithful witnesses for Christ,
Exalted now to kings and priests,
Let's hear what you can say!
Did you not walk by faith on earth,
Seeing the promised Saviour's birth,
Rejoicing in His day?

Adam the first, who disobeyed
Your sovereign Lord who all things made,
In heaven and earth below;
Pursued with anguish, guilt, and dread,
Nor durst to heaven lift up your head,
Whence, then, did mercy flow?

"The Lord, whose great commands I broke,
Himself first came to me and spoke
In that dire hour of need.
He lifted up my downcast head,
With me the covenant promise made,
In Christ the promised seed."

SALVATION ARMY BIBLE.

We quote the following letter given in *The Record* of September 10th from a "Vicar," relative to the "Salvation Soldiers' Guide." "Prove all things.—Sir,—More than a year ago attention was drawn in a religious contemporary to a book issued at the headquarters of the Salvation Army. It is entitled the *Salvation Soldier's Guide*, but is more truly described as a mutilated Bible. Thousands of copies (it costs only 6d.) must have circulated, chiefly, no doubt, among members of the Salvation Army and their friends. It seems, therefore, a painful necessity to lay before your readers a few of the omissions in such important Scriptures as the Epistle to the Romans, the Pastoral Epistles and the General Epistles of St. John. In so doing I wish to prejudice none against the Salvation Army, but I feel that the integrity of God's Holy Word, and the edification of all believers, is more important than the credit of one section. I purposely abstain from comment at present, but I affirm that the omissions are neither few, insignificant, nor unsystematic; and I ask all who take the trouble to verify them, what sort of Christianity we may expect from those who make this defective Bible their text-book? Let none think this an impossible contingency, in spite of the wary general order, 'This book is not intended as a substitute for the Bible.' The other day, when a very genial and large-hearted clergyman said to a young man in his parish who had adopted Salvation Army views on sin, suppose, dear young friend, we consult the Bible together, he received the vehement reply, 'I don't read your Bible, sir; I prefer General Booth's.' Trusting these few lines may move every earnest lover of the Word to examine the Guide for himself."

Passages omitted in the Salvation Soldier's Guide:—Rom. i. 2 to 6, and 8 to 10, ver. 17; Rom. ii. 1, 12, and 14 to 27; Rom. iii. 5 to 20, and 28 to 31; Rom. iv. 1 to 15, 17, 19, 22 to 25; Rom. v. 11, to 18; Rom. vi. 3 to 5, and 19, 20; Rom. vii. 5, part of 6, end of 25; Rom. viii. 3 to 5, 9, to 13, 20; Rom. ix. x., xi., on election, etc.; Rom. xii. 4, 5; Rom. xiii. 3 to 6, and 9; Rom. xiv. 4 to 6,

and 13 to 16; Rom. xv. 8 to 12, 15 to 28; Rom. xvi. 5 to 18, and 21 to 24; 1 Tim. i. 8 to 10, 18 to 20; 1 Tim. ii. 7, and 13 to 15; 1 Tim. iii. 1 to 15; 1 Tim. iv. 1 to 7, parts of 14, 16, 16; 1 Tim. v. 4, 7, 9 to 16, and 23 to 25; 1 Tim. vi. 1 to 15; 2 Tim. i. 6, 8, and 13 to 16; 2 Tim. ii. 6 to 10, 14 to 16, and 20, 21; 2 Tim. iii. 6 to 8, 10, and 18 to 26; 2 Tim. iv. 9 to 15, and 19 to 22; Titus i. 2, 3, and 6 to 14; Titus ii. 1 to 10, and 15; Titus iii. 1 to 8, and 9 to 15; 1 John i. 10; 1 John ii. 22, 23; 1 John iii. 12; 1 John iv. 2, 3, 15; 1 John v. 8; 2 John, 2, 5 to 7, and 9 to 12; 3 John, 3, and 6 to 12.

WANDSWORTH.—On Tuesday, July 13th, a very interesting meeting was convened on behalf of the Building Fund at the Baptist Chapel, West Hill, presided over by our kind and Christian brother, W. Kennard, Esq. The ladies, who from the commencement have taken a very prominent part in this undertaking, have made strenuous exertions to make this annual gathering a decided success, and all who are engaged in the promoting of this worthy object feel great pleasure in testifying that their efforts have been signally blessed, as the following brief sketch will fully prove. It is their custom to hold fortnightly meetings for the purpose of employing themselves at needlework, the proceeds of which go towards the liquidation of the debt on the chapel. Having on hand a goodly number of useful articles of wearing apparel for sale, they availed themselves of the opportunity afforded, and disposed of them amongst the friends assembled in the afternoon. The result of this sale with the profits during the past year amounted to the noble sum of £32 15s. A goodly number of friends partook of a very refreshing tea, after which they assembled in the chapel; and the public meeting was opened by the chairman giving out that well-known hymn, "Blest be the ties that bind," after which the chairman read Eph. iv. Brother Drane, secretary of the Church, was called upon to invoke the divine blessing. Having done so, Brother Tomlins, the senior deacon of the church, delivered an excellent report of the work accomplished during the year, and made special allusion to the very useful part performed by our lady friends from the commencement of the undertaking. Mr. Whatmough followed with a very suitable address, taking for his subject charity, defining the true meaning, and the various methods used in exemplifying this Christian grace. Mr. James Hand spoke words of sterling truth, founded upon the text, "Grieve not the Spirit." At the close of this able address our genial chairman made a short speech, in which he congratulated the ladies on being the means of bringing about such good results, and said it was generally found to be the case that when the ladies embarked in a good cause success invariably attended their endeavours. He expressed great pleasure at the amount realised by the Building Committee on the present occasion. Mr. Preston Davies, the next speaker, said we have striking examples in God's Word of the worthy deeds performed by women of old. Lady Deborah was one instance. Great results had often resulted from feeble instrumentality when the Lord is pleased to bless the means made. The speaker remarked that Brother Tomlins had said we could not boast of having a millionaire in our connection; yet he would point us to one in God's Word, who, although of humble origin, accumulated a fabulous amount of wealth and might indeed be called a millionaire (1 Chron. ii.). This was another proof of the Lord's blessing on His own people. First He works in them, and enables them to work out, thus enabling them to overcome great obstacles, to subdue the mighty, and triumph in and through Him alone. After our brother's animated and encouraging address,

this very enjoyable meeting was brought to a close by singing the doxology. A vote of thanks was proposed and accorded to the chairman and ministers for coming to render us their valuable assistance.—**BENJAMIN DRANE, N.B.**—The committee wish to inform friends that they intend (D.V.) to continue their exertions, and to have their annual sale of needlework and fancy articles till the mortgage debt is extinguished, the meeting to take place in the month of May.

Birth.

On September 17th, at Homeligh, Drakesfell-road, St. Catherine's-park, S.E., the wife of R. F. Banks, of a daughter.

Our Tombstones.

OLD BRENTFORD.—With much sorrow we have to record the death of our esteemed brother Mr. Thomas Drummock, of Hanwell, Middlesex, who entered into the joy of his Lord on Monday, Sept. 13th, firmly resting on the finished work of Jesus Christ, whom he had known and loved for many years. His remains were interred at Ealing Cemetery, on Sept. 17th, by Mr. Thomas Voysey, at the good age of 74 years. By the Grace of God he had been a constant and exemplary member of the Church at Brentford, for 37 years, 15 years of which he has honourably and indefatigably filled the office of deacon, altogether he has been in the way of the Lord upwards of fifty years, having previously been a member of the Church at Hayes, for a considerable time. The Brentford Church has lost a warm-hearted, faithful and constant friend. May the Lord be pleased to raise many more up like him. He was highly respected and esteemed by all who knew him, even by those who had no love for his religion, for he had been enabled to live out what he professed. May the Lord grant that ours also may be the life of the righteous and our last end like his.—**J. J. F.**

On Sept. 10th, 1886, after twelve months' heavy affliction, at the age of 50, Mr. Thomas Hobbs, member of Zion Chapel, Trowbridge, and for 13 years a faithful servant of Messrs. Applegate and Sons, of this town. He was buried in the cemetery here on the 14th ult., when an impressive service was conducted by Mr. Eddison, of Rochdale. The procession, headed by Mr. Eddison, Mr. Applegate, Mr. Little, and about 40 male members of the Church, wended its way slowly through the town to the cemetery. We were more than glad to witness such a marked token of respect to a poor and needy member of the Church of Christ here, and pray that this solemn event may be sanctified to the Church and town.—**J. W. B.**

On July 28, 1886, Mary Sarah, the beloved wife of Abraham Howard, entered into rest. Her remains were interred in Worthing Cemetery.

With feelings of deep sorrow we record the death of our dear and highly esteemed brother in Christ, Mr. E. Beazley, which occurred on Friday, Sept. 10. We thank Mr. E. Woodrow for his kind letter respecting the deceased.

Mr. Cozens, of Brighton, passed to his eternal rest on September 20.

In loving memory of Mrs. Rebecca Edwards, (of 271, Old Kent-road, London), who gently fell asleep in Jesus, Saturday, Sept. 18, 1886, in her 59th year. "It is your Father's good pleasure to give you the kingdom."

On August 30, Mr. Samuel Ludlow, of Lime-tree Terrace, Colney Hatch, was called home, to the great grief of his recently bereaved children. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Love and Hatred.

ALTHOUGH Jacob and Esau have been dead many centuries, the true spirit and character of each, like that of Cain and Abel, lives over again in every successive generation, and will do so until the end of time. These two principles divide the entire human race into two parts—good and bad, corresponding to heaven and hell. The great question is, however, to which of these two classes do we belong? This may easily be determined by our love or hatred of Jesus Christ, His truth and His people.

With regard to the word *hated*, as used in connection with Jacob and Esau (Mal. i. 3; Rom. ix. 13), many scholars consider it to apply to their respective posterity, and not to them individually, which interpretation, however, seems hardly to qualify the phrase. *Comparative hatred*, or a lesser degree of love, is frequently used in God's Word (see Deut. xxi. 15; Prov. xiii. 24; Luke xiv. 26). But the popular theory of comparative analogy with respect to Jacob and Esau appears to be opposed to the general harmony of the Word of God—*i.e.*, "God loved Jacob, but Esau He did not love quite so much." To be temperate upon this subject, and to keep within the limits of God's Word, we would say, God loved Jacob as the seed royal, with an everlasting love, which was a covenant love. But for Esau He made no such covenant provision. He was left without any spiritual promise, and, consequently, grew up and died an enemy to God. This distinction Paul spiritualises in a similar manner to that which separated Isaac from Ishmael. Why God loved the seed of Jacob in preference to that of Esau is best seen in Deut. vii. 6, 7. Both Malachi and Paul are agreed as to the true meaning of the words, "Jacob have I loved, but Esau have I hated." The word "hated" in Mal. i. 3 is from *sane*, to dislike, averse from, or that which is in direct opposition to the word *ahed*, "loved," as expressed in the same text. In Rom. ix. 13 Paul gives a similar rendering—*e.g.*, "loved," *egapesa*, or *agapo*, to love; and "hatred," *emisesa*, from *miseo*, to hate, to reject with disgust, "*ex odio reprobavit*." Valpy and Bloomfield, in their Greek Testaments, consider the word *hate*, as given in Mal. i. 3; Rom. ix. 13; with Gen. xxix. 31—33; Deut. xxi. 15, 16, 17, to mean, *comparatively*, or, as Parkhurst says, "to postpone in love or esteem." Beza also gives the word in its worst sense, *odio*. The late Dean Alford, one of our ablest modern Greek New Testament editors, is most conclusive in his definition of Rom. ix. 13. He says, "There is no necessity here to soften the *hated* into *loved less*: the words in Malachi proceed on the fullest meaning of *emisesa*—the people against whom the Lord hath indignation for ever." Thus Esau, we are told, was "rejected." He not only lost his birthright, but was a profane person, and died as he had lived, without divine and saving grace.

W. WINTERS, EDITOR.

Church-yard, Waltham Abbey, Essex.

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x

NO SEPARATION FROM THE LOVE OF GOD.

Sermon preached at Providence Chapel, Clapham Junction, on Lord's-day Morning, September, 12th.

BY THE PASTOR, MR. W. MOXHAM.

"Neither death, nor life. . . nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.—Rom. viii, 39.

LAST Lord's-day we had for our subject our Lord's separation; how He was set apart, sanctified and sent into the world, and how in His excellence and His work He has none to compare with Him, and the glory is all His own. Yet on the other hand the Lord Jesus is united to His people, and between Him and them there is, there can be, no separation. We may learn much by the contrasts of God's Word. The lines of truth never *oppose*, but they are often *opposite* to each other, and a mutual light is thrown between to show the beauty of our Lord and the manifold privileges of those who are in Him. Much truth is conveyed in the types of our Lord by contrast. Adam is the figure of Him who was to come, but the figure is more striking by contrast than by resemblance. And it reminds us how, even our follies and failures are a foil to set off the unspeakable worth and unsearchable riches of the Man Christ Jesus.

In the whole range of Scripture few chapters are more sublime than this. Here the pure river of the water of life runs deepest, and is therefore most calm, sweet, and clear; here we are by the "still waters." It begins and ends with the name of Jesus, and between that beginning and that ending our apostle brings forth things new and old out of the treasury of God. He goes in his thoughts up to the heights of heaven, traces the love of God in its source, and onward to its consummation. He ranges the earth, and observes how all things work together for good to them that love God. He considers things under the earth, but can find nothing which can separate between the believer and His Lord. Beneath and above the name of Jesus is a mighty shield, and if He is our Alpha and Omega, the first and the last to us, we also are heirs of God. And "things in heaven," the highest thoughts and purposes of God; things on earth, things past, present and to come; all are ours, for we are Christ's; and nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord. Now let us consider in the first place: The Treasure mentioned in our text. In the second: The Treasury in which it is contained. Third: The Union implied. Fourth: The Privilege affirmed.

I.—The Treasure—*The Love of God*. Solomon has told us there is a treasure to be desired. God's Word is more to be desired than gold, the price of wisdom is above rubies, but this is a treasure most precious. The heart, the soul of all treasure is the love of God. Light is treasure to the eye. Knowledge to the mind, sound to the ear, but the heart's treasure is *love*. "Where your treasure is there will your heart be also." "And the Lord direct your hearts into the love of God."

We pray that we may *know* the love of God, we *believe* the love God hath toward us, we ask Him to direct our hearts into and to shed abroad the love of God in our hearts by the Holy Ghost which is given unto us. These Scriptures shew us that the love of God is wonderful.

“ God only knows the love of God.
Oh that it now were shed abroad
In each poor stony heart.”

We may know something of what the love of God is, in what it does. What He has done is a mirror in which the love of God may be seen. Hereby perceive we the love of God. We owe our creation to it. We may see persons fairer, minds nobler, dispositions sweeter than our own, but God has not seen, nor can He see, any equal, much less superior to Himself. “ To whom will ye liken Me, or shall I be equal, saith the Holy One.” And in His own unequalled image He made man, and having made, loved him. No man hateth his own flesh, and God cannot hate His own image. God’s love is the origin of the Gospel. If your child had fallen into the mire you would strip, wash, and new clothe it, ere you would press it to your bosom in the embrace of love. Yet your love would not begin with the embrace. It existed before; and so with God. The Gospel shews the appointed way in which that image in which we were created—though defaced, soiled, and lost in the mire of sin, by the first man, Adam—shall be renewed, purified, and much more glorious through the last Adam; the Lord from heaven. But the love of God is before the Gospel, and so after that—after sin came, after the tendency of man’s nature had been proved to be only evil—after that the world by wisdom knew not God; after that the blood of bulls and goats could never take away sin. When you were without God, had spent all your substance and were utterly bankrupt, after that—in the Gospel, in the manger at Bethlehem, in the obedient life, holy teaching, matchless words, and miraculous works; on the cross, through the agony and bloody sweat, through the thirst and travail of soul; through the wounds and death of His own Son—the kindness and love of God our Saviour toward man appeared.

The love of God is the origin of the gift of Christ, and I do not mean to limit the gift of Christ as though He were given for a sacrifice alone. He gave Him to be the Head, and He ever liveth to fulfil the purpose for which the Father gave Him. The death of Christ for us is not the bound of the Father’s gift. We make our gifts more or less valuable according to the esteem in which we hold those to whom we give them. If we love them much nothing is too good for them, and herein is manifested the greatness of the Father’s love. “ God so loved . . . that He gave His only begotten Son.”

The love of God is also the origin of all those heavenly things which are given to us in Christ. We follow the thought of our apostle in another place. “ According as He hath chosen us in Him.” Ye have not chosen Me, said the Lord Jesus, but I have chosen you. His, and not theirs, is the effective choice; for in one sense they did choose the Lord Jesus; Andrew found his own brother, Simon, and brought him to Christ. Philip also brought Nathaniel to Jesus; but the Lord Jesus knew all about it. “ When thou wast under the fig tree, before that Philip called thee, I saw thee.” We do choose the Lord Jesus, we do lay hold of eternal life in the Gospel, we do choose the good part which shall not be taken away; but He is before and with us. He who is our eternal life lays hold of our hearts by His spirit. It is not our turning to Him, but His grace turning to us. Our earth travels round the sun, the motion is its own, but the mighty attraction of the

monarch of the day is the cause. God's voice is first. I will say, "Thou art My people; and they shall answer, The Lord is my God." God's knowledge is first. "I know My sheep and am known of Mine." God's love is first. We love Him because He first loved us.

God's love is the cause of our being quickened. God creates all things, but not without a motive. His work of creation is the great rough block in which the Divine Sculptor sees the perfect form of the one body, the church in Christ, and will bring it forth to the praise of the riches of His grace. He is also the God that quickeneth all things, but not without a motive—not without love. David prayed, "Quicken me after Thy loving kindness;" and so He does, "for God . . . for His great love wherewith He loved us; even when we were dead in sins hath quickened us together with Christ." Quickened souls who hope in His mercy are very dear to God. Hezekiah said, "Thou hast in love to my soul delivered it from the pit of corruption," and that pit is his sinful, fallen nature, for he goes on to say, "For Thou hast cast all my sins behind Thy back." And the deliverance from that pit is the being quickened into newness of life. Ah! you have not got very far in the Divine life, have you? Only light enough to see what sin is, what your own righteousness is, and what a pit and a miry clay you have fallen to in Adam. But God has shewn you this solely and purely in love to your soul.

Because of love God draws the soul He quickens to Himself. His loving-kindnesses are the silken strands in the cords of love. He receives whom He draws, as Absalom was received by David, and as the prodigal is received by his father. For the great God waits to be gracious to coming souls. He has said, I will receive them graciously, and love them freely. I will abundantly pardon them. I will adopt them into My family; and ye shall be My sons and daughters, saith the Lord Almighty. But I pass on, for I know I have no need to talk to some of you of the love of God, as though that would lead you to the knowledge of it. You have felt it. Yes, felt it burning in your hearts, felt it as a sweet thought in your minds. A banner over your heads, and a great and wide sea in which all your unworthiness, and all your littleness is drowned, and you become part of a vast whole, joined to God, one with Him, and possessing all that He has, through Jesus Christ our Lord.

II.—In the second place, we have in the text "The Treasury" in which the love of God is contained. It all centres in Christ. You know all the waters are gathered in the ocean, and from thence are circulated through all the realms of nature. The sun fills the clouds with the treasure, and the clouds again pour it upon the earth, and the streams and rivers carry it back again to the great sea. So God's love centres in Jesus. No man or angel ever tasted the love of God other than through Christ Jesus our Lord. God is love, and God was in Christ, He was where His love, and His love was and is where He is, and was—in Christ. The Father Himself loveth you, and hereafter I will shew you plainly of the Father. Our Lord Jesus could make no greater revelation and no sweeter promise than this. The Father's electing love which chose you, the redeeming love which bought you, the quickening love which brought you to Jesus, and the infinite love which dowered you, and accepted you, so that you may be holy and

without blame before God in love, is all in Christ Jesus our Lord. Hence in ver. 35, the triumphant challenge is: Who shall separate us from the love of Christ, and here in the text nothing can separate us from the love of God.

God's love is centred *upon* Christ because He is the altogether lovely. Lovely *all ways* in each separate aspect of His person and work, and taken altogether. God's eye rests on Him with delight, angels all have their eyes on Him with desire to look into His things. Millions of saints in heaven say we love Him because He first loved us, and multitudes on earth, high and low, say, "Whom having not seen, we love." Only *a heart can love us*. We look to the sea as the peace of waters, to the sun as the source of light; we look everywhere for the presence of God, but the *great heart* of God's creation which contains and distributes the love of God is "Christ Jesus our Lord."

God's love is *communicated* in Christ. They said of old, "With joy shall we draw water out of the wells of salvation." What water so sweet, and what well so deep as the everlasting love of God? The Father loveth the Son, and hath given all things into His hand—given Him the communication and ministration of all His treasured-up fulness. What precious things hath the Father treasured up and made over to us in His great love. Behold, what manner of love the Father hath bestowed upon us! In His Son He has given to us eternal life, and grace, righteousness, redemption; all things are ours in Him.

"Oh, Christ He is the fountain, the deep, sweet well of love;
The streams on earth I've tasted, more deep I'll drink above;
There to an ocean fulness His mercy doth expand,
Even where glory dwelleth in Emanuel's land."

Jesus *bestows and pledges* the Father's love. By His excellence and grace, by His death and interceding life, Jesus has taken hold, as it were, of the Father's heart, and gives direction to its love. "If a man love Me he will keep My words, and *My Father will love him*." Again, "He that loveth Me shall be loved of *My Father*," His will is "that the world may know that Thou hast loved them as Thou hast loved Me." All their enemies must see it, for I will make them to come and worship at Thy feet, and to know that I have loved Thee. And this love is free and undeserved. God commendeth His love toward us in that while we were yet sinners Christ died for us. *Is this really true?* Then He loved me before conversion; He loved me when I was born, for I was born in sin; He loved me when Adam fell, for we sinned in him, our head.

"He saw me ruined in the fall,
Yet loved me notwithstanding all."

Hail, *matchless, free, victorious*, all-compelling love! There is no separation *between* the love of God. It is the love of *Christ* that passeth knowledge. Its height is lost in heaven; its depth is beneath all the depth of the fall. Electing love is not *one*, and *redeeming* love another. All the love of God is like the light, the air, and the beauty of His great house-creature. It is beyond all price; it cannot be bought for money or merit; but it is bestowed without money and without price in Christ, and lasting, forgiving, redeeming love in Him, the love which is sovereign, electing, unconquerable, is all our own, through Jesus Christ our Lord.

III.—In the next place, union is implied in the text. Dwell for a moment on this little word *us*. It is like a key fitting into the lock and opening to us all the sweetness of the text. It is the language of heaven. There they say, "Unto Him that loved *us*, and washed *us*, and hath made *us* kings and priests unto God." But though it is heavenly language, many, through grace, use it here. We can testify that "our Saviour Jesus Christ gave Himself for *us* that He might redeem *us* from all iniquity." His blood cleanseth *us* from all sin. The Father hath given *us* eternal life, and this life is in His Son. Behold, then, what wondrous love the Father hath bestowed upon *us*, and rejoice evermore, for nothing can separate us from the love of God, which is in Christ Jesus our Lord.

The union is *with Christ*. It is with Him and in Him we are partakers of the root and fatness of the good olive tree, partaking of His divine nature. Is He acceptable, well beloved? We are accepted in Him. Is He sanctified? If the first-fruit be holy, the lump also is holy. He that is joined to the Lord Jesus is one spirit with Him, and through Him has access by one Spirit unto the Father. There is one body and one spirit, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

Now what is the evidence of union with Christ? Faith—true faith—which is a fruit of the Spirit, is a root of love in us; for faith worketh by love, and it is a ground, a proof, of God's love to us. For the Father Himself loveth you because ye have *loved Me*, and have *believed* that I came out from God. By faith we dwell in Christ; by faith He dwells in our hearts, and our Lord Jesus is like precious ointment; He always brings His sweetness with Him when He comes into the heart. The Father's love is poured into the heart and shed abroad in the heart that believes in Jesus; therefore we love Him, and between His love to us and our love to Him there is no separation, the one belongs to the other.

Abiding in Christ is an evidence. "Continue ye in *My* love. If ye abide in *Me* and I in you, if ye keep *My* commands, ye shall abide in *My* love." Jesus constrains us by His grace to abide in Him, and we constrain Him. "Abide with us," and thus "the King is held in the galleries" of love. When persons are unwell how restless they are; if they lie down, the couch becomes hard; if they walk, they are wearied; if they sit, they cannot rest. But in health we can readily rest, and abide without weariness. Happy we if our *spiritual* health is good. If we can rest on what Jesus has *said*, and *done*, and *is*. Here we are made to lie down in green pastures, and led beside still waters.

"We find a settled rest, while others go and come,
No more a stranger or a guest, but like a child at home."

IV.—Lastly, the privilege. There is separation from Adam; separation from sin and from the world. The circumcision of the heart cuts off all round—*separates*; and thus we are separated from condemnation, from wrath; separated *unto* Christ; but there is separation *from* Him. No separation on the cross. "Ye are crucified with Christ." "In the grave, for ye are buried with Christ in baptism unto death." No separation in His resurrection. Ye are risen with Christ. And there will be no separation in glory. "Father, I will that all they whom Thou hast given *Me* be with *Me* where I am."

Now go over this stupendous declaration. Death is a great separator. Death explodes many a boasted theory, and even our brief span of life outlasts many a false hope, but neither death nor life, "nor angels." There have been terrible messages of wrath, and will be, for they will gather the tares and bind them in bundles to burn at the last great day. "Nor powers." Within us and without us the power of sin would be our ruin, but Jesus has *all power*. "Nor height"—not the highest requirement of God's law—"nor depth"—not the deepest thought in the malice of Satan—shall separate us from the love of God.

"No height, no depth, no creature
That has been or can be
Can drive me from Thy bosom,
Can sever me from Thee."

Willing they may be, *endeavour* they may, *hope* to they will and do, but they shall *not be able* to separate us from the love of God which is in Christ Jesus our Lord.

DANGEROUS WEAPONS.

'No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn" (Isa. liv. 17).

THESE words were brought home to my soul in the night season, after a dream. As a rule I do not think much of dreams, for, being an invalid, I am very subject to dreaming. But every circumstance connected with this dream remained so distinct on the mind, and seemed so remarkable as affecting what I had been much exercised about, that I felt I ought to record it. If by so doing it should be instrumental for good to any poor soul who might be similarly exercised, I would thank the Lord for enabling me to write a few thoughts upon it; and to Him be all the glory.

In ages past the Lord often used to appear to His children in visions of the night, and many instances have been recorded in these days of His using this means of conveying a word of counsel, deliverance, or comfort, as the case may be, to His exercised children. Humbly hoping that it was the Lord's hand in my case, I will endeavour to relate my dream.

I thought I was walking out with my aged mother, and as we went along we met by the way a man and his wife who formerly were friends. These friends, who I have every reason to believe are gracious persons, had done me a serious (and for ought I know), a life-long injury. This was the cause of much questioning and grief to my mind, besides pain and suffering of body. But I thought in my dream that the man looked very ill and seemed sorry for what he had done, though he said nothing to that effect; but he took my arm and we walked on together, leaving my mother and the wife of my friend to follow. We had not gone far before I felt my arm drawn tighter, and an uneasy shuffling on the part of my friend disclosed the terrible fact that he held in his hand a dagger with which he was endeavouring to pierce me through the heart; and it seemed probable he would have done so had I not by almost a miracle escaped! I awoke, to find it was a dream! Now, in reality this was just what this friend had done, only in a different sense to the way of

my dream. I had, in addition to this trial, been otherwise much tried by wicked enemies who fear not God; and when I awoke I thought, What can it all mean? Almost immediately the words came, "No weapon that is formed against thee shall prosper." I knew not at the time if these words were Scripture words or not, not having to my knowledge seen them. I was enabled to take comfort from the passage, and it remained with me for some time, and I verily believed that the Lord would plead my cause and deliver me from any cruel enemies; and inwardly I said, what a mercy that the Lord should take notice of and protect such a poor sinful creature as I—and my prayer was, O for more faith, Lord, to trust Thee and Thy promises, and O that I were more deserving of all Thy mercies. Now a word or two about weapons.

From the days when Cain slew his brother Abel down to the present time, we read of many and various kinds of weapons. Those of the present time are far more formidable than the old-fashioned sword and spear. With the latter, thousands were slain in hand-to-hand fighting. But in these days, so far advanced is the wisdom of man in seeking out inventions, that it is not necessary for armies to come so close to each other in order to work slaughter and destruction; for with a few small guns—perhaps most notably the Gatling gun—men may be mowed down like corn! But it matters not what weapon may be used, or how formidable it may be, if it is not in the hand of God, or if it be opposed to God or His divine will, it will never prosper. He can use the simplest instruments and make them far more effectual than the strongest that man can invent. Witness David the youth, who, with a simple sling and stone, killed the giant in armour, and thus conquered the whole armies of the Philistines. Look at the children of Israel, what they had to endure at the hands of cruel enemies; but did all these things prosper against them? Certainly not. Pharaoh caused them much trouble and distress, and doubtless they sometimes thought that he would overcome them; but the Lord was their God and delivered them, and Pharaoh, with all his chariots and men, He buried in the midst of the sea.

But there are other weapons besides swords and spears and instruments of warfare, which are powerful mediums for good or evil. Most prominent of these is that little member the tongue. Who among us has not had to suffer in some degree from a wicked, malicious, or lying tongue? This has ever been a subtle yet powerful instrument for evil. David knew what it was to suffer at the hands of cruel enemies, or why did he cry out again and again to his God to deliver him from them that hated and oppressed him? The Atheist uses his weapons in propagating and defending his creed; he is another powerful instrument for evil. The Romanist and many others are strong weapons that are defying the living God and working much evil; but as they are in the hands of the Prince of Darkness, they shall not ultimately prosper, because there is a stronger than they who says, "Hitherto shalt thou go but no farther, and here shall thy proud waves be stayed."

Christ Himself had many enemies, and many were the traps laid to overthrow Him; and although He was God over all, and could have destroyed all flesh in a moment, yet He suffered them to spit upon Him and persecute Him; and although they could not condemn Him in any way, yet they cried out, "Crucify Him, crucify Him," little thinking

that He would rise again and still live, and that by His so doing would accomplish the plan of redemption.

You and I, reader, perhaps have enemies, and many evil things have been both said and done to us; but if we are in the right, if our hearts are right with God and we are His children, rest assuredly none of these things shall prosper against us. They may distress us and drive us to call upon the Lord, but they shall never utterly overcome or destroy us, because "The eternal God is our refuge, and underneath are the everlasting arms;" and, says Christ, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." So we must not be surprised at these things, as they are what we must expect; and although there is much to discourage us when we see Romanism, Atheism, and Salvationism making such strides through our land, yet we will hold fast, God helping us, to the "faith once delivered to the saints." And we have this encouragement given us: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn."

It is not for us to condemn our enemies, nor judge any, for this is not Christ-like; we may condemn their sinful inconsistencies. We must not hate them, but we may hate their sins; and when any preach or teach anything short of "Christ and Him crucified," then we are justified in condemning such teaching. Any minister or teacher, however zealous he be, yes, and however popular he be, if he does not take the Word of God for his guide and go forth with a "Thus saith the Lord," preaching the whole truth, we must condemn his teaching. Some teach the worship of the Virgin Mary and think that by auricular confession, the mass, and other superstitious nonsense, they shall merit heaven. Some tell us there is no God, and we have sprung into existence of ourselves and may do just as we list. One is a Mormonite, another is a Shaker; but all these religious beliefs that are man-made are as so many dangerous weapons formed by Satan against the Church of the living God, and as such we must condemn them; and although they are permitted to work much mischief and to cause discouragement to the Church, yet we are assured they *shall not* prosper.

O hasten, gracious God, that blessed time when no weapon, however sharp, however hard, shall prosper against Thy people or Thy Church, when all enemies shall be trodden under Thy foot, and when all who love and fear Thee shall be gathered around Thy throne, to be for ever free from sin and Satan, and enjoy with Thee a glorious and never-ending eternity. May it be the happy portion of both reader and writer.

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[The Holy Ghost appropriated the above-quoted text with great power to our heart many years ago, when we were much persecuted for our firm adherence to the grand doctrines of distinguishing grace. We could, however, then pray to God even for our enemies, as we can at times now; knowing that if He were to open their eyes to see "wondrous things out of His law," they would love Him and His sacred truth too. Persons may recover from sword-wounds even quicker than from word-wounds.—EDITOR.]

WONDERFUL SIGHTS AND SOUNDS.

Outline of a Sermon preached on Lord's Day, October the 3rd, 1886.

BY BENJAMIN TAYLOR.

"The place of a skull."—John xix. 17.

UPON this place we all just now take our stand. We are come together to a certain sight, emphatically called *that sight*, one of the greatest sights ever seen by men and angels. While standing on this place of a skull, I see a row of crosses, and three persons hanging on them. I look at the one on the right; who is he? A malefactor, one justly suffering for his crime, committed against God, and the laws of his country. I look on the left; who is he? Another malefactor suffering for the same things. What a display of divine sovereignty do we here see! Justice shows itself in one thief, and mercy in the other, according to that declaration, "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." Very striking are the words of the Apostle: "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth" (Exod. xxxiii. 19; Rom. ix. 18). The one, you see, dies eternally for his sins; the other lives and reigns with Christ eternally in paradise. The words of the Lord Jesus mystically set forth the same doctrine: "There shall be two in a field; the one shall be taken and the other left: two women shall be grinding at the mill; the one shall be taken and the other left" (Matt. xxiv. 40, 41). But how much this Scripture doctrine is kept back by many who profess to be teachers! Why, I must leave them to judge.

Passing this by, standing here as I do, on the place of a skull, my eyes are directed to the middle person, agonizing and groaning on the cursed tree. What is He there for? Who is He? It is no other than the Son, the spotless Son of God Himself. He is hanging there on account of sin—not any personal sin of His own committing, for he was without such sin; but He is there suffering as a sin-bearer, reminding us of the scape-goat bearing away the iniquities of God's Israel into the wilderness, into a land not inhabited, into the place of a skull (Lev. xvi. 21, 22). There He hung and bled for me; there He died for me, and there He bore all my sins in His own body on the tree.

"'Twas for my sins my dearest Lord
Hung on the curséd tree;
And groaned away a dying life
For thee, my soul, for thee."

This middle person was numbered with transgressors; not a transgressor Himself, but the Saviour of transgressors. Says a fearing and trembling one, What would I give to know and feel that Jesus agonized and died for me! You may know this by His attractions for you, for He says: "I, if I be lifted up from the earth, will draw all men unto Me." Yes, all His own, all related to Him in the covenant of life. But what are His attractions to such? His life attracts them, His death attracts them, His resurrection and ascension attracts them. They think on these things; they try to lay hold on these things, and upon these things they cast the anchor of hope, and wish and long for day. Again, their sins plague them, and they look to Jesus. Satan

tempts them, and they look to Jesus. The flesh vexes them, and they look to Jesus. The world troubles them and would rob them of every particle of religion, and they look to Jesus. Their thinking of Him, and looking to Him in all their distresses, is good and sufficient proof that they are heirs of God and joint-heirs with Christ.

But what else do we see upon this place of a skull? We see a superscription placed above the head of the middle person, and it is this: "Jesus of Nazareth, the King of the Jews." Heathens and devils would have it so by way of derision. The Jews would not have it so, for they said they had no king but Cæsar, and the idea of having a king of their own crucified was too shocking to think of; and so they say to Pilate, "Do not let it be as you have said, but rather say, He said, 'I am King of the Jews.'" Either way is right, and the way in which it stands is God's own way, and what Pilate wrote was by divine inspiration, for God guided his pen to fix upon the place of a skull what agrees with Holy Writ: "I have set My king upon the holy hill of Zion," also, "Thou art the King of Israel" (John i. 49, xii. 13). The superscription shows that Christ is King over the whole earth, and a special king to God's elect, for it was written in Hebrew, Greek and Latin, the three chief and prevailing languages of the whole world at that time. One passage in the Old Testament involves all what this superscription was mystically intended to set forth: "I will say to the North, Give up; and to the South, Keep not back; bring My sons from far, and My daughters from the ends of the earth" (Isa. xliii. 6).

Standing on the place of a skull, and close by the cross of the middle person, what else do we see? The mother of Jesus and the two Marys, all gazing at a distance upon this truly solemn and tragical scene. What a sight for them to behold! What did they think, and how did they feel? Ah, feel indeed! What must they feel, to see the blood trickling down from the wounds made in the precious body of Him whom they so dearly loved, and which is so vividly expressed by Dr. Watts:—

"See from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

Angels saw this great and wonderful sight, and what did they think? Devils saw it, and what did they think? My brethren, you have seen the sight, and felt it too, through God's determination to save you, for it says: "They shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his firstborn" (Zech. xii. 10).

While we are standing on "*the place of a skull*," there are not only certain sights to be seen, but certain sounds to be heard. There are three sounds to be heard, which ought never to be forgotten. The first is, *Father, forgive them*. Only let the Lord Jesus point me out, and say, "Father, forgive him;" and I'm a sinner saved by grace, a sinner pardoned, a sinner justified, a sinner sanctified, and shall surely be a sinner glorified. Say I must, and say I will, "I the chief of sinners am; but Jesus died for me." Are you a great sinner? It is easy for Jesus Christ to forgive you, and to overcome your unbelief, for it says: "Come now, and let us reason together, saith the Lord: though your

sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool " (Isa. i. 18). The worst of sinners have been forgiven ; and I doubt not but Satan told every one of these they had sinned beyond the reach of mercy, and they never could be forgiven. While standing on this place of a skull, we hear another sound: " My God, My God, why hast Thou forsaken Me?" Because of your sins, the darkness of your minds, and the hardness of your hearts, you think God has forsaken you ; you think when the hour of your death comes, God will then forsake you; that after death, you will be forsaken for ever; and thoughts of this make you sad. But are reprobates thus exercised and troubled? If they are troubled at all about sin, it is because of the punishment due to it, and not because they have sinned against a holy and righteous God. Are you cast down from a sight of indwelling sin? Do you look into your own wicked heart, and see so many evils there, and cry out, How can God dwell in such a place as this? He must abandon and forsake me, because of my vileness, and the exceeding sinfulness of sin in me. But did not Jesus feel all you feel, and ten times more when He cried out under the burden of all your known and unknown sins, suffering in your place and stead, " My God, My God, why hast Thou forsaken Me?" While standing on this place of a skull, I hear another sound, *It is finished*. O blessed sound! Jesus did all His Father's work, all His own work, and all my work, leaving me nothing to do, only to praise and glorify Him, both here and hereafter. Repentance, hope, faith, and love, are all began and finished in me by my Lord Jesus, which causes me to crown Him Lord of all. We cannot do better than finish with the words of the poet,

" Hark the voice of love and mercy,
 Sounds aloud from Calvary!
 See, it rends the rocks asunder,
 Shakes the earth, and veils the sky!
 It is finished!
 Hear the dying Saviour cry."

Oh, think of the sights and sounds on the place of a skull!

BELOVED BROTHER.—After two months' rest, I yesterday preached for the first time, and administered the Lord's Supper. I really thought I had been stronger ; but, alas! I found it difficult to get through what little I did, and suffered severely in my chest. To-day I feel in quite an exhausted state ; but still I hope to have another trial at it, and if I must wholly give it up, so it must be ; the will of the Lord be done.

I am, my dear brother, yours affectionately in Jesus,

B. TAYLOR.

Pulham-St.-Mary, Norfolk, Oct. 4, 1886.

IF we have really received the Holy Ghost, we shall show it by a meek and childlike spirit. What we all want is a conversion from pride to humility, from high thoughts of ourselves to lowly thoughts of ourselves, from self-conceit to self-abasement, from the mind of the Pharisee to the mind of the Publican. These are the conversions that are wrought by the Holy Ghost.—*Canon Boyle*.

"WINGS LIKE A DOVE."

BY W. ROWTON PARKER, GAINSBORO'.

"And I said, Oh, that I had wings like a dove; for then would I fly away and be at rest."—Psalm lv. 6.

THE experience of David as given in the Psalms is like a mirror in which all God's people may see themselves portrayed.

No matter what may be the experience of God's people, David seems, at some time or other, to have had a taste of the same.

How often have others taken up the words of David, the man of God, and used them as expressive of their own state, and how marvelously do they seem to fit the condition of the tempted and tried ones even to this very hour. And yet it was out of David's weakness that the oft repeated cry of our text came—"Oh, that I had wings like a dove, for then would I fly away and be at rest." I say it was out of his weakness that this cry came. There was a truer and a better side to the man than this, and hence we hear his shout of triumph: "Though an host should encamp against me, my heart shall not fear." "How say ye to my soul, flee as a dove to your windows," or that grand injunction of his: "Rest in the Lord and wait patiently for Him." There can be no doubt but that David was in deep and sore trouble when he longed for the wings of a dove; for his kingdom was in a state of insurrection, his throne was in peril, and his pet son was seeking the father's overthrow that he might snatch the crown. And so it was, under these accumulated miseries, David the king, now exiled from his home and kingdom, envied the very turtle-doves, as they flew past him in their freedom, whithersoever they would. I doubt not he greatly mourned his lot; thought it very bitter and almost too great to be borne.

But now, suppose his wish had been granted, what would have been the result? Could he have escaped from trouble? He might have fled from his post of duty, and which was doubtless a post of sore trial and apparent danger; but would not his troubles have flown with him wherever he had gone, yea, as fast and as far as he? Or, had he escaped his old troubles, yet new ones would have met him even in the place whither he flew for rest. And yet, beloved, there can be no question but that this prayer, begotten of David's weakness, was very natural. I say it was according to nature, if not according to grace. It is perfectly natural for us to grow restless under stress of sore trial, and yet this is no sufficient justification for our conduct. David petted his darling son Absalom. This was natural, but how very dearly had he to pay for his folly. It was the same also with Eli, the prophet of the Lord. And I suppose, too, that it was natural for Job's wife, when her heart was crushed under sweeping trials, to exclaim in her sore extremity: "Dost thou still retain thy integrity? Curse God and die," or, more properly, "renounce God and die!"—*i.e.*, give up, it is of no use holding out any longer. All this is consistent with the natural tendencies of man. Nature is wont to act very foolishly. But from those who are the subjects of the grace of God better things are to be expected.

It is, indeed, but a very sorry excuse for any of us who claim to be Christians that, when we do some weak or wicked thing, we seek to

palliate or excuse ourselves on the ground that "it is but natural for us to feel or act thus." Why, beloved, what is the grace of God given to us for if it be not that we may battle with and triumph over the weaknesses and errors of our poor wayward nature? And yet at every turn thousands are repeating to-day the restless, half-murmuring cry of David so soon as the pressure of any trial is felt. Our impatience is our sin and dishonour. No sooner does the rod of correction make us to smart, or a load of worries chafe our spirits, than we cry out, "Oh, that I had wings like a dove, that I might fly away." We know not where, nor do we care very much, so long as we may but escape the rod, or avoid the worry. But all this is sinful selfishness. At the first breath of trouble or pinch of trial our wayward spirits rebel, and we seek to fly, whereas it would be our truest wisdom to "Humble ourselves under the mighty hand of God." True, our natural heart says, Fly! fly! fly! but God says, Be still, My child; be patient. "Let patience have her perfect work;" so shall you "be perfect and entire, wanting nothing."

Sometimes a swarm of cares and distractions press in upon us in a perfect crowd, trampling, as it were, one upon the other. Work pushes us, interruptions annoy us, mishaps befall us, and we take these accumulated vexations so hard, and chafe so much under the friction, that it leads us into hasty expressions altogether unbecoming our true position as children of God. We borrow troubles from the morrow, and anticipate still worse things to come, and thus we heap to ourselves needless sorrow, and fall into sin. Under the sharp strain of these things our faith and fortitude too often gives way, and we cry out in a sort of restless despair: "Oh, that I had wings like a dove, for then would I fly away and be at rest."

But when in this state of feeling—so perfectly natural, and yet so altogether unworthy of a Christian—we frequently get, in infinite mercy, a message from our Father in heaven, who, notwithstanding our waywardness, deals with us in great tenderness. It may be that we open our Bibles and read such words as these: "Rest in the Lord and wait patiently for Him." "Beloved, count it all joy when ye fall into divers trials; knowing this, that the trial of your faith worketh patience, and patience experience, and experience hope," the "hope that maketh not ashamed." "The mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

It has been so in my own experience, and I doubt not it has been so in yours. "The Lord hath dealt bountifully with us," and not rewarded us according to our deserts; but in His pity and in His love He has assuaged our griefs and carried our sorrows. Ah! yes, alas! like wayward children we long to run away from school, when the Lord gives us hard lessons to learn, or uses the rod of correction. Yea, and when in the "fining pot" of trial we have felt the heat of the fire, have we not rebelled against the process and sought to escape the ordeal? But, thank God, we are not always allowed to have our own way, else our silver could never be refined, and the dross of our character could never be purged away, nor should we ever become vessels meet for the Master's use.

It is our mercy that God is Master and orders all things after the counsels of His own wisdom and grace. Such is the tendency of our nature that we rebel against the rod, and strive to escape the trial. Temporary relief, immediate ease—this is what we desire rather than permanent benefit. Perfectly natural, you say. Ah, yes, I grant you, perfectly natural, but yet radically wrong. Running away would only postpone the difficulty, or retard the sweet relief. Jonah ran away, but then he had to come back again, and in a strange carriage too.

Beloved, "we have need of patience." We need to be kept still until God has accomplished His work; for sure I am that it is not escape from discipline or the shirking of painful loads that can make the Christian strong, but patient, heroic endurance—a meek submission to all the will of God. Ah, yes, my friend, it was a selfish, if not a cowardly prayer when David said: "Oh, that I had wings like a dove! for then would I fly away and be at rest." It had been more wise and far better for him to have sought for strength and grace from heaven to stand fast and firm, like an anvil under the heavy stroke.

And so, beloved, depend upon it it is a piece of moral cowardice when any of us attempt to run away from any duty or position because of the trials or troubles which attend our path. Be it ours to "commit our way unto the Lord," and then stand to our guns till the victory is won.

But there is also another point which must not be overlooked. The changes which any of us ever make from motives of self-indulgence or of sheer restlessness are seldom, if ever, changes for the better. The weary sufferer, for instance, begs to be carried into another room, but then, alas! he soon finds that he carries his pain with him. And just so, city people, tired of hard pavements and heavy taxes, see such enchantment in a July landscape that they determine to move into the country. But when winter comes on and blocks them in, and they miss the genial society and other accustomed privileges of town life, they soon find that the country is not so complete a paradise as they had dreamed of, and then they wish themselves back again. And, in like manner, others from the country, moving under the charm of city sights, soon find the dust and the din unbearable, and so pine again for the sweet heather, the flowing brooks, and the waving fields. Change of place does not free from trouble. New troubles are soon found in new places, and not unfrequently they are worse than the old ones.

Should the dove-wings carry us away from one set of troubles, they would yet be sure to land us in the midst of others, such as would, perhaps, require still more grace and patience to bear.

It is not always change of circumstances or of place that we most need, but a change of heart and a sanctified spirit. Our lives do not consist in mere externals. Would to God that the ambitious worldling who is all the time coveting and grasping and pulling down to build greater, would learn that they can never possibly be satisfied by any such means. Money, office, luxury, or other earthly possessions or attainments, however great, can never satisfy the soul that starves itself out of Christ. But, alas! it is not the men of the world alone who commit this sin. The restless spirit too often finds place with and disturbs and dishonours God's own children. Yes, beloved, and we give the lie to our professions, and we disgrace our names as Christians

and so dishonour our God, when we indulge in restless or rebellious feelings. It is a hard lesson to learn, I know, but a very profitable one nevertheless, that where God puts us we ought to stay till He gives us marching orders, and what He commands we ought to do, and whatever He gives we ought ever to receive with devotest thankfulness. His place is always the right place, and His will and purpose is always the best.

Oh, that every restless spirit would learn that many a loss is really a gain; that many an hindrance is a means of help; that many a humiliation is only a lever by which our covenant Lord exalts us in the end; many a defeat is a victory, many a trial a blessing, and many a cross is indispensable to the wearing of a crown. We often make upward progress spiritually when we seem to be going down. "God's ways are not our ways."

We are often helped on our way by being hedged up. We make the most real progress sometimes when we have to "stand still and see the salvation of God." I grant you, all this may appear paradoxical, but it is just as true as that of Paul's, who said, "When I am weak, then am I strong," "having nothing, yet possessing all things." In the midst of conscious weakness Paul was strong in the strength of Christ; and in his poverty he was yet rich in the unsearchable and inexhaustible riches of the Lord Jesus. Come then, beloved, let us give up praying for the dove's wings, and let us stand bravely in our lot, diligently doing and patiently waiting all the will of God. His covenant of grace is ordered in all things and sure. He never makes a mistake, but all is wise and well which He ordains. It will be quite time enough for the dove-wings of flight when our life-work is ended, and when the door of our Father's house is opened to receive us; but till then be it ours to do and dare, and patiently to abide the coming of the Lord, whose will is best, and whose time is always right.

"Only thy restless heart keep still,
And wait in cheerful hope; content
To take whate'er His gracious will,
His all-discerning love hath sent;
He'll come to thee all unaware,
And make thee own His loving care."

And thus, taking everything as from a father's hand, and submitting in all things to our Father's will, we shall surely grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Our motives and our lives will then be purified, till by God's rich grace we are made meet for the inheritance of the saints in light, into which, in our Lord's good time, an abundant entrance shall surely be administered unto us according to His own covenant of grace and faithful word of promise upon which He has caused us to hope.

Meanwhile, to Him be glory, honour, dominion and power, now and for ever. Amen.

A CHRISTIAN being only a traveller through the world, must expect a traveller's fare—bad roads sometimes, bad weather and bad accommodation; but since his journey is short and his city is heaven, all his actions, sufferings, prayers and conversation turn that way.—*Bogatzky.*

IN MEMORIAM: EDWARD BEAZLEY.

[By the kind permission of our Brother, Mr. Geo. W. Shepherd, we quote the following interesting account of the late Mr. E. Beazley from the October issue of *The Tidings Bearer*.—ED.]

HOME AT LAST.

Being Notes of a Sermon preached at Mount Zion Chapel, Hill-street, Dorset-square, on Lord's-day Evening, September 19, 1886, having reference to the departure to glory of Mr. Edward Beazley.

"Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head; they shall obtain gladness and joy, and sorrow and mourning shall flee away."—Isa. li. 11.

By a singular coincidence, our good brother (Mr. H. Hall) who addressed us at the service on September 17 was led to found his remarks on the words that we had reserved to ourselves to have used on this occasion.* That circumstance seemed to us an indication of the heavenly will, that we were to look elsewhere.

We were then led to think of our brother Beazley's favourite chapter, the one read at the opening of this service (Isa. xxxv.), the last verse of which is in almost identical terms with our text.

Another circumstance confirmed our mind—namely, that the verse referred to was greatly instrumental in creating that bond of friendship which existed between us and our beloved brother. On first coming to this place, we were subjected to divers criticisms, some of them reasonable, and some of them unreasonable. But letting the past be past; our Brother Beazley was determined not to go by hearsay, but to judge for himself. Being engaged so constantly himself, it was some time before an opportunity occurred. We were at length preaching at Kingston-on-Thames, and Brother Beazley made it his business to come to hear. We were led to read that same Isaiah xxxv., and preached from the last verse. That sermon knit our brother's heart to our own; and from that day, to that of his death, our affections were undivided, and we shall feel doubtless more, when a little time has elapsed, what a real and great loss we have sustained. But his Father had more right to him than we had: his mansion was prepared, and his crown was ready; and we must now be content to say, "I shall go to him, but he shall not return to me."

We thought it would interest our friends better than anything that we could say of our brother, to let him tell his tale in his own words; the more so, as he has left behind him an interesting diary, from which we have made the following extracts:—

I was born at Ickford, in the county of Bucks, in the year 1816. I lived in sin and in all wickedness upwards of twenty years. But God who is rich in mercy, and great in condescension, convinced me of sin, righteousness, and judgment to come, and thereby showed me that I was a guilty, law-condemned sinner, and that without an interest in the blood of the Lord Jesus Christ, I must die eternally.

Bless God, O my soul, that He stopped me in my mad career, and showed me the awfulness of sin, and something of its damning consequences! "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

The first impressions about eternity and the salvation of my never-dying soul I received at Ickford, under good Mr. Dow. The solemn words used on the

* "For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord."—Acts xi. 24.

occasion were, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

My feelings at this time were beyond all description. Sin was felt and lamented. Hell appeared my doom. My Maker appeared dreadful in my apprehension. In this state of mind I came from the house of God, and for the first time, in sincerity and heartfelt necessity, was compelled to cry, "God, be merciful to me, a sinner." My *supposed* goodness was now gone; my refuges of lies were exposed, and found useless. I was a leper, a sinner throughout.

I knew *nothing* of Christ as a Saviour, nor how God could be just, and justify the ungodly; but I became from this time a constant hearer of the Gospel, and daily, with many prayers, read the holy oracles of God, and, at times, got a little encouragement. Still there was sin *not* forgiven; and I could not shake it off. No! Blessed be God! The net was cast on the right side of the ship, and not anything short of the divine favour could satisfy my soul of its interest in Gospel blessings.

The awful solemnities laid on the conscience by the Holy Spirit, will make a sinner tremble, and cry for his life,—

"Where can I go, or whither flee,
T' escape the vengeance due to me!"

I was now compelled to leave the world and my unholy companions, and go with that people "everywhere spoken against." I thought them the most excellent people on earth. I envied their situation, and longed to know that their Master and Saviour was *my* Friend.

In March, 1841, I left Ickford, and came to live in London, and there was highly favoured to hear of salvation through the Cross of Calvary.

But mortal man could do me no good. God had wounded, and it was He alone who could give me by His Spirit that which to my soul was better than life.

At this time I began to discover a GREAT BEAUTY IN CHRIST. I was led to see that salvation was by Christ alone—God in *my nature*. In this way I could see justice satisfied, and the sinner—guilty as he is—go eternally free. As these blessed truths were opened up to my soul, I prayed the Lord in His good pleasure to assure my soul that I had an interest in the truths of the BIBLE. *Hearsay* did not suit my soul. I felt that I wanted a Saviour for my *own soul—personal salvation*. I wanted God to say, "I have loved THEE with an everlasting love—I have redeemed thee; *thou art Mine!*"

When God speaks to the soul, He communicates LIFE; and I am convinced that none but the eternal God can satisfy the guilty sinner that he has an undying interest in the realities of Bible blessings.

Through the tuition of the Holy Spirit, I was brought here, and I do solemnly declare, that had God shut me up in the torments of the damned, I could not have found fault; I could see that my condemnation would have been just.

But oh, my soul! adore and wonder at the love of a Triune God. He had thoughts of grace towards me, when in my blood, and the gall of misery; and thanks eternal to His adorable name, that He has, by the gracious teaching of the Spirit, revealed something of the sweetness of Christ to my never-dying soul.

I was in soul-bondage for months. What to do I did not know. The very stones in the streets I envied. My state was awful: I thought the day of grace was past, and that hell would be my miserable home.

And yet it was a great comfort to me that Jesus still receiveth sinners. My soul began to be attracted by the *name* of JESUS. Music came from the cross. Sweet meeting place for divine justice and a sensible sinner! Here the sinner can stand secured from wrath and hell. I had daily expected the sentence to be executed on my guilty head. But oh, my soul! stand amazed and wonder at the mercy of a GOD!

Liberty of soul was granted me through the Scriptures of Divine truth. I was looking this way and that way, to get rid of my sin and guilt, but I did not look the *right way*, until God said, "Look unto Me, and be saved."

I think it was in the month of June, 1841, while reading the thirty-fifth chapter of the Book of Isaiah. I read it with delight, gladness, and pleasure. I shall never forget the feelings of delight produced in my soul on the occasion. My sins, which appeared like a mountain, were *gone!* Peace flowed into my soul—I could look up and cry, Father! and I felt that if my sins had been fifty-fold more than they were that there was virtue in the blood of Christ to cleanse from all.

These were golden moments. I thought they would always last. I now felt

a new man—at liberty in the best sense; I thought the devil was dead, and sin annihilated: but the monster dwells in the house; though, bless God, he is chained.

I now walked in the light of the sun; things wore quite a different aspect; I thought that I was going all the way to heaven rejoicing. But I soon found that my heart was a sink of sin, and not fit to be trusted for a moment. But it is my mercy that God sits at the head of affairs; He has the reins of government in His Almighty hands, and though my sins annoy, they cannot destroy; because Jesus, my sin-bearing Surety, has been made a curse, that I, a wretch, might go everlastingly free.

“He took my sins, gave me Himself:
What an exchange was here!”

Who can fathom God’s love to a guilty world? The redeemed, by the blood of the Cross, know something of its length, breadth, and height. It passeth knowledge; language fails to describe it: it is boundless, it is everlasting, and it is free!

Happily the heart that has felt its Divine influence: there is no condemnation to that soul that has tasted that the Lord is gracious. After this manifestation of Divine goodness to my soul, I was constrained to cast in my lot with the people that loved and served the God of Jacob. I was baptized by good John Foreman, at Hill-street, Dorset-square,* not to make me a Christian—this is alone the work of God—but in obedience to my Saviour, I was compelled to walk through the watery grave. He went through the fire of Divine wrath for my soul’s good, and shall I despise what heaven has instituted! Let me *die* rather than deny Thy name.

I was now, through the goodness of God, and the influence of the Spirit, brought to a satisfactory conclusion, as to my personal safety. I had now a good hope that my iniquity was for ever put away, and that some day I should arrive at the mansions of the blessed, and see Jesus, and be like Him. This is the goal of the Christian race. Let God have the praise, for it is entirely of His grace, that ever I was humbled at His feet; He has caused my soul to inherit substance.

The Author of my salvation is God: He called me from the depths of sin by His Spirit: let free grace be magnified, and may my soul be constrained to walk through this vain world as becomes a Christian. May my daily prayer be, “Keep me from evil;”—“Hold Thou me up, and I shall be safe.”

God of Jacob! grant a poor sinner his request! May it be my happy privilege to live holy, die daily, and long for glory. “I shall be satisfied, when I awake, with Thy likeness.” At the resurrection morn, my sleeping dust shall awake to praise my Maker. God give me grace to hold out to the end, and then crown me with everlasting glory.

[Following this interesting narrative, our brother gives us a declaration of his faith, which, for obvious reasons, it will be unnecessary to repeat here. Everybody knows what Edward Beazley believed; thirty years’ ministry testified to the devotion of his heart to the glorious truths of the everlasting Gospel. Concerning his call to that ministry, however, our brother writes as follows:—

“September, 1856. For fourteen years my mind has been very much exercised about preaching the glorious Gospel of the blessed God. I came to this determination in the strength of God, and by solemn prayer, that if He would condescend to fill me with His grace, and qualify me for the solemn work by the Holy Spirit’s influence, that I would in His fear, and by His strength, go out and try to exalt Jesus, the sinner’s Friend.

“I have solemnly, and I hope prayerfully, given up my person to His wise disposal; that is, if it can be consistent with His honour to accept such a poor, worthless thing as I am, and send me into His vineyard. I am willing in His strength to spend, and be spent for the good of His cause, and the glory of His great name.

“May the God of Abraham direct me and keep me from a presumptuous step. May He lead me in the way He would have me to go, and make it manifest to my soul that it is His hand that has led me to think of such a solemn matter. God hear my prayer for direction, and fill me with the Holy Ghost, for Christ’s sake. Amen.

“I have a vehement love for souls, my heart appears to be melted within me; I cannot account for the strange feeling that I have had for the last three weeks. May the living God be pleased to unfold this riddle to my soul’s satisfaction, and I will crown Him through eternity, Lord of all.”

(To be continued.)

* This would be the month of July, 1841.



THE CHARLES WATERS BANKS MEMORIAL.

DEAR FRIENDS.—Above we give a sketch of the monument proposed to be erected to the memory of the late Charles Waters Banks. It will be of the best selected Carrara marble, surmounted by a carved urn and drapery, entwined by a richly sculptured garland of flowers. The inscription will be engraved with inlaid metal letters: the total cost will be about £60. As soon as the funds will allow we shall instruct Mr. David Preston to proceed with the work. We trust every reader of the *EARTHEN VESSEL* will be moved to send us a donation to help on the project, and which shall be duly acknowledged in the pages of the *EARTHEN VESSEL*. We purpose closing the list on January 20th, 1887. Thanking all friends, both at home and abroad, for their kind promises, we cheerfully look for the amount needed.

JONATHAN ELSBY, Sec.

8, Edenbridge-road, South Hackney, London.

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OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

CENTENARY SERVICES, SALEM CHAPEL, BOND ST., BRIGHTON.

The centenary of this Church was celebrated by special services, on Sept. 14, 1886. In the morning, at 11 o'clock, a devotional meeting, with short addresses; afternoon, at three o'clock, a sermon by Mr. J. S. Anderson; and a public meeting in the evening at 6.30, Mr. Chas. Masterson, pastor, presiding.

MORNING MEETING.

The pastor briefly stated the occasion of the day's services. To celebrate and acknowledge, with prayerful gratitude to God, the centenary of the formation of the Church, to review the past, and to seek for the future the Lord's blessing upon their work and service in the Gospel. Brethren Carr, Virgo, Smith, and Greenyer, offered solemn prayer and praise to God. Suitable hymns were sung, and the pastor called upon brethren Reed, Stevens, and Christmas, to give short addresses.

Brother Reed said: So the Church is now one hundred years old—fourteen years older than the speaker. Its name, "Salem," is first mentioned in connection with the meeting of Melchisedec and Abraham. It signified peace. As a Church they were at peace; that was a blessing. Peace was proclaimed by the Gospel, and it was important not to take a one-sided view of the Gospel. They had met to honour and glorify the Lord. They desired the Lord to sanctify these centenary meetings. He was convinced the spirit of the Gospel was to walk in love. In looking back, personally there was always something to mourn over, something to humble us; but was thankful to see this one hundredth year of the Church. He hoped Acts ix. 31 might be realised: "Then had the Churches rest . . . and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

Brother Stevens, Superintendent of the Sunday-school, and President of the Brighton Sunday-school Union, said it gave him great pleasure to stand on that platform to take part in the centenary services. It was pleasing to review some of the events of one's life. He remembered the old chapel, which was superseded by the present beautiful structure. He was told that he was carried there as a babe. As a boy he well remembered Mr. Savory. He was a kind, fatherly man; but I thought

then his prayers and his sermons very long; through grace he was brought to know the Lord, and was baptized. Our present pastor is the seventh during the century. At the present time the cause was flourishing; this should inspire gratitude. They had a large school, a good Bible-class, and he was looking for fruit, that the Bible-class would furnish teachers. He was thankful they were united, and prayed that many blessings might rest upon the work of Brother Masterson.

Brother Christmas said: Dear Pastor, we are favoured to speak on an extraordinary occasion. We have weekly meetings, anniversaries, we have had our jubilee, and now we have the centenary. When reviewing the past there is much to humble us; but how much to be thankful for! Surely we can say, "Hitherto the Lord hath helped us." I was reminded this morning that Moses said to Israel, "Thou shalt remember all the way the Lord thy God hath led thee." We desire to reflect on God's past mercies and kindness to this Church with thankfulness. Looking at the past what changes have taken place! The old chapel that stood here was quite in the country, and close by a farm-yard.

The morning meeting closed with praise and prayer.

AFTERNOON SERVICE.

There was a large gathering. Mr. J. S. Anderson read Psa. xviii., and spoke from verse 35: "Thou hast also given me the shield of Thy salvation, and Thy right hand hath holden me up, and Thy gentleness hath made me great." The preacher said this Psalm, or song, David spoke unto the Lord—O that all songs in the sanctuaries of our land were spoken unto the Lord—in the day the Lord delivered him out of the hand of all his enemies, etc. This Psalm was a thanksgiving for deliverance. It referred to Christ, and was also the language of every spirit-taught soul. He would notice (1) the gift bestowed, (2) the help afforded, (3) the greatness conferred. Mr. Anderson said some very beautiful things upon the shield, and the whole discourse was listened to with deserved attention by a large audience.

EVENING MEETING.

After a bountiful tea, a public meeting was held at 6.30. The pastor, Mr. C. Masterson, occupied the chair, supported by Brethren Anderson (New Cross), S. Gray (Ebenezer, Brighton), Geenyear

(Ditchling), Mitchell (Guildford), Turner (Fishergate), Virgo (Wivelsfield), the deacons, and other friends. There was a large gathering of friends on this interesting occasion.

The meeting was opened by singing and prayer. Mr. Masterson said he trusted that the prayers gone up that day would be answered in blessings on the future of the Church as they had been in the past. It was no ordinary occasion for a Church to celebrate its centenary. They purposed to review their work since its foundation, which he hoped would cause thankfulness for the past goodness of the Lord and inspire them with zeal and trust in God for the future. He would now call upon their esteemed secretary to read a short history of the Church. Mr. Carr, on rising, read as follows:—

Centenary of the Church of Christ at Salem, Bond-street, Brighton, Sept 14th, 1886.

Having through the good hand of God met to celebrate the centenary of the Baptized Church of Christ here, it was thought some particulars of its history—culled from Church books and other sources, with facts supplied by living witnesses—would not only be interesting but also instructive and encouraging, and, we trust, lead us through grace to acknowledge with gratitude the loving-kindness of the Lord.

We wish it to be understood—we do not imply that there were no persons of Baptist principles in Brighton prior to the existence of this Church.

Four years ago the *Sussex Daily News* gave a series of interesting sketches, describing the past and present condition of the various religious bodies in the town. From them and other sources we learn that at a very early date there were Baptists in the (then) little fishing village of Brighthelmstone. Crosby, in his history of the Baptists, states that some met on Lord's-day, May 29th, 1670, but were disturbed, persecuted, and scattered by that bitter hater of Dissenters, Captain Nicholas Tetterson, then High Constable. Perhaps the first account of the existence of any Baptist place of worship in the town is found in Dr. Anthony Belham's short history of Brighthelmstone, published in 1761. About a quarter of a century after this Salem Chapel was erected, by whom we are not informed. From the Church's records, we learn that the nucleus of the Church here was formed by fifteen persons—members of the Church at Wivelsfield—who, residing in or near Brighton, requested permission to form themselves

into a Church, both for convenience sake and to extend Christ's kingdom. The Church at Wivelsfield, under the pastoral care of Mr. Henry Booker, cordially assented and supported them in this course. We therefore regard the Church at Wivelsfield, where our esteemed brother Mr. G. Virgo now labours, as the mother Church.

Mr. Henry Booker, the first pastor of Wivelsfield Church, though of humble origin, was no ordinary man; he was brought into the liberty of the Gospel; if correctly informed, on this wise. A fellow-workman went to Brighton to hear the celebrated George Whitefield. The next day he said to his mate, while at their work, "Harry, I have heard a new doctrine. We can't be justified by our works. Whitefield said yesterday that a sinner was justified by the blood and righteousness of Christ alone, and not by his works, and he proved it too, and made it plain from the Scripture." Quoting the Scriptures Whitefield used, they sank into Harry Booker's heart. Harry and his mate at this time were members of a Socinian Church—Socinians denying the proper Deity and Godhead of Christ—professing to imitate Him, and by their works and religious duties, expect to be justified by God.

The new doctrine, justification by faith in the Person, blood, and righteousness of Christ, was revealed by the Holy Spirit, and embraced by these men. It brought new life to Harry Booker's soul, light to his understanding, comfort to his heart, and fervour and heat to his spirit. The fire within burst forth. Harry began to talk about it to his fellow-members. He was brought before the Church; but he stood up boldly and faithfully, and by the Word of God and the power of God's Spirit, he proved his doctrine true and beat the minister. Then it was decided they should have another meeting, and this time his pastor brought no less than fifteen ministers—some very learned—but the Lord stood by him, and gave him a wisdom that overcame fifteen learned Socinians. Harry Booker showed from the Word that Christ was really the Son of God, and that justification was by His blood and righteousness alone; and he put them to silence; so they served him as the Pharisees did the man whose eyes Jesus opened. They turned Harry Booker out of the Church. But God had been working—the Holy Spirit used Harry's testimony to open the eyes of many of his fellow-members, and they came out with him, and Harry Booker became their minister at Wivelsfield.

Thus from the seed of the Word of God, sown by Whitefield, at Brighton, the vine at Wivelsfield sprang up. From a branch of that vine this Church was planted; and from this vine two offshoots have been taken and planted in Brighton—one the cause at Sussex-street and the other Ebenezer, an equally prosperous Church with our own. Great and marvellous are Thy works, Lord God Almighty! (Rev. xv. 3).

The fifteen members from Wivelsfield entered the following record in the Church Book of Salem, dated September 17th, 1786, just one hundred years ago.

"We, the inhabitants of Brightelmstone and its neighbourhood, having (we hope) been called out of Nature's darkness into the marvellous light of the Gospel, and converted from inveterate enemies to be the willing subjects of King Jesus, through the effectual working of God the Spirit, and being by a chain of wise providences brought together, when and where we are indulged with an opportunity of forming ourselves into a visible Church of Christ, we think it our duty to do so."

This was the date and origin of the Church at Salem. The record then states further.

"That believing, the Articles of Faith drawn up by Dr. Gill for his Church to be founded upon and contained in the Word of God, we, on this account, have inserted them as our Articles of Faith."

After a lapse of 100 years, these still remain the Articles of Faith at Salem, and believing they are substantiated by God's infallible Word, may we, through grace, as a people maintain the same truths and be found faithful unto death.

The Church being formed, their pulpit was supplied by Mr. Lucas, of Wivelsfield, and other ministers. Brother Booker visiting them occasionally to administer the ordinances.

In 1790 Thomas Vine became their pastor, and the little cause showed some signs of progress, but Mr. Vine changed his views from a particular to a general Baptist, and was requested to discontinue his labours after holding office three years.

The unfaithful shepherd tainted some of the flock who went out with him and weakened the little cause, but the Lord supported the Church and verified the promise: "Them that honour Me I will honour." But the position of these brethren was painful, being burdened with a debt on their chapel of £300. They applied for help to the Particular Baptist Fund in London; their application was entertained, but the amount

received is not stated in the Church Book. This, and many other important matters, are not recorded in the Church Book, while such a simple thing as the colour of the pulpit cushion is inserted.

But we note with gratitude that the Mother Church at Wivelsfield continued their watchful care and sympathy, as the Church Book records under date, Jan. 19, 1794:—

"Resolved, that Brother Booker be requested to administer the ordinance of the Lord's Supper to the Church next Lord's Day."

Thus it is evident this worthy minister watched with fatherly and prayerful interest the little cause at Salem.

On May 10th, 1797, Mr. Humphrey was ordained the pastor, Brethren Booker and Middleton officiating. During his ministry many were baptized and added to the Church, and considerable prosperity was enjoyed. Failing health compelled him to resign in August, 1803. Several ministers were invited to take the pastorate, but declined—Brethren N. Tidd, Foster, Caffin, and Severn of Walworth; but in October, 1804, Mr. Gough became the pastor; prosperity followed, many were added to the Church, and it was necessary to enlarge the chapel and erect galleries. Mr. Gough resigned through ill-health after sustaining the pastoral office ten years.

We gather from the records, that whenever the Church fell into any difficulty or trouble, special prayer meetings were convened. We admire the wisdom of this.

"Wrestling prayer can wonders do,
Bring relief in deepest straits;
Prayer can force a passage through
Iron bars and brazen gates."

In November, 1814, Mr. W. Packer became pastor; he held the office 14 years with many tokens of the divine blessing. Under his ministry the Sabbath School was inaugurated at Salem. We have in the school now 200 scholars, a band of loving teachers and a valued superintendent, whose labours of faith and love we pray God may largely bless.

In 1822, Alexander Lambert, T. Harmer and G. Webb, deacons, with 32 members, sent a request, in writing, to the Church, asking leave to withdraw and form themselves into a new cause. On April 30th, 1822, they were dismissed with prayer that the blessing of God might rest upon them. These formed the Church now meeting at Ebenezer Chapel, Brighton, where Joseph Segwick preached many years with much success. He was succeeded by the late Israel Atkinson, whose ministry was greatly

owned of God. The present pastor is our Brother, S. Gray, for whom we desire the richest blessings. Thus Ebenezer, an offshoot from this Church, has indeed been a fruitful bough.

In 1828 Mr. W. Packer resigned the Pastorate at Salem. In October, 1829, Mr. Savory, of Devizes, (who had for many Lord's-days ministered with great acceptance) was unanimously chosen by the Church to be their pastor, which office he honourably sustained till his death in 1853. From the Church's records we gather that at no period of its history had God's blessing been more largely realised, and such prosperity enjoyed as under the fruitful ministry of Mr. Savory. One who knew him well states he was a good, godly, fatherly pastor, full of love and gentleness, especially to the young. He faithfully adhered to God's truth, preached it in love, and his ministry was one of long success. We bless the Lord Jesus for faithful pastors. The memory of William Savory is fragrant.

"The actions of the just
Smell sweet and blossom in the dust."

During this bright era of Salem's history many brethren were raised up here to preach the Gospel, and we rejoice that in this Church still we have brethren who go into the villages around preaching Christ crucified.

The next Pastor of Salem was Mr. George Isaacs, who sustained the office eight years. The Church books shew that his work was attended by God's blessing, but differences arising in the Church he retired from Salem, and with those who sympathised with him held services at the Town Hall. Afterwards Sussex-street Chapel was built for them, where he laboured till his death.

Some years before Mr. Savory's death the old chapel was found too small and badly ventilated.* A piece of ground at the rear of the chapel was purchased for £200 to enlarge it, but this was not carried out. During Mr. Isaacs' pastorate, the old chapel, built in 1787, was so inconvenient and dilapidated that it was pulled down and the present beautiful building was erected on its site by Messrs. Ancombe and Wisden, in 1861, at a cost of £1,900, with sittings for 830 persons.

Mr. John Glaskin succeeded Mr.

* Alas! how many ministers are slowly murdered by badly ventilated chapels, through the neglect of Deacons! The preacher inhales the vitiated air discharged from the lungs of the hearers below him. This produces throat and chest disorders, ruins the voice, undermines health, causes much suffering, often ending in a premature grave.

Isaacs and occupied the Salem pulpit for 17 years, the earlier part of his ministry was much blessed, but at the latter part the cause seriously declined. Mr. Glaskin left in March, 1881, and now labours at Tenterden, Kent. It should be stated that during Mr. Glaskin's pastorate a debt of £800 on the building was paid off.

Mr. Charles Masterson having preached to us with much acceptance, received from the Church a perfectly unanimous invitation to become the pastor of Salem. This he accepted in May, 1882. Before coming here Brother Masterson laboured for 12 years in Little Alie-street, London.

Since his settlement among us, though like his predecessors, he has not been without his trials, yet the Lord has been with him and made him a blessing to many. During his brief pastorate a debt of £250 for renovating the chapel has been cleared off by the kindness of the friends, so that in celebrating our centenary, we can announce with gratitude to God, that we have a house free of debt in which we meet to worship God, we rejoice also to state that the institutions of the Church. The Sunday School, Good Samaritan and Tract Societies are in a healthy state and doing a good work.

Salem has been favoured with warm hearted and worthy deacons in the past, Brethren Hope, Durnall, Juniper, and others. The brethren who now fill the office, are Thomas Read, now in his 85th year, but still actively engaged as deacon and village preacher, Henry Carr, James Horton Stephens, Walter Boniface, John Christmas and George Fowler, who with pastor, earnestly pray the Lord to give us grace as a Church. To contend earnestly for the faith once delivered to the saints, and by the influence and power of the Holy Ghost unitedly to seek the extension of the Redeemer's Kingdom, and may these centenary services be much blessed and still greater prosperity attend the Church at Salem, at Bond-street, Brighton. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake I will now say, Peace be within thee.

[Very many hearty thanks to our dear brother, Mr. John Bonney, for his kindness in furnishing us with the above excellent report of a series of most interesting services.—ED.]

NOTTING-HILL GATE.—The harvest thanksgiving service at Bethesda was held on Tuesday, October 5. Tea was provided, to which a numerous company sat down. At the public meeting the pastor took the

chair, and read Psalm xevl., and gave a short address upon the natural and spiritual harvest. Brother Oxborough, deacon, and Brother Sennett, of Mount Zion, addressed the Throne of Grace. Very suitable addresses were delivered by Brethren Spire, Rushbrook, Doncaster, and Oxborough. A number of suitable hymns were heartily sung, and a thorough spirit of praise and thanksgiving pervaded the whole of the meeting. The full attendance, the very numerous gifts of fruit, flowers, corn, &c., wth, we trust, the spiritual blessing accompanying the meeting, made it a season of refreshing not to be easily forgotten. A vote of thanks was passed to our lady friends for their very liberal contributions of specimens of our heavenly Father's marvellous handiwork. Hymn 948, Denham's, was sung, and prayer, offered by the pastor, brought this happy meeting to a close.

LEWISHAM.—College-park chapel is progressing through the divine blessing upon the preached Word; and the spirit of unity existing between pastor, deacons, and people, makes the place to be a little green spot in the Strict Baptist denomination. Tuesday, October 5, was the fifth anniversary of the pastorate of Mr. W. Hazelton, Mr. George Sawyer presided, and in the course of his remarks, spoke of the fellowship of God's people in contrast to that of the world, and called on Mr. Hazelton to speak to them, who, in giving a statement of their last year's work, said he had been with the Church six years, and in no one year had the Lord so prospered them as the last; as the years increase, so does his love for the truths of the Gospel increase, and the desire to know nothing among men but Christ, and Him crucified. During the past year fourteen have been added, ten by baptism, and four from other churches. In the five years of his pastorate, Mr. Hazelton had taken fifty into Church fellowship; four have entered into rest, and four removed in the order of God's providence. School and Bible-class were progressing most favourably; we want to enlarge the chapel, and erect a school-room, which we hope to do some day, if the Lord will. Mr. Anderson, as a neighbour and brother, was present to wish them God-speed, and to congratulate the pastor and Church on the blessing that has attended them. Conversion is the work of God the Holy Ghost, but he (Mr. A.) cannot understand how any minister can go on year after year without seeing souls converted. Mr. Copeland dwelt on the work of the Holy Spirit as a witness. Mr. R. E. Sears gave some stirring words on practical Christianity. Mr. Reynolds was glad to find an increasing desire among the Churches to see souls brought under the sound of the Word, and the question with all should be, "How oft have I tried to bring a soul to Calvary?" Mr. Dexter spoke very encouragingly to his Brother Hazelton and the Church. In the afternoon Mr. John Hazleton preached. The collections were good, the singing hearty, and prayer was offered by—J. W. B.

SURREY TABERNACLE, WANSEY-STREET, WALWORTH-ROAD.

SPECIAL SERVICES.

In this most beautiful and commodious temple of God (so well-known to thousands of our Strict Baptist friends in town and country) special services were held on Tuesday, October 19th, 1886. These God-honouring services were commemorative of the formation of the Church worshipping in the Tabernacle, and of the opening of the building itself. As we entered the noble sanctuary in the evening of the day we were delighted to see such a large gathering of friends, most of whom, we presume had met to hear something pertaining to their unbounded inheritance on high, and with them we could say,

"Jesus, how heavenly is the place
Where Thy dear people wait for Thee!
Where the rich fountain of Thy grace
Stands ever open, full and free."

In the afternoon Mr. O. S. Dolbey preached a good sound Gospel sermon. In the evening the number of attendants increased, many ministerial brethren were seated in the body of the chapel and in the galleries. On the platform, supporting the worthy chairman, Mr. Albert Boulden (deacon), were Messrs. Rundell, Crowhurst, Carr, King, Green, (deacons), also Messrs. Holden, Cornwell, Winters, Mitchell, Mead, Dolbey, Bush, Webb, Bonney, Wise, Burbridge, House and Turner (ministers). Noticeable too, in the congregation were brethren Rose, Williamson, Milbourne, Elsey, Holland, and others.

The chairman opened the meeting with a hymn, which was right heartily sung under the leadership of Mr. J. M. Rundell, and read a portion of Psalm lxxxix., and Mr. C. Cornwell offered earnest prayer, to which very many said, *Amen*. Mr. Boulden, in the course of his introductory speech, made many touching remarks relative to his early connection with the Surrey Tabernacle, and the powerful ministry of his late beloved pastor, Mr. James Wells, of blessed memory. Mr. Boulden said that it was by the special request of his brethren in office that he occupied the position of chairman of the meeting. He also said that upon that anniversary he could look back with his brethren and friends through the year just past, and view many of the expressions of the Lord's goodness and mercy towards them. It was a kind of memorial day, and he could with the rest of his co-workers and friends, adopt the language of the prophet and say, "Hitherto hath the Lord helped us." The Church was in peace, and in some measure prosperous, and as regards the truth, the same continued to be preached from week to week as in years past. The Church had been in a widowed state for a long while, but the precious truths of the Gospel were heard with as much pleasure and profit as in days gone by. He (the chairman) could look at the Lord's hand in keeping the Church and the people together year after year; and the Lord would honour His own

Word. There had been a few little drawbacks, but all were seen to be working together for good, and prosperity had attended the preached Word. The Church had sustained losses, but other friends had in a measure filled their places, proving the fact that the Lord would abundantly bless Zion and satisfy her poor with bread, which bread was the Lord Jesus Christ. Her priests were clothed with salvation, and they in preaching were enabled often to look at their glorious apparel, salvation, and lose sight of themselves. Mr. Boulden closed his admirable speech by thanking the good ministers present, who had served the Tabernacle pulpit with much faithfulness during the past year, and was exceedingly glad to see such a good number at the meeting.

Mr. F. C. Holden, of Limehouse, followed by giving out a short hymn of praise (Wells' Selection).

Mr. E. Mitchell, of Guildford, delivered a very savoury address relative to the glorious rest of Christ on the completion of His great work on earth, and unfolded the rest of the saints in Christ, and pointed to that fuller rest which yet remained to be possessed by the children of God.

Mr. Wise, late of Margate, gave out hymn 257, and Mr. J. Mead, pastor of the Church at Nunhead, and previously for many years associated with the Surrey Tabernacle, addressed the friends in a calm and able manner on the words, "Thy law is the truth" (Psa. cxix. 142). Mr. Mead showed the true nature of this law as being the law of the spirit of life in Christ Jesus, the law of liberty which made its own subjects gave them their constitution and character, and was final, needing no change or renewing.

Mr. John Bonney, of Guildford, gave out a hymn which the friends sang with great spirit, and Mr. W. Winters (the Editor) followed with some remarks on the glorious expectation of the saints, Mr. W. Webb, late of Leicester, read a hymn, and Mr. O. S. D. bey told us of his full soul many blessed things in harmony with what had preceded him in the speeches of his brethren. Mr. Dolbey founded his remarks upon the words in Heb. ii. 1, and unfolded some of the precious things which the saints should not let slip.

Mr. T. Carr announced hymn 18, after which Mr. J. Bush, of Norbiton, as a hind let loose, gave goodly words on the blessedness of the spirit of the Psalmist when he said, "I will dwell in the house of the Lord for ever." This House of the Lord, said the speaker, was Christ, and in Him was safety and provision; and of whom he could say—

"Compared with Christ, in all beside
No comeliness I see;
The one thing needful, dearest Lord,
Is to be one with Thee."

Thus the feeling of his heart was,
"Give me Christ, or else I die."

The Chairman having thanked the brethren for their excellent speeches, and the hearers for their unbroken attention, gave out the favourite and final hymn—

"All hail the power of Jesus' name."

And closed with the Benediction, another highly favoured season under God's presence and blessing in the Surrey Tabernacle. To God be all the glory.—THE EDITOR.

GLEMSFORD. — The anniversary services at Ebenezer were held on Sunday, October 10, when Brother R. A. Huxham preached three Christ-exalting and soul-comforting sermons, which were listened to by large and attentive congregations. On Monday following, in the afternoon, Brother Huxham preached from John xv. 26, setting forth the Person and work of God the Holy Ghost, after which a good company sat down to tea. In the evening a harvest thanksgiving service was held, when the chapel was crowded. The pastor presided, and opened the meeting with the well-known hymn, "To praise our ever-bounteous Lord," and read Psalm lxx.; after which Brother E. White led us in prayer. Brother R. Page spoke gravely and sweetly from "Ye shall keep My Sabbaths and reverence My sanctuary; I am the Lord" (Lev. xxvi. 2); Brother E. White spoke faithfully and boldly upon the Word Holy, courage in Christian service; Brother A. J. Morling spoke sweetly from John i. 16; and Brother Huxham from Psa. lxx. 11, "Thou crownest the year with Thy goodness," showing how the Lord had crowned this year abundantly in providence and in grace. The meeting throughout was a blessed one; each brother seemed filled with the Holy Ghost, and the congregation listened with rapt attention, and many expressed that it was good to be there. It was one of the most successful anniversary services held at Ebenezer, and we bless the name of the Lord for it, and take courage. Collections were very good. The happy meeting was concluded by singing "Blest be the tie that binds."—A. J. WARD.

AYLESBURY, BUCKS.—We were privileged to hold our anniversary services this year under very favourable circumstances; and while we render hearty thanks to our covenant-keeping God, do also desire to be strengthened in faith and prayer by every manifest token of His goodness. This Church in past years has passed through many trying scenes, but, having obtained help of God, has continued unto this day, and at this present appears as young as ever, while, under her present pastor's ministry, there is an increase in numbers and influence. Thursday, Sept. 16, was the day fixed upon to celebrate our 85th anniversary, and to offer thanks to the Lord for His mercies during another year. Friends came from Tring, Thame, A. kett, Aston Clinton, Long Marston, Lee Common; in fact, we were cheered by the presence of representatives of the neighbouring Churches to a great degree, and report with much pleasure how profitably our brethren Box and Winters (who were the preachers of the day) were heard, our earnest hope and prayer being that the good seed of the kingdom may yield an ample harvest of fruit to the glory of the divine Master.—F.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

The half-yearly meeting of this association was held in Addison-park Chapel, Shepherd's-bush, on Tuesday, Oct. 12th. In the afternoon the ministers and delegates of the associated Churches met for conference and private business, which was followed by a substantial tea, provided by the ladies, Mr. Franklin, Mr. Goudy, and others, doing their best to entertain the numerous assembly. The evening service commenced at 6.30, under the presidency of Mr. R. E. Sears. When a hymn had been sung, the president read Matt. vi. 7-15, with a brief but telling word of comment, and the brethren Flack, of Wilton-square, and Crouch, of Forest-gate, implored the Lord's blessing on the meeting and the Churches of truth. At the conclusion of this devotional service, Mr. John Hunt Lyno (the president-elect) delivered a sermon from, "Unto the praise of His glory" (Eph. i. 14), of which the following is a sketch:—

1. The text is the key of the Epistle, and is the purpose of the Father in the covenant of grace. 2. "His Glory" here is the Father's Glory, as distinguished from the Glory of God in creation (Psa. xix. 1), "Blessed be the Father who hath predestinated us unto the adoption of children by Jesus Christ to Himself, according to His good pleasure which He hath purposed in Himself." Compare John xvi. 27, "The Father Himself loveth you." 3. For this cause—viz., that those having redemption through the Blood of Christ would be to the praise of the Father's Glory, a two-fold ministry, of might and of knowledge, is accomplished in the gift of the Holy Ghost as the earnest of the inheritance. 4. The Apostle's prayer for the Ephesians followed these lines (a), "that He would grant you to be strengthened with might;" (b) "that ye may be able to comprehend and to know." 5. The exhortations of the Epistle applied the same dual ministry to the lives of the saints, both as to their Church standing and their natural and social relationships, finally calling them to the Lord as their only strength—vi. 10. 6. That the Churches of the Metropolitan Association are set to witness man's impotence, God's might, and the clearer testimony of inspired knowledge, is cause for unspeakable joy and praise; as are also the growing tokens that the substance of the Apostle's prayer, involving the purpose proclaimed in the text, is being wrought by God into their prayer, their testimony and their life. 7. The experience of the purpose of the text is inwrought in the weakest doubter in God's family, in the faintest of his groanings, which are by the Spirit of Glory and of God (Rom. viii. 26), and which must, therefore, reach the fruition of His gracious labour. 8. The innumerable host at last made perfect shall, so to say, and as the Hebrew word for praise implies, add lustre to the Father's glory, when in the perfect city, God shall be the light. In many senses otherwise shall they be to "the

praise of His glory." Finally, "the text is a fit watchword for the association, both for prayer, for testimony, for Church administration, and for daily life; and should exclude all other and lower aims.

It was a noble sight to see some 250 men representing the majority of the London Churches of truth united for the special object of the advancement of the kingdom of Christ and God's glory.—J. W. B.

OCCOLD, SUFFOLK.—On Wednesday, Sept. 29, harvest thanksgiving services were held in the chapel. In the afternoon Mr. C. Hill preached a sermon from Amos ix. 9, which was listened to with much pleasure. A public tea followed. In the evening a public meeting was held, presided over by the pastor, Mr. S. Haddock. After singing, reading, and prayer, we listened to some lively, helpful, encouraging truths from the lips of brethren Harris, Dobnam, and Marsh, by which sinners were warned while seekers, teachers and praying mothers were much encouraged and stimulated to press on. Such a combination of helpful instruction in divine things we are favoured to receive from God's ministers, that we are often led to exclaim, "How beautiful upon the mountains are the feet of Him that bringeth good tidings," &c. Mr. Haddock, in the course of the evening, told us he had been at Occold just turned three years, and during all that period there had not been so much as one jarring note between pastor and people. He knew the people were poor, but added they had been very kind to him. He (the pastor) loved peace, and intended to do everything he could to promote peace and unity in their midst; but while contending for the faith once delivered to the saints, by God's help he never would lay down those sovereign and distinguishing truths he loved to please any man. The sight was cheering, the meeting refreshing, only we did wish grateful hearts had prompted people to come until the Lord's house had been full, but may the Lord add His blessing, and His name shall have all the praise. Amen.—P. BARRELL.

GRUNDISBURGH, SUFFOLK.—On Thursday, Sept. 23, harvest thanksgiving services were held. In the afternoon at 2.45, Mr. P. Reynolds, of Islington, preached an able and instructive sermon from Ruth i. 21. Our brother was greatly helped, causing many to exclaim, "Master, it is good for us to be here." At 5 o'clock a substantial tea was provided, of which 150 partook. This was given gratuitously by kind friends. At 6.30 Mr. Reynolds again preached an excellent and savoury sermon from Luke iii. 21, 22, his hearers feeling it to be a time of refreshing from the Lord. The collections, with profits from tea, amounted to about £8. At the close of these spiritual and profitable services the doxology was sung heartily, some exclaiming, "If such the sweetness of the stream, what must the fountain be?"—H. A. REYNOLDS.

CLAPHAM JUNCTION. — At Providence chapel, Meyrick-road, the second anniversary of the pastorate of brother W. Moxham was held on October 5, when a very faithful and spiritual sermon was preached in the afternoon by brother P. Reynolds, of Islington, on John viii. 12, "I am the light of the world," in connection with Matt. v. 14, "Ye are the light of the world." The sermon was divided into two heads — viz.: (1) Christ as God's glory in the greater light and (2) His disciples as God's glory in the lesser light. At the tea meeting afterwards a goodly number were present. A public meeting was held at 6.30, presided over by brother J. Mason. The chairman gave out a hymn and read 2 Thess. ii. Brother Garrod offered prayer. The chairman made a few introductory observations, and called upon brother Tooke, who very thoughtfully suggested that it was no trifling matter to be a minister. There was great variety in God's Word. There was a great deal of searching and wrestling in secret, gloomy times and fears in going forth to preach Jesus Christ, to say nothing but what God gives the minister to say. The right way to hear the pastor is to be able to say how many times you have been cut down and condemned and how you have been built up. The speaker's people always keep awake while he is preaching to them; they walk and talk together, and they pay him as well as they can afford. They did not try to swallow him at first, but were rather cool, and gradually got warmer, and he hoped they would get warmer yet! He then offered his thoughts upon Isa. xl. 6 to 8. There was more grass about us than we were aware of, and it was greener than we sometimes think for. All things, as well as grass, were passing away. Consider the subject of the great Creator. His sun and the benefit arising therefrom; from this rise to the thought of the Sun of Righteousness, His light, His love, His life, and everything. It would be no use of the speaker borrowing anything from Christ because he could not pay Him back again. It was said to Abraham, "So shall thy seed be." Oh, the vast number of the stars and the seed of Christ! There was no dark star, but they were all bright ones; so the Lord Jesus Christ will make every soul, however dark, by reflecting His righteousness for ever. What a great variety there is in the flavour of fruit, so there is spiritually in the adaptation of the blessings of Jesus Christ, and so to be lifted out of every trial and affliction. Beautiful as were the sun, moon, and stars, they shall all pass away, but the Word of God shall stand for ever. What a number of flowers there are in a grass field, what a variety! The world may be compared to a field, but when the scythe comes it cuts down the grass and the flowers too, so in the time state of man; but when death's scythe comes to one of the Lord's people they are shut up into the bright glory of Christ for ever. There is such a desire in us to think too much of the "here below"; and it is well that troubles, disappointments, and being taken into the "stripping room,"

comes to us now, and that it is not left till by-and-bye. He did not wish those present any troubles, although the speaker had had many; but he had had a greater number of blessings. We never said that a sovereign was an ugly thing, which was to perish with its use; but life, love, power, and wisdom and every other blessing in Christ Jesus is everlasting. If taught by the Holy Spirit, nothing could ever alter it; but if one man taught us, another man might unteach us. Christ fits His blessings into the person everlastingly, and their joy will be everlasting too. Brother West (of Erith) spoke upon Psalm xxvii. 5. Religion should be practical, in troubles, joys, and death. One mode of teaching was by trouble in disguise. Isaiah and other prophets had their troubles, but in them something is seen which otherwise would not have been seen. Why is it that troubles soften the heart and bring the Christian to praise God? and why does one sorrow melt the heart and another does not? The sun softens some things, others it hardens. We are not to be without troubles; but He will hide us in the Pavilion, Jesus Christ. The speaker tried for years to find this hiding-place, but did not succeed therein until taught by the Holy Spirit. Mr. Clayton called attention to the blessings of the past and the hopes for the future.

"Here we raise our Ebenezer,
Hither by Thy help we've come,
And we hope by Thy good pleasure
Safely to arrive at home."

Shall we meet the future in doubt? No; we would not so distrust our Lord. He urged occasion for special prayer and praise. We need God-sent ministers. The truth should not be scattered and applied indiscriminately. God hides His people at times from our view. Christ said, "Go ye into all the world and preach the Gospel to every creature," and this Almighty Jesus promises His Almighty aid and strength, for God alone can save us in our trespasses and sins; but besides being an ambassador, the pastor is a man; even Christ, as a man, sought for sympathy; don't let us be slow to show our love, don't omit to pray for the pastor. Our light is not given to hide under a bushel. Let us be careful not to misuse our privileges; but in the strength of Christ, shall we not go forward? a bicycle only stands upright as it goes forward. Let us consecrate ourselves afresh. Our faith must be evidenced by our works. Speak the word in season. Sow the seed by the wayside. Give of our substance; if we love Zion, shall we not support the pastor? Self-denial is the privilege and duty of the Christian, Christ being worthy of our very best. Christ's judgment of the widow who gave her all. The chairman gave an amusing account of his experience respecting a lady, who said she always relieved deserving "charitable cases," and had the tram stopped, asking the conductor to give the man a penny; but he urged those present to put their hands to the car to push it up the hill. One reason for not obtaining a blessing was, that it was not prayed for, and he believed,

that those who were most blessed gave most to a collection. Brother Eley spoke upon a portion of Isa. xli. 10: "Yea, I will help thee; yea, I will uphold thee." The Lord said to the man who wanted his servant healed, "I will come and heal him." A very happy illustration was given of two boys recently seen, one with bad-worn boots, helping a younger one, who was shoeless, over a stony road; and the question was asked, whether the pastor had not, spiritually, many rough roads and sleepless nights. With regard to remuneration, he did not suppose the pastor would require £1,000 a year; but the speaker suggested that he might be content with £500, or even less! He urged the friends to get him out of his business in the city, that he might confine himself entirely to the ministry; and also urged, that like the big boy referred to, they should take him upon the shoulders of their affections, and put their shoulders to the wheel. "God helps those who help themselves;" but He also helps those who cannot help themselves, where the wall is too high, and the valley too dark; you must wait for His help, which is something great indeed. Help yourselves, one another, and the pastor, and you will all be like a fruitful vine. The pastor welcomed, very heartily, the visitors and his people, and spoke from Exod. iv. 2: "What is that in thine hand?" Talents are a rod in the hand. Samson had the jaw-bone of an ass, David, a shepherd's staff, Shamgar, an ox's goad, the lad had the loaves and fishes, the poor widow two mites, another poor woman an alabaster box of ointment; "for whatsoever thy hand findeth to do, do it with thy might." Time is under pledge; redeem it. Time is to do, the grave is to be. The speaker would give a good deal to make those present love him, but he would give a great deal more that they might love the Lord Jesus Christ! God alone inhabits eternity, but time is ours. Time is talent; use it well. Influence is a talent. A sharp draught is felt by worldly conversation; beware of being over-heated with religious fever, and then experiencing a chill to-morrow. Opportunity is a talent, for "inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Opportunities are to us all, the wise man seizing it. Beware of idleness. You cannot be recipients without being givers. A large heart has the pulses of life quickened, and it is happiness, and this is God's receipt. Natural gifts are talents, good impulses being nothing unless well used. There are precious things not only from the sun, but from the moon also; such as humble virtues, patience, &c., are they not talents? Brother Clark proposed a vote of thanks to the ladies (which was seconded, and carried unanimously), and expressed his thanks for the kind allusions that had been made respecting his wife, sister Clark. The pastor engaged in prayer. The chairman pronounced the blessing.—C. ORTNER, Grayshott-road, Lavender-hill, S.W.

BECCLES—MARTYRS' MEMORIAL.—Services of an interesting character were held on Lord's-day, September 12, on the occasion of our Sunday-school anniversary. The beloved pastor (L. H. Colls) preached two excellent sermons to good congregations, basing his remarks in the morning upon Psalm cxxvi. 6, and in the evening upon Luke x. 43. A special service for children was also conducted in the afternoon by the pastor. Specially selected hymns were sung at each service by the dear children, whose sweet and cheerful singing reflected great credit upon our Brother Frankland, who had bestowed much care in training them. On the Monday a public tea took place, at which a large number were present, followed by a public meeting in the chapel, over which our beloved brother and former superintendent of the school (Mr. George Yallup, of Norwich) presided. Brother J. Bedingfield (deacon at Halesworth) fervently implored the divine blessing on the meeting, also for the pastor, the Church, and school. Brother George Pung (Orford-hill, Norwich) spoke excellently upon the need and blessings of harmony in connection with everything that is good. Brother Thomas Bullimore (Gildencroft, Norwich), whose speeches are always full of Christ's love, gave an earnest and warm-hearted address, and was followed by Brother B. J. Northfield (of Hadleigh), who spoke affectionately and solemnly to those who are as yet "outside the gate." The pastor also gave words of counsel and gratitude. Many looked back and remembered the earnest petitions that had gone up for a blessing, and now they rejoiced in a prayer-answering God for pastor, teachers, and friends; all worked harmoniously together in the cause so dear to their hearts—the welfare of the rising race. We are glad to state that the school is prospering, and has considerably increased during the year. School prayer-meetings are well attended, and are felt, indeed, to be means of grace, and our prayer is, "O Lord, we beseech Thee, give the increase of precious souls." The financial results were in excess of any previous year, and are for the benefit of the school.—D. STANNARD.

DUNSTABLE.—The harvest thanksgiving services were held at the old Baptist chapel on Sept. 23. We were favoured with beautiful weather, and our beloved brother, Mr. G. W. Shepherd, for so many years known to the friends here, though far from well, seemed to be quite at home with us. The Lord was with him, and very graciously aided him, so that he was enabled to preach two excellent sermons, full of animation, and best of all, laden with deeply spiritual instruction. Sweetly did he discourse upon the divine faithfulness, very blessedly raising the hopes of believers, and very tenderly encouraging all enquirers and seekers. The afternoon attendance was satisfactory, but in the evening the chapel was crowded. The tea was also well patronised, and the collections good.—A. E. REALFF

ILFORD.—The harvest thanksgiving services at Ebenezer Chapel were held on Lord's-day, September 27. Mr. James Flavel preached. Both the speaker and hearers were greatly favoured. In the evening two distinct subjects occupied the time—first, relative to the death of a sister departed, also of a member many years with us; and, secondly, in connection with the services of the day. Thus we rejoiced with trembling for the blessings of earth so abundantly given, yet more for that rich grace by Jesus Christ our Lord, and the prospect of eternal joy in the celestial sphere above. On the following day a tea and public meeting was held, before which a sermon was preached by Brother Burgess, of Chelmsford. Our kind ministerial Brother Webb (late of Leicester) read Psalm cxvi. and prayed. We felt heart union with him, and believe he did with us. After tea, Mr. Tillok, of Braintree, occupied the chair, and Brethren Flavel, Burgess, Webb, and Ryder addressed the meeting. Mr. Flavel spoke of "Under whose wings thou art come to trust." Mr. Burgess spoke of the great harvest of the world. Our Brother Webb testified of the power of grace, so that we were led back to consider what grace had done for us. Brother Ryder said the Lord's people were the salt of the earth, so while they were here Jehovah would not fail to supply all their need, temporarily and spiritually, and at last bring them to unfading glory. May the blessing of the Lord rest upon the dear friends that were then present, and at last may we, with them, and all the elect family, be received into the heavenly garner above.—J. D. FOUNTAIN.

MEOPHAM.—The harvest thanksgiving services at the Baptist Chapel here were held on Thursday, October 7, when Mr. Preston Davies preached in the afternoon, at three o'clock, from Matt. xiii. 43, "The harvest is the end of the world." The following points were insisted on:—(1). The last grand harvest of the world's end will be a time of separation of the precious from the vile, the tares from the wheat, and the foolish virgins from the wise. (2). The final harvest will be a time of joyful reaping, being preceded by a tearful sowing (Psa. cxxvi. 5, 6). (3). The harvest-home is the time that the industrious husbandman patiently waits for (James v. 7). (4). The final harvest of the end of the world will be the day in which the righteous will shine forth as the sun in noon-day glory, the soul in knowledge (1 Cor. xiii. 10—12, xv. 41, 44, 48, 54) and the body in glory. (5). Until the end of the world the glory of the Church is hidden (Col. iii. 3; 1 John iii. 1). (6). The relationship implied in the text in the kingdom of their Father as distinguished from the kingdom of heaven under the Gospel dispensation. At the meeting in the evening, presided over by Mr. Davies, the following brethren delivered excellent addresses:—Martin, G. Smith, and Dalton. Brother Cogwell having asked the divine blessing. Of each speaker it may be truly said they

were like hinds let loose, giving goodly words (Gen. xlix. 21). The attendance was generally good, and collections were made on behalf of St. Bartholomew's Hospital, Chatham.

BETHNAL GREEN.—The 32nd anniversary of Hope Chapel was celebrated on Tuesday, September 28, when Mr. John Hazleton preached an excellent sermon in the afternoon, which tended greatly to strengthen the hearts of the goodly company present, most of which, afterwards partook of a substantial tea. In the evening our dear brother, Mr. James Lee, of Romford-road, Forest-gate, occupied the chair, and having announced a hymn, which was heartily sung, Mr. W. Webb offered earnest prayer. There is always something in our brother J. Lee's speeches that finds an echo in our heart, as he speaks with feeling of things concerning his interest in the kingdom of Christ. On this occasion he told out the blessings he had realised in days past of pardoning mercy, and which he introduced as the theme for the first speaker to dilate upon. Brother F. C. Holden unfolded, sweetly, the nature of divine forgiveness—its extent, and final triumph. W. Winters spoke on the untold worth of divine healing. J. H. Dearsley dwelt very blessedly on the coronation of the believer, some sweet experience of which he had himself already realised. J. H. Lynn, moved with the warmth of divine love, told out of his full soul much of the preciousness of holy satisfaction. W. Webb alluded with power to the great work of redemption, which glorious theme was followed up by Mr. Margerum. Mr. J. Copeland, the beloved pastor, gave a few words, in conclusion, on divine exhortation, and the happy season terminated with the benediction by the chairman. Collections, during the services, amounted to £12. We highly esteem our brother J. Copeland and his friends. May unity and love long continue in Hope Chapel, with all needful blessings.—ED.

MENDELISHAM GREEN.—On Lord's-day, September 12, we were favoured with three excellent and soul-refreshing sermons by Mr. Winters, and it was a season long to be remembered by us, and many felt constrained to say, "It was good for me that I went up to the House of the Lord." We enjoyed the Master's presence while Mr. Winters was helped by the Holy Spirit to exalt a precious Christ and lay the sinner low. At the Monday harvest thanksgiving services, in the afternoon, we were favoured with a sermon by Mr. Hill. It was an especial season, while Mr. Hill spoke to us of the love of God to His people, and their position at Thy feet (Deut. xxx. 3). At a public meeting in the evening, addresses were delivered by Mr. Huxham, Mr. Knell, Mr. Garrod, and Mr. Dickerson; Mr. Winters presided. There was a nice company to tea, and the collections were good. May the Lord bless the meetings to the honour of His precious name.—A. A. S.

POP LAR.—Interesting services were held at Bethel, High-street, in commemoration of the fourth anniversary of the pastorate of Mr. Noyes. On Sunday, Sept. 26, Mr. Samuel Banks preached morning and evening. On Tuesday, Sept. 28, Mr. W. Winters preached in the afternoon on the labour and love of the Gospel ministry, showing the necessity of the work of God the Holy Spirit to accompany the Word, in order to make it a comforting and converting word. In the evening Mr. Henry Hall presided, and opened the meeting, and made some homely and telling remarks on, "Remember them which have the role over you, who have spoken unto you the Word of God." Mr. W. H. Lee dwelt on the mysteries of the Gospel; Mr. Baldwin contended earnestly for a separating ministry; Mr. Nash spoke of religion as being a personal matter, from the words, "He brought me to the banqueting-house, and His banner over me was love." Mr. Griffith dwelt sweetly on what Christ has done and is doing for us. Mr. Lovelock gave an experimental address from, "Having obtained help from the Lord, we continue till the present." J. W. Banks told out a few thoughts about God's own Word. Mr. Noyes expressed his gratitude for the countenance of the friends present. Mr. Belcher offered prayer, and the meeting terminated with singing, "Lord, dismiss us with Thy blessing."—J. W. B.

FOREST GATE.—A meeting took place at our rooms, Claremont House, Woodford-road, last Wednesday evening at 5.30, to partake of tea together, and for mutual and spiritual edification. A very good tea was provided free to all who are in sympathy with us, and lovers of Strict and Particular Baptist truths. After tea Mr. Margerum read Eph. iv. Brother James Lee led in prayer at the throne of grace. Brethren Pollard, Allen, Lidigoe, Franklin, Brainam, and James Lee addressed the friends, to their spiritual edification. It was a happy meeting to many, and I believe the Lord's presence was realised in the place. Hymns divided the addresses. Mr. Margerum gave a short speech and closed in prayer. Upon examining the box, 8s. 2d. was found therein, which the committee agreed to hand over to Mr. Margerum. Collections on Lord's-day, September 26, £1 13s.; on October 3, £1 11s. 2d.; on October 10, £1 10s. A kind friend sent us £2 2s. in support of the cause. Funds in hand, £4 7s. 6d.—W. ALLEN.

WATFORD.—Special services, in recognition of God's bountiful goodness in sending a good harvest, and fine weather for the ingathering of the same, were held in the new chapel, Mount Zion, of which Mr. G. Burrell is pastor, on Wednesday, September 29, Mr. W. Winters preached afternoon and evening. The attendance, on each occasion, was good. Several friends sat down to tea, provided in the chapel. The services and collections were highly satisfactory. Mr.

Burrell and his people are united and happy; also a fair measure of real success attends the pastor's labours. On the Lord's-day previous to the harvest (thanksgiving services, the chapel was well filled. The chapel debt has grown less since the opening services two years ago. Everything seems to show that Mr. Burrell is in his right place at Mount Zion. May the Lord spare him to see the entire debt removed, and many souls saved and built up in their most holy faith. Friends from Pinner, Two Waters, and the neighbouring causes were present, also brother Temple, who preaches in the surrounding churches.

SHARNBROOK.—Harvest thanksgiving services were held at Park-lane chapel, on Monday, October 4, when two sermons were preached by Mr. W. Winters, Mr. J. Walker (of Northampton), and Mr. King (of Carlton), assisted in the devotional part of the services. About 100 of the friends partook of an excellent tea, in a barn kindly lent for the occasion by L. G. S. T. Gibberd, Esq., and for which they were exceedingly grateful. The following brethren, who frequently preach in the above chapel, were present: Messrs. Allen, Bennett, Corby, and Darnell, and who were very happy, with Mr. Wright, in making the friends comfortable. During our short stay in the village, we were well entertained beneath the hospitable roof of Mr. and Mrs. Barnes. The Lord graciously shine upon the peaceful and united little caine at Park-lane, Sharnbrook.—Ed.

HERTFORD.—**EBENEZER CHAPEL.**—The anniversary of the above cause was celebrated on Thursday, September 16, when two God-glorifying and Christ-exalting sermons were preached by Mr. R. P. Knill and Mr. T. Hull. A goodly company sat down to an excellent tea. Chapel full. Collections beyond our expectations. The Lord was indeed in our midst; both sowers and reapers had cause mutually to rejoice together. Praise God, from whom all blessings flow.—"ALPHA."

BIGGLESWADE.—In this pleasant neighbourhood a Church of truth has long existed in Providence chapel; and on Wednesday, October 6, harvest thanksgiving services were held, when Mr. W. Winters preached afternoon and evening. Several friends partook of tea in the school-room adjoining the chapel. We regret much that our good brother, the senior deacon, continues in a weak state of health. Brother E. S. King is an active, kind, and useful man of God in connection with the cause, and whose life we hope will be long spared in honour. Brother W. Tucker, of Hitchin, and brother Knight, of Welwyn, were with us, and whose interchange of conversation and good wishes we found to be refreshing. We trust that the Lord will graciously bless Providence, Biggleswade, and all who love her gates.—Ed.

FOOTSTEPS OF MY GOD.

BY JOHN BOLTON.

THE FIRST PROMISE.

(Continued from page 823.)

For lo! the highest heaven is bowed,
And God Himself, the mighty God,
Hath visited this earth.

Awake! awake! all powers of song,
And pour your lofty strains along,
To hail Messiah's birth!

Who gave the ocean its decree,
Whose voice is heard on every sea,
Who spread the heavens abroad;
Who holds the keys of death and hell,
Who speaks to all His foes, "Be still,
And know that I Am God."

What sore afflictions mark the road,
That's to be trod by Christ our God,
Whose blood is to be shed.

When His appointed time had come,
He chose a stable for His home,
A manger for His bed.

Proud Herod, filled with jealous rage,
To slay the babe of tender age,
The Babe of Bethlehem—
Sends forth his demon-like decree,
And soon the deadly arrows flee
The stream of life to stem.

"Sit still! proud despot! on thy throne,
In vain thy poisonous darts are thrown,
Delusive are thy dreams;
Thy sword's been blunted in its sheath,
For there's a deep yet couched beneath
Thy own and Satan's schemes."

We hear no more of Him for years,
At length, again His Name appears
Upon the sacred page.

We find Him teaching from the law
While hoary heads before Him bow,
A youth of tender age.

True to its purpose, time moves on,
At length His great forerunner, John,
Comes crying: "Behold the Lamb!"
And to confirm that Prophet's word,
Thine spake his meek and lowly Lord—
"Ere ABRAM was I AM."

IPSWICH.—DEAR MR. EDITOR.—At Bethesda, we were privileged to baptize six sisters on the first Sunday in September. It was a very enjoyable time to many, the Master's presence was realised; and on Sept. 15 we held the ninth anniversary of our pastorate. Our brethren Whorlow, Bland, Knell, and Northfield spoke to us very sweetly in the name of the Lord. We took a look back and reviewed the way, and we were constrained to say, "What hath God wrought?" During the nine years our God has been very good and very gracious to us: To Him be all the praise. We came in 1877; there were then 165 members; baptized since, 158; received from other Churches, 103; lost, 118; present number on the roll, 308. Our attendance, both on Sabbath and week night services, very good. We have a good praying band, and we believe peace, prayer, and prosperity are mostly found in sweet association. Praying that on you and all

the Churches of the saints a double portion of the Spirit may copiously rest, yours—W. KERN.

RISHANGLES, SUFFOLK.—In this chapel, on Tuesday, Sept. 28, one young brother was immersed in the name of our Triune God by Mr. Kern, of Ipswich. The service was impressive; the word spoken by Mr. Kern was acceptable, instructive, and re-invigorating. This makes the third young brother baptized and added to the Church at Rishangles since last Association. The Lord be praised, and grant "our sons may still be as plants grown up in their youth, our daughters as corner-stones polished after the similitude of a palace."—P. B.

In Memoriam.

In loving memory of Mary Ann Simms, of 22, Westmoreland-street, Pimlico, who departed this life October 3, 1886, in the 68th year of her age. She was buried at Bromton Cemetery on October 6. Although ailing some months, she attended the means of grace as often as possible. Her Saviour was very precious to her soul, and it was her chief delight to hear Him exalted. She was enabled, through grace, to talk and walk the Gospel; was for many years a member of the Church under the pastorate of Mr. John Hazelton, Clerkenwell, and latterly of the Church at Carmel, Pimlico. She did not keep her bed long; was taken worse about 4 o'clock on Sunday morning, and her spirit fled from its clay tenement at a quarter past seven. "For so He giveth His beloved sleep." A calm and peaceful death, and a glorious entry to the world above. Mr. Parnell, her pastor, officiated at her interment, amidst many friends, and the following Sabbath evening was led to speak from the words that were most blessed to her soul in her younger days, "Whom have I in heaven but Thee, and there is none upon earth I desire beside Thee." My dear wife was niece of the late John Corbitt, Baptist minister, well-known in the Eastern and Midland Counties. She was baptized by the late Mr. Charles Waters Banks, at Cave Adullam, Stepney, on January 28, 1862, Mr. Banks preaching from the words in 1 Kings xx. 11, "Let not him that putteth on his harness boast as he that putteth it off." She was enabled to make a good profession of the Lord Jesus Christ for nearly thirty-five years. At her funeral sermon, three of her favourite hymns were sung, the first lines being,—

"Awake, my soul, in joyful lays,"

"Jesus, Thy blood and righteousness,"

"When Thou, my righteous Judge, shall come,"
May the Lord in His mercy bless this bereaving dispensation to son, daughter, and husband.—
DAVID SIMMS.

Mr. James Radford, who was for 48 years an honourable member, and for 32 years a deacon, of the Church at Swavesey, Cambs, entered into rest on October 7, 1886. During his illness he was calm and resigned, sometimes expressing a desire to be taken home. The mortal remains were interred in the cemetery on the Monday following. The service at the grave was conducted by Mr. Flavell, pastor. The funeral sermon in the evening was preached by Mr. Parish, of Oakington, from Rev. vii. 14. Many who were present hope, through the blood of the Lamb, to surround the throne with our departed brother, and join that never-ending song, and crown Him Lord of all. Our brother was highly respected, both in the village and neighbourhood.

—D. FLAVELL.

"Time is Short."

1 COR. VII. 29.

"Servant of God! thou hast not long to stay;
Soon the weak bonds that hold thee here shall sever;
Then shalt thou gaze upon the perfect day,
And Him thou lovest, for ever and for ever."

THE closing of another year gently reminds us of the brevity of our life, and the gradual approach of the great future. In consideration of this may we not ask ourselves, dear readers, what is the ground of our expectation of being safely landed at last—

"On that peaceful shore,
When sin and sorrow are no more."

Can we adopt the language of the late Edward Mote, and say individually—

"When all around my soul gives way,
He, then, is all my hope and stay:
On Christ, the solid Rock, I stand,
All other ground is sinking sand?"

During the past year anxieties and labours have crowded upon us, but untold mercies have increased with them; and our motto to-day is "Ebenezer, hitherto hath the Lord helped us." Since the present year commenced many tired and lagging pilgrims have reached the home beyond the bounds of their earthly habitation; others are slowly pressing onward and upward, breathing out desires after those of the old poet Shirley, who said:—

"'Twere happy
If I may find a lodging there at last,
Though my poor soul get thither upon crutches."

What changes have occurred within the last few months relative to our sphere of labour! The late beloved editor, Mr. Charles Waters Banks, has gone to receive his eternal reward, and we are called to occupy his post. The same love that fired his soul to speak of Christ as the only Saviour of sinners, fires ours in a minor degree, and the same unseen hand that guided his pen for more than fifty years has guided ours until now: and though no two men are in all points identically alike, yet, whilst retaining our own individuality, we aim, as he did, to extol the same glorious Jehovah-Jesus, the weary sinner's friend.

"The Gospel brings tidings to each wounded soul,
That Jesus the Saviour can make it quite whole:
And what makes the Gospel most precious to me,
It holds forth salvation so perfectly free."

It is an astonishing fact, and significant especially of the present day, how soon men, even good and great men, are forgotten after they are dead. Men who have made their mark in society, far greater perhaps than that of our late brother, Mr. C. W. Banks; yet the place that once knew them knows them no more for ever. We are not sure, however, that the name of our departed friend will so soon be forgotten by those survivors who have profited by his labours in the past. His name,

we are quite certain, is not forgotten of God, who enrolled it in the Lamb's Book of Life before the world was. As we are now referring to the work of our departed brother Banks, we would say that a memorial stone is about to be erected in Nunhead Cemetery over his remains, provided funds sufficient can be procured for that purpose within a short time (see plate of memorial stone on page 344). Friends, therefore, who have in any way been favoured by the ministry or writings of Mr. C. W. Banks, will, we hope, contribute something, however small, towards perpetuating his name on stone as a tribute of their sincere affection to his memory. We now leave our departed brother—

"In the calm rest of God's untroubled sleep,
Where none may toil or weep."

The January issue of this Magazine will have an additional title (that is all the change it will undergo)—viz: "THE EARTHEN VESSEL AND GOSPEL HERALD." The original and unique *appearance* of the EARTHEN VESSEL will be preserved intact, and by its union with the *Gospel Herald* (which latter publication we have had the honour to edit during the past year) no difference whatever will be made either in the size, price, or sentiments, of the MAGAZINE, as both have been conducted by us on exactly the same lines of Gospel truth. This, it is needless to say, will prevent the necessity of publishing two distinct Magazines (filled with similar literature, and precisely the same Church news and notices of forthcoming meetings) to represent one and the same body of Christians in their faith and order. We therefore cheerfully and willingly bow to the decision of the godly and conjoint proprietors of both publications, and hope, in this timely and agreeable amalgamation, to have a continued interest in the prayers of all the Churches of truth for the prosperity of our MAGAZINE, and sincerely desire that the result of its monthly burden may be to the spiritual good of thousands of precious souls on their homeward-bound course, and to the eternal glory of our loving Jehovah-Jesus. In conclusion, we heartily wish all our dear friends a happy and prosperous new year, with clearer visions of the land of "far distances."

"And now, wherever meets Thy lowliest band
In praise and prayer,
There is thy presence, Lord, Thy holy land—
Thou, Thou art there!"

Church-yard, Waltham Abbey, Essex.

W. WINTERS, EDITOR.

MAN'S DESERT AND GOD'S FREE GIFT.

Outlines of a Sermon preached by PASTOR J. S. ANDERSON at Zion Chapel, New Cross-road, on Lord's-day Evening, Oct. 3, 1886, occasioned by the death of a deacon, Mr. W. Mole.

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."—ROM. vi. 23.

INDEPENDENCE is one of the attributes of God, and with regard to this, as to all His glorious perfections, He stands absolutely alone. All creatures are dependent upon Him as the great Governor of the universe, but there are ten thousand forces ever in operation by which we are influenced; and while these are but subordinate, there are two

principal forces, under control of one or other of which we are all found. We are either the servants of sin or we are under the dominion of grace. The Christians at Rome in the great apostle's day were no exception, and it is true of all, in every place and in every period of the world's history. It does not necessarily follow there must be outward immorality; there may be a rigid adherence to the requirements of the moral law, the strictest integrity, amiability of character, etc., and yet, while in a state of nature, sin has the dominion. Self-righteousness is a sin, an abomination in the sight of God, the outcome of a degraded nature; and yet how many there are who wrap themselves up, as in garments of their own weaving, in their fancied goodness and in the regular discharge of all they conceive to be their religious duties. The Divine Spirit calls such dead works, because performed by spiritually dead people. Unbelief is a sin, and whatever else you may be, if you are not possessed of that faith by which God's people are distinguished after regeneration, you are still the servants of sin.

But in the case of the Christian, a great change has taken place. The bands have been broken, liberty has been proclaimed, not only on the pages of inspired truth, but in the heart and conscience, and these are brought under the dominion of the other force—namely, sovereign grace, as you will find in the closing verse of the preceding chapter. "Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

I grant you that the dominion of grace is interrupted; that the vile passions are ever in active rebellion; that the old monarch seeks to repossess himself of the throne of the heart, and a warfare is constantly going on; but when grace has once achieved the victory, and taken possession of the soul, she reigns notwithstanding. Hence we read in the verse preceding my text, "being made free from sin," etc. Note the very important contrast, the wages of sin; that which it deserves, the penalty as it were, which God has affixed to it, and the *gift* of God, not the *wages* of grace. No creature can ever merit anything at the hands of God; salvation is the free and sovereign gift of Jehovah.

This may not appear the most suitable portion of the divine Word for this occasion, for you are aware there is an empty seat here to-night, once occupied by one of the office-bearers in this church—our Brother Mote, but who is now filling one of those seats we read about in the Book of Revelation before the Throne. About nine weeks ago he left his office to all appearance in his usual health, but soon after reaching home he was laid prostrate, and from that day the disease made rapid progress until it terminated in what we call death, on the evening of this day week; and on Friday last we laid what was left of him in the silent tomb at Brockley. It was while his then wife, but now sorrowing widow, was watching beside her suffering husband that these words were brought with some degree of power to her soul. And it is by her desire I found my remarks upon them this evening, premising that the words can only be applied to our deceased brother's case from the fact of his interest in the latter clause of the verse, and we trust, while it brought consolation to the mind of our sorrowing sister, it may be further used of God in conveying some special blessing to some of my hearers present. We shall deal with our text under two general heads.

I. Christ has received the wages due to His people's sin. Now, if you forget all else, do not forget that. Believer, earnest seeker, sinner, think of that! Christ, I repeat, received the wages due to His people's sin; or, in other words, He bore the penalty attached to their sin. None but our glorious Redeemer could make us free from sin, could accomplish our emancipation from the vile and cruel tyrant who had the dominion over us. In the 8th verse we read, "Now, if we be dead with Christ," &c. This cannot mean our literal death on the cross when He died, but as He is the head of the Church, which is His body, there was a real but mysterious union subsisting between the Head and the members, so that that which was accomplished by Him on the cross is in God's sight as if it had been accomplished by us; and so, mystically, the Church suffered in Him when Jehovah poured out upon Him the vials of His indignation against sin, and when Jesus exclaimed, "My God! My God! why hast Thou forsaken Me?" we died unto sin in Him, but are alive unto God through Jesus Christ our Lord; and we are exhorted to stand fast in the liberty wherewith Christ has made us free, and not to be entangled again by the yoke of bondage.

We may observe that the punishment of sin is a necessity. I do not believe that it gives the great and good heart of Jehovah any pleasure to see the suffering of any creature. "As I live, saith the Lord, I have no pleasure in the death of the sinner, but rather that he turn from his wickedness and live." Then why do they die? We will take one of the criminal class in his relation to the government of the country, and we will suppose he has committed some notorious crime, for which he is arraigned at the bar of justice, and proved to be guilty. What would you say of the judge who, from sheer compassion, bade him go unpunished?

That judge would be deposed at once as incapable of administering justice. The whole body politic would cry shame upon him. The letting loose of such a character would endanger the safety of person and property. His punishment is a necessity; and if it be necessary for the security of an earthly kingdom that crime should be punished and righteousness rewarded, how much more that the holy God, in harmony with His holiness, righteousness, and justice, should maintain the honour of His throne? You must either bear the penalty due to your sins, or Christ must have borne it for you.

If the Lord Jesus stood as my Surety, occupied my place judicially, and took upon Himself my responsibility, and bore the penalty due to my demerits, then am I free. As Cowper sings,

"Not one drop of all the curse
For wretches who deserved the whole."

or Toplady,

"Payment God cannot twice demand,
Once at my bleeding Surety's hand,
And then again at mine."

Justice would revolt at the thought; and therefore, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The plan of salvation is a glorious one, honourable to all the perfections of God; in it He has revealed His character, shown His hatred

of sin in the penalty paid by Christ, His love to sinners in providing a substitute, maintained His legislative rights and met our needs. Truly may we sing,

"Gracel 'tis a charming sound,
Harmonious to our ear;
Heaven with the echo shall resound
And all the earth shall hear."

II.—Christ having borne the penalty for His people, God gives them eternal life.

It was this thought which consoled our dear sister in the hour of her sorrow, and it is in reference to our brother's interest in it we would speak to-night. He was baptized more than thirty years ago on a profession of his faith by our esteemed brother Hazelton, in Clerkenwell, and stood in honourable membership there till dismissed to our fellowship in June, 1883. He was chosen a deacon of this Church, in March, 1885, and went home to glory last Lord's Day. Thus we find that he has spent more than half his earthly life in fellowship with the Church below, in honourable membership; and we do not depend upon his dying words for evidence of his salvation. No! we look at the life, at the thirty years' experience of divine faithfulness, of union with God's Church, and evidence that he had been made the possessor of this glorious gift, the gift not a gift, for while the Lord bestows manifold gifts, this is above and includes all the rest, the gift of God which is eternal life. It is through our Lord Jesus Christ. Take Him away and there is nothing but death, and darkness, and desolation. Take Jesus, and Him crucified, away, and we have nothing in this book left worth having. He is God's gift, and He is the Church's life. "I am the Way, the Truth, and the Life," and the Baptist tells us, "In Him was life, and the life was the light of men."

It does not consist of mere conscious existence; devils have that, the lost have that, millions on earth have had that, and yet it has been a kind of living death, and millions have it now. The life spoken of comprehends all that is pure, and holy, and good—all that can give satisfaction, and fill every capacity of the soul.

Then we note in relation to this, that natural death does not in any way interfere with the possession of this gift. We cannot afford to smile at natural death, we cannot look at it but as an enemy; but like all others it is a vanquished foe, and is reckoned among the possessions of the children of God: "all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or *death*, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's." And again, in the glorious 8th of Romans, it is placed among those things which are not able to separate us from the love of God in Christ Jesus. So then, you see, our brother is not dead. The Lord Jesus says very little about death and so do the apostles: "the maid is not dead but sleepeth," "I would not have you to be ignorant, brethren, concerning them who are asleep . . . for the Lord Himself shall descend from heaven with a shout . . . and the dead in Christ shall rise first." Our brother is not dead; but the earthly house of this tabernacle has been dissolved, and all earthly ties are dissolved too. The widow, God help her, God bless her, has to speak now of her late husband, for the marriage tie is broken: the dear children, may God watch over them!

will have to say our late father. The natural bond is broken; the painful separation has taken place. We have lost the presence and the influence of our brother in the Church, his chair is empty in the home, and a vacuum is created in the heart. It is a very solemn thing to die, naturally; but there is nothing penal in it, not an atom; but it is a dismal gate that leads to the land of life, to the inheritance of the saints in light. If we have life in Christ, He must die before we can do so in a penal sense: "for in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Death hath no more dominion over Him, but He has over death."

III. If natural death be but the death of the body, and he cannot interfere with the gift of eternal life, the spirit must be enjoying a conscious existence. There are those who deny this. The poor deluded Christadelphians deny that we have any soul apart from the body, and argue that the entire person sleeps till the resurrection, and I suppose do so to their own satisfaction. They mix up enough of truth with error so as to be able to delude and deceive. But it can only be to their own satisfaction they can explain away the words of Holy Scripture. The apostle says, "I have a desire to depart and to be with Christ, which is far better." If the gift of God is eternal life, there can be no cessation; natural death is after all but a step in advance, a rising to a nobler, purer, and better state; closer communion with the great Fountain of life itself. Our brother's life is not yet perfected. That word "decease" is a very remarkable one. It is the very same word as that by which the second book of Moses is designated, Exodus. That book derives its name from the coming out of Egypt. They came "out of," and never returned. Our brother has "gone out," out of this world, out of the poor body of anxiety and perplexity, suffering and sorrow; and of him we may say, "Absent from the body, present with the Lord." The spirit is there in a waiting attitude. The body is a part of our person, it is not common dust, it has been redeemed. Jesus gave body for body, soul for soul, eye for eye, tooth for tooth, and hence the body is as a seed. We have planted it, and it will germinate and spring up. It is sown in corruption, it is raised in incorruption. It is sown in dishonour: it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body: it is raised a spiritual body.

There it rests till the grand morning of the resurrection, when the "Lord shall descend from Heaven with a shout, with the voice of an archangel and the trump of God, and the dead in Christ shall rise first . . . and so shall we ever be with the Lord."

"For ever with the Lord,

Amen! so let it be;

Life from the dead is in that word,

'Tis immortality.

We would join in the exhortation of the Apostle and say "Wherefore, comfort one another with these words." We, the members of this Church, have lost a brother: we shall find him again. Let us comfort one another with these words. Let the dear widow and family comfort one another with these words. The God who took care of him, can and will take care of you. The God who bestowed so much grace upon him has plenty for you too. Then, cast thy burden upon Him, and He will sustain you; Commit your way unto Him and He will bring it to pass. Amen.

IN MEMORIAM : EDWARD BEAZLEY.

(Continued from page 343).

I NTERESTING and soul-touching spiritual exercises are described in following pages of our brother's diary, which we must forbear to transcribe, but quote in his own words the following.

June, 1859. "Made an attempt to speak in the great name of the Lord, at Harlesden Green, Middlesex. Text: 'They that were ready, went in with Him to the marriage: and the door was shut' (Matt. xxv. 10). Divisions. 1. The *Preparation*. 2. The *Separation*.

"Had a little liberty. God bless the frail effort to the salvation of some poor sinner, for Christ's sake.

"This was the first time that ever I attempted to open my mouth in such a way. God encourage my soul, and give me some evidence that Thy hand was in it."

This is as much of our brother's personal narrative as our space will admit, but lest it should be otherwise omitted, it will be interesting to state that, by an undesigned coincidence, his *first* text was his *last* also; for he had no idea that he was preaching his last sermon, when he took these words, not far from his native home little more than a month ago.

It is unnecessary to say anything of the life and character of our brother—that spoke for itself. More than forty years he stood among you, and no one can say he ever said or did anything but what was consistent with his profession.

A few words as to his last illness and departure, may, however, be acceptable. It is now about two months since, that feeling unwell, he was persuaded to go to Margate for the benefit of his health. He returned home no better, and it was at length discovered that some internal ulcer, cancer, or something of the kind had formed, that defied all medical skill, and that there was nothing but for the strong man (and he was a very strong man) to die by inches, to be literally starved to death.

But the patience and submission with which he bowed to Heaven's decree was worthy of one of the old martyrs. When more than usually racked with pain, he would exclaim,

"His way was much rougher, and darker than mine;
Did Christ my Lord suffer, and DARE I repine?"

Our interviews with him were touching, and we pass over them, for the pen trembles; but we would add, that he held on to the grand verities of the Gospel to the last. Only once was the foe permitted to darken his vision; when he turned to his daughter and said, "I'm afraid I shan't see Him now; but *you will*; and when you do, give my love to Him, and tell Him I spoke of Him as well as I could, and would again if I had the strength."

The end came on Friday, Sept. 10th, his last words being, "The last enemy that shall be destroyed is death."

"Let me die the death of the righteous, and let my last end be like his." *

In coming to the words of our text, we would first point out, that although it is almost the echo of the 10th verse of chapter xxxv., yet

* At this point we feel a little difficulty as between *hearers* and *readers*. As a matter of fact, the sermon was as long as usual, but as our space cannot be extended we must content ourselves, and our readers must try to do the same, with a brief outline.

the context differs considerably, and under the circumstances will, we think, justify the preference. The former chapter is a most blessed one, *about* the people of God, and this is addressed *to* the people of God. And if anyone would ask, who *are* the people of God? take the answer in the first verse, "*Ye that follow after righteousness, ye that seek the Lord.*" We need not seek, nor could we find a better designation. Those two expressions sum up admirably the character of a Christian; they follow after righteousness—they seek the Lord.

These persons are required to look unto Abraham their father, and to Sarah that bare them—to the rock whence they were hewn, the hole of the pit whence they were digged.

The object of this exhortation is two-fold. In the first place, it does us all good to remember what we sprung from, and who hath made us to differ, that self may be mortified, grace extolled, and Jesus glorified.

But, in the second place, it is well to look at the character and history of the people of God in past ages, that we may call to mind God's dealings with them. In particular, the faithfulness of God to His word of promise. Thus the promise made to Abraham, that his seed should possess that land of Canaan, when as yet he was a stranger in it; that Sarah should have a son when she was past age, was fulfilled in the very existence at that time of the people to whom these words were immediately addressed. There would have been no tribes of Jacob without a Jacob, no Jacob without an Isaac, no Isaac without a covenant-keeping God.

So, arguing from what God has been, to what He will always be, the words of our text flow naturally like the streams from a spring. "*Therefore* the redeemed of the Lord shall return," &c.; and the triumphant death of our departed brother is our latest illustration of the fact, that the words hold good to-day.

In attempting to put our thoughts in order we contemplated the following divisions:—first, the *persons*; secondly, the *pilgrimage*; and thirdly, the *prize*.

I. A few words as to the *persons*. They are described as "the redeemed of the Lord." We need not enlarge here, since we so often touch upon the subject. Indeed, it is impossible to preach a Gospel sermon, and say nothing of redemption. Let us be content, therefore, to repeat, that redemption means to get back your own, by paying the penalty incurred, whether in money, goods, kind, or blood, makes no difference.

Christ redeemed the Church because it *was His own* property, and not to *acquire* it as His property. They or IT was given to Him by the Father before time began—lost in the fall through Adam's sin, held as hostages, or pledges by Divine law and justice—and set at liberty when the God-man poured out His soul unto death, and His life-blood gushed out on Calvary's cross.

They used of old to weigh the money. So Abraham weighed out the price for his sepulchre. So the price of redemption was *weighed* in the balance of the sanctuary—and the price was the very last drop of blood in the Saviour's veins.

Our friends all know that we attach no materialistic or superstitious meaning to the phrase, "the blood of His cross," or "the precious blood of Christ," though we are charmed with them—intensely, exquisitely so. To our mind "the blood is the life,"—"He poured out His soul unto

death;" and never in this world, never while restricted to the ordinary resources of human language, shall we ever be able to give vent to the feelings that those words excite, "He loved ME, and GAVE HIMSELF for me!"

The redeemed of the Lord may be identified anywhere, at least after their call by grace—not before. Like the Jews, who to this day have a peculiar physiognomy, so the Israel of God are a peculiar people. They love righteousness, they hate wickedness, they confess themselves strangers and pilgrims on the earth—they desire a better country, that is a heavenly—they look for "a city that hath foundations, whose Builder and Maker is God." Most of all, they are distinguished by a most devoted attachment to the name and person of the dear Redeemer, "the chiefest among ten thousand," and the "altogether lovely."

"Had I ten thousand thousand tongues,
Not one should silent be;
Had I ten thousand thousand hearts,
I'd give them all to Thee."

II. A word as to the *pilgrimage*. "They shall return and come to Zion with singing," &c. First, observe that there is a *shall* in the case. But for this, Brother Beazley would not now be in heaven, and we should not be going there.

But they **SHALL COME**—and them also I **MUST BRING**; and this was the food of our brother's soul, and the substance of his ministry, and we wish it to be ours also.

They shall return, as Israel did from Egypt, for all that Pharaoh said, "Who is the Lord that I should obey Him, I know not the Lord, neither will I let Israel go!"

They shall return, as these did from the seventy years' captivity; although those that took them captive held them fast, "they refused to let them go," mocked them, and said "Sing us one of the songs of Zion!"

And they shall come with *singing*. Not that it is a pilgrimage strewn with roses. Indeed, we start with tears: "God be merciful to me a sinner;" and like the alternation of night and day, Winter and Summer, we keep having our tears all through, and some of the Lord's people seem to have a great many.

"Ah!" says some tried Christian, "In the world ye shall have tribulation." Friend, please do not stop there. Do let us have the rest. "But be of *good cheer*, I have overcome the world." Yes, they shall come with *singing*,—sometimes at least,—although they may write:—

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

Observe that their sorrows are transient and passing, but the **JOY** is **EVERLASTING** joy." Peter calls it "joy unspeakable and full of glory."

The matters over which we mourn are present, palpable: *there is* the coffin, *there is* the grave; and nature will be nature, and subject to proper control—*so it ought to be*.

"When sorrowing o'er some stone I bend,
Which covers what was once a friend;
And from his hands, his heart, his smile,
Divide me for a little while;
My Saviour marks the tears I shed,
For **JESUS** **WEPT** o'er Lazarus dead."

But time is kind to us all, and we know, through our heavenly Father's mercy, we shall at length get over it, let it be what it may.

But our JOY is everlasting JOY. Its foundations are in the eternal purpose and love of an unchanging God, and when all these things that now so rudely and uncouthly disturb our quiet are passed away from us, or we from them, the sources of our joy will remain untouched and unassailable.

"What though no flowers the fig-tree clothe;
Though vines their fruit deny;
The labour of the olive fail,
And fields no meat supply,—

"Though from the fold, with sad surprise,
My flock cut off I see;
Though famine pine in empty stalls,
Where herds were wont to be:

"Yet in the Lord I will be glad,
And glory in His love,
In Him I'll joy, who will the God
Of my salvation prove.

"God is the treasure of my soul,
The source of LASTING joy;
A joy which want shall not impair,
Nor death itself destroy."

III. But we must reserve a little space for "the PRIZE." "They shall obtain gladness and joy, and sorrow and mourning shall flee away." Positive and negative. What the gladness and joy of the glorified must be, who can even conceive, much less describe? The joy of being home at last to go no more out; the joy of having sinned our last sin, and to be done with *that* for ever; the joy of having got beyond pain, suffering, grief and woe. The joy of meeting all the rest of the redeemed, from Abel down to our departed brother; the joy of mingling with the holy angels, being regarded by them as objects of regard and distinction; above all—and again we say above all—the joy of seeing HIS FACE.

"Sorrow and mourning shall flee away." It must flee before THAT FACE, though once it settled there, and "His visage was so marred—more than the face of any man."

But He drained the cup. "Surely He hath *borne* our griefs and *carried* our sorrows," and they must "flee away" when we behold His glorious countenance.

But we forbear: nature and grace sometimes come into conflict here. We cannot *bear naturally* to give the rein to those feelings that we believe will have full vent another day.

"I look and I long for Thy glorious appearing,
Thy pleasure at home I more fully shall know;
Safe lodged in thine arms, all thy glory then sharing,
Nor leave Thee for ever. Ah, never! oh, no!
No more shall I mourn that Thy face Thou'rt concealing;
No Satan, no sin, base intruders below!
But ever behold Thee, fresh glories revealing,
Amen. Hallelujah! Come, Lord, even so."

We buried his remains on Friday, September 17th, in presence of about five hundred persons including a very large number of those brethren who like him used to serve the Churches for nothing, or rather for love.

Arriving at the grave, we offered some remarks founded on the words, "Thy brother shall rise again." John xi. 23. Never before, that we can remember, were we engaged in a similar service, where so many godly people attended to shew respect to one who was, in the truest sense of the word, a labourer in the Lord's vineyard.—*The Tidings Bearer.*

PAST MERCIES.

"I will sing of the mercies of the Lord for ever."—Psalm lxxviii. 1.

BELOVED IN THE LORD,—Grace, mercy, and peace, be multiplied unto you. Through the great goodness of our covenant-keeping God we are brought to the close of another year, and to complete the forty-second volume of the **EARTHEN VESSEL**. Through the long-suffering of the Lord we continue to this day, with our face still toward His holy hill. In taking a retrospect of the year now coming to an end, we desire to do so with the voice of thanksgiving and praise. And it would not be right to conclude the present volume without making a passing allusion to our departed parent, its originator and long-standing Editor.

It is by and through God's mercy that we are brought to acquiesce in what He does. When circumstances run adverse to nature, it is impossible, without the aid and teaching of God, the Holy Ghost, to say "Thy will, not mine, be done." There was a time when we said, we could never bear the removal of him who was our earthly parent, and for whom we possessed the strongest natural affection, and whose voice in proclaiming the glorious Gospel we have often listened to with delight. When the time of his departure came, we were resigned to the will of Almighty God, and could then plainly see that it was in mercy to him that his ransomed soul was loosed from its heavily afflicted tenement. On many occasions in visiting him, we have heard him singing some hymn that was sweet and precious to his soul. Through God's rich, and sovereign grace, and mercy, he is now uniting with the angelic host, in that never-ending song, which we hope to join when our time comes.

Mercy is a sweet theme. The Author of divine mercy is God Himself; He only can dispense it and shed it abroad in the heart, and bring the recipient thereof to bow at His footstool, and sing of His pardoning love, His rich abounding grace, and realize the hope of an interest in the all-atoning sacrifice, and sing with the poet:—

"A hope so much divine,
May trials well endure."

But what are our trials when compared to the gracious mercies of our all-seeing and ever-present Lord God Almighty? Through another year, every moment, by day and by night, through many changing scenes, temptations, difficulties and trials we have been safely brought and preserved, and the language of our heart is, "I will sing of the mercies of the Lord for ever."

It was matchless mercy that wrought out a way of escape from the claims of a just and holy law for the whole election of grace that saw them ruined in sin, shame, and in the depths of iniquity, and provided a substitute in the person of our Lord and Saviour Jesus Christ. Oh,

what a merciful God is our God ; to stoop and bear with such wayward wanderers, and give them a name and a place in His temple. This is more than human nature can understand, and when the Holy Spirit warms the heart there is such a sweet melody in this mercy that puts to silence all the natural eloquence of worldly-wise professors. When humbled beneath a feeling sense of God's mercy, the child of God desires to know nothing among men but Christ, and Him crucified; his chief delight is to get at the foot of the cross, and by faith soar aloft to the mansions which mercy has prepared for the redeemed host. O Lord, we thank Thee for giving us a hope in this merciful provision, and that it is without money and without price! If there was anything to pay for this mercy, our case would be hopeless, and we should be of all men the most miserable. But we have a hope—thanks be unto our most merciful Father—a hope of more value to us than the wealth and honour of all the princes of this world. One single sight by faith of our interest in the great salvation which His mercy has provided eclipses for ever all the tawdry and trashy pomp of this world. We are very glad that our lot is not cast among the kings and princes of the earth ; but we do still more rejoice in the fact that mercy has given us a desire to be found in the company of those who are heirs of the King of kings, and Lord of lords. We love to unite with those who know the language of Canaan. There never could be a more eloquent and comprehensive sentence than that uttered by the publican : " God be merciful to me a sinner," and whenever we hear it, the spontaneous and ardent response of our heart is " Amen, so let it be."

As a denomination we have great reason to sing of God's mercy. While the Lord has removed from among us some of His own servants, ministers, deacons, and active men who were useful in the Church below, to the other part of the Church above—and while there are a few of the causes of truth in rather a low and languishing state, yet other men are being raised up to blow the Gospel trumpet with a certain sound, and some Churches are lengthening their cords. No less than four causes of truth in the metropolis have resolved, through necessity, to build new and more commodious chapels in lieu of their present in-commodious places. In each case sites have been procured, and it is just possible that before the close of 1887—whoever may be spared till then—will witness the opening of these new sanctuaries for the worship of God, in the Strict Baptist denomination.

Another cause for rejoicing in the mercy of God, as a denomination, is the spirit of love and unity which exists among us. This is, of course, only what ought to be; but when we look back at the time (frequently in our own experience) when questions have been raised (on topics of no vital interest to the salvation of the soul) which have fairly rent the Church of God, and a spirit other than the Gospel has filled the minds of some good men, which has neither brought peace to themselves nor honour to the cause of truth. We rejoice that no such spirit exists now ; and we hope the day is far distant when anything shall arise to disturb the quiet and unanimity of the pastors, deacons and Churches, holding and practising the fundamental doctrines of the Gospel. When the pulpit and the press have no more to say upon the theme of redeeming grace; when the subject of the love of Christ is quite exhausted, then, and not till then, will there be room for vague and

speculative topics. May God in His mercy preserve us, as a body, in His fear, love and truth, make His cause and interest more dear to us than ever, and shine into our hearts by His spirit, esteeming each other better than Himself; and, while we have so much to be grateful to Him for, during the year that is well-nigh passed away, may all who are spared to see the coming year seek more than ever the honour and glory of God in the salvation of souls; and may the coming of His kingdom in our midst be the great concern of each and all, to the praise and glory of His grace. There is not a more truthful and affectionate people in all the world than the Strict Baptists, which is being daily manifested by their practical sympathy in the things of God. Taking all circumstances into consideration, we anticipate, and, if spared, shall eagerly look forward—in dependence upon a continuance of the mercy and favour of our God—for a prosperous future for our own beloved denomination. For years we have been hoping to see our people and places coming more to the front, and not be looked upon as a body who existed, as it were, by sufferance. We do, indeed, therefore, greatly rejoice in the fact that the new sanctuaries about to be erected will occupy prominent positions in this great city. We are not ashamed of the doctrines we hold—if we were, we should be ashamed of their Author. We rejoice also in the fact, that in connection with some causes of truth there are those who take pleasure in out-door work—letting the people round about the neighbourhood know where and what they are.

In conclusion, may the Lord's mercy to us in the past stimulate us to greater effort in the future, and may God's spirit work mightily among His people, to the pulling down of the strongholds of sin and Satan in the hearts of many yet in the ruins of the fall and be brought to sing with the poet—

“Thy mercy, my God, is the theme of my song,
The joy of my heart and the boast of my tongue;
Thy free grace alone, from the first to the last,
Hath won my affection, and bound my soul fast.”

Thus shall we be enabled to write, in the exclamation of the Psalmist, “I will sing of the mercies of the Lord for ever.”

JOHN WATERS BANKS.

A B R A H A M ' S S E P A R A T I O N .

SCARCELY had the waters of the flood departed from the earth, when men, neither dismayed by judgment nor softened by mercy, began again to corrupt themselves. Even Abraham's family were found serving other gods. “Thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham and the father of Nachor: and they served other gods” (Josh. xxiv. 2). Universal corruption seemed again about to reign, when God, pursuing the secret counsels of His grace, interfered. It was His purpose to separate or sever unto Himself “a peculiar people.” “I,” said God, in addressing Israel, “I the Lord am holy, and have severed you from other people, that ye should be Mine.”

At the call of Abraham God began to carry into effect His purpose of separating, or severing, a people unto Himself; and on this principle

He has ever since acted, and will continue to act until the necessity for such severation shall cease by the redeemed being made perfect according to the perfectness of God.

Now the Lord had said unto Abram, "Get thee out of thy country, and from thy kindred, from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing, and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Such were the words of faithful promises with which the God of glory called Abraham. He was separated not only from evil, but he was separated unto blessing—blessing sure and certain, because dependent not on himself, but on the love, and power, and faithfulness of God. Was Abraham to be led into another land? God said, I will shew it unto thee. Was he to be made a great nation? God said, I will make of thee a great nation. Was he to be blessed and to be made a blessing? God said, I will bless thee, and thou shalt be a blessing. God undertook to be the Accomplisher of all these things. Abraham was the recipient. God's promise, springing from grace, and maintained by grace, was the distinctive characteristic of Abraham's call. He was to prove and to be an example of the blessed truth that "the gifts and calling of God are without repentance." The olive-tree (to use the symbol of the apostle in Rom. xi.), the fatness of whose root is promise, unconditional promise in the power of grace; and although many of its branches have been sapless, for cankered branches are sapless, however good the root, and although many branches have been broken off, and many yet remain to be broken off, yet the olive-tree itself continues. It stands, and will stand unto the end; nor has there ever been an age, either during the past days of Israel or the present days of Christendom, in which some of its twigs and lesser branches have not borne some fruit unto God. The true Church of God may have been feeble, and few, and scattered; yet they have never ceased to exist as inheritors of Abrahamic promise. They have ever been, in God's sight, and will be till the end, "a chosen generation, a royal priesthood, a peculiar people," on whom His covenant blessing for ever rests, of whom He said, "blessed, yea, and they shall be blessed."

The words with which this chapter commences belong not, it will be observed, to the time to which the narrative of the chapter belongs. They refer to an antecedent period. "The Lord had said unto Abraham." "The God of glory (said Stephen) appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran"—he was in Charran when the narrative of this chapter commences—"and said unto him, Get thee out of thy country . . . into the land that I will shew thee." Many years had passed since Abraham, in obedience to these words, had quitted his Chaldean home. But he had not reached Canaan. He had tarried on the way, and whilst Terah lived that tarrying continued. The land from which he had been called was left. So far God's summons was obeyed; but the land of promise to which he was called was not entered, nor was it entered whilst Terah lived.

Doubtless when Abraham was (to use his own expression) "caused to wander" as a pilgrim from his country, and kindred, and father's house, it was a special and peculiar mercy that Terah his father, and

Lot his brother's son, were made willing to be the companions of his way. Yet natural mercies, when granted to those who are called into a distant place in the conflicts of faith, require a proportionate increase of watchfulness, and wisdom, and grace. If they are really to become blessings in result, one thing especially is to be remembered, that the claims of nature must always be subordinated to those of grace. Age, station, relationship, may confer authority and influence in the natural sphere (and within that sphere their claims are to be carefully recognised), but they are not to intrude within the spiritual circle so as to control the order and arrangement there. Affection, kindness and respect were due to Terah from Abraham his son; but when God had been pleased to call, not Terah, but Abraham, into the distinct and peculiar path which his grace had assigned to that "heir of promise," it was for Terah to own the authority which grace had given to Abraham. It became Terah's place to follow, and Abraham's place to lead. But it seems to have been otherwise. We do not read in Genesis that Abraham took Terah, which would have been the order according to the arrangements of God. We cannot wonder, therefore, that whilst Terah lived Canaan was never reached. It was not until Terah died that Abraham assumed his proper place of headship and control. Then "Abram departed as the Lord had spoken unto him, and Lot went with him." We read of no further difficulties delaying them. "They went forth to go into the land of Canaan, and into the land of Canaan they came."

GEO. HOLLAND.

Borough Green, Sevenoaks, Kent.

THE NEW CREATURE.

BY S. COZENS, IPSWICH.

THE necessity of a new life, of a new creature, is seen in the fact that all the world is become guilty before God—that there is none righteous, no, not one—that there is none that doeth good, no, not one—there is none that seeketh after God: they are all gone out of the way: there is no fear of God before their eyes.

It is because we are all involved in sin and ruin, because we are dead in sin and alienated from the life of God that we are told over and over again, "Ye must be born again." Except a man be born again he cannot see, nor enter into the kingdom of God.

As we come into the human kingdom by birth, so we come into the spiritual kingdom of God by the new birth. We are not the authors of our natural birth, so neither are we of our spiritual birth. We are born of God. God is the Father of the new creature. And the new creature calls God Father—Abba, Father.

John says, "We know that we have passed from death unto life." There is a solemn passing from death unto life. When the Spirit of God convinces a man that he is lost and ruined by the fall, he feels the first pangs of soul travail; and as a woman in travail hath sorrow, so he weeps his way into life, and is born again by believing (John v. 24). Coming to the knowledge of ourselves by conviction, we are filled with sorrow; coming to the knowledge of God and of Christ, we are taken out of ourselves to live a life of faith in the Son of God, who loved us and gave Himself for us.

The fallen creature, man, cannot make himself a new creature. Moral suasion, human eloquence, religious rites, cannot make him a new creature. The Father of Spirits is the only author of life. How many there be who intend to be better men some day! Alas! for their ignorance. "Man born bad grows worse and worse." Poor, wretched men think to enjoy themselves as long as they can, and when they are incapable of enjoying the pleasures of sin they will become religious, as if they could put on religion as easily as they can put on their slippers after their day's work is done.

We know that God keeps a book of births, but as we are not permitted to pry between the folded leaves we preach Christ to all our hearers, as able to save to the uttermost all that come unto God by Him; that He will cast out none that come unto Him; that however great your guilt has been, the blood of Christ cleanseth from all sin; that whosoever will may take of the water of life freely; and that he that liveth and believeth in Him shall never perish. It is not your knowledge of the secret purposes of God that will save you, but your faith in Christ marks you as a new creature. He that liveth and believeth is a new creature in Christ.

THE GREAT ATTRACTION.

"I, if I be lifted up from the earth, will draw all men unto Me" (John xii. 32).

JESUS CHRIST *was lifted up ON the earth*; and the cross will be the centre of attraction for sinners down to the end of time. From Calvary comes the voice of Mercy; and the guilty sons of men are drawn by the charming sound. The cross draws men *away* from sin and wickedness; and draws them *to* pardon, holiness, life and heaven. At the cross broken hearts find healing, mourners find consolation, and the weary find rest. Beneath the shadow of the cross the love of sin dies; the disheartened feel the impulse of a new life. Here at Thy dear cross, O wondrous Christ, we find a balm for every wound! Here, beneath Life's healing tree, we find our bliss, our heaven, our all. "I sat down under His shadow with great delight." Joy unspeakable fills my heart, and my cup runs over.

Jesus was lifted up OUT OF the earth. A dead Christ would be powerless to draw. The cross is a mighty power, for Jesus lives again. He was slain to receive the power to draw all His people to Himself. Jesus put the sin that was *upon* Him away by dying; His death destroyed death; and rising from the dead His perfect accepted atonement becomes the heart's true attraction. The *redeemed* will all be *saved*; all those for whom Jesus *died* will be drawn to Him for *life*. His death will never lose its power, for He lives for evermore.

Jesus was lifted up FROM the earth into heaven. His ascension is the pledge of ours; for it is as the *forerunner* He has entered within the veil. After the Saviour ascended, the Holy Spirit descended to prepare the blood-bought family for their dwelling-place on high. Christ and His people are one, and He'll not be in glory and leave them behind. He will draw all unto Him; the heavenly garner will be full of the precious grain; the whole flock will be safely folded, not one lost; and an unbroken family will meet in our Father's House to praise the Elder Brother for ever, by whose cross they found their way home.

R. E. SEARS.

THE PULPIT—THE PRESS—AND THE PEN.

Letters to a Mother, with a Brief Sketch of Earlier Experience. By G. Hazlerigg, minister of Zion Chapel, Leicester. London: W. Wileman, 34, Bouverie-street. This is a choice volume, consisting of a series of spiritual letters to a godly mother, written between the years 1856 and 1868. The early part of the work contains a most interesting sketch of the author's life by his own hand, and is full of evidences of the wondrous power of divine grace over sin, temptation, and sorrow. The letters are dated from Allington, Bath, Peterborough, Birmingham, London, Trowbridge, Sleaford, and other places, and are rich in Gospel truth, expressive of the author's inner and outer life. Here and there are given outlines of discourses, with notes on the author's ministerial work in various parts of the country; also snatches of passing events of interest. Here is one of them (p. 61): "Old Mr. Warburton died quite happy in the Lord last Thursday evening (April, 1857), at about seven o'clock, and is to be buried on Good Friday. Mr. Grace, an old friend, preaches his funeral sermons." We sincerely hope the book will have the circulation it merits.

Fifty Years in the Church of Rome. By Father Chiniquy. London: Robert Banks and Son, Racquet-court, Fleet-street. Price 5s., handsome cloth gilt (extra gilt, 7s. 6d.) post free. The Church of Rome has never had a more potent enemy outside of her ramparts than Father Chiniquy. His fifty years' personal knowledge of the Mother of Harlots has enabled him to furnish many astounding revelations of her inner abominations as have never before been placed within the reach of the public. In truth, Father Chiniquy has opened such a tremendous cannonade (in the work before us) against Rome's citadel of iniquity that must eventually shake her unhallowed walls to their very foundation. We most heartily rejoice in the publication of this noble work, which is the cheapest and most complete edition ever published in Great Britain.

The Vocation of the Preacher. By E. Paxton Hood. London: Hodder and Stoughton, 27, Paternoster-row. This most charming volume, the last production of Mr. Hood's pen, stands, in our estimation, on a par with his brilliant work, "The Throne of Eloquence." Every page of the massive volume before us teems with telling incidences in the lives of some of England's greatest

pulpit orators. The ministerial career of the late William Huntington and James Wells occupies no small position in this volume. Our author, however, views these two stalwart sons of Zion from a very different standpoint to that of their more intimate friends. On page 254 honourable mention is made of the ministry of the late William Gadsby, of Manchester. We shall have occasion to refer again with pleasure to this valuable work.

The Gospel and the Child. By Andrew Simon Lamb, Barrister-at-Law. London: Nisbet and Co., 21, Berners-street. Mr. Lamb is evidently an able writer and a godly man. The work before us is cleverly written, and is discriminating in its teaching, showing that those who teach the young should have right and proper views of the law of Moses as being distinct from the Gospel of Christ. Mr. Lamb says, "Under the name of Christian there seems not unfrequently employed a system of instruction which so conceals the doctrines of the cross beneath an ostentatious regard to the professed vindication of the law, that such training might well be described as legal rather than evangelical." The book contains a fund of sound reading.

Cheering Words Annual, 1886. Edited by W. Winters. London: R. Banks and Son, Racquet-court, Fleet-street, E.C. Cloth, gilt lettered, price 1s., by post, 1s. 2d. This pretty little volume, just issued, contains a frontispiece consisting of life-like photographic portraits of B. Taylor, of Pulham-St.-Mary, Norfolk, and W. Winters, of Waltham Abbey. There is also in this beautiful annual a fund of safe and suitable reading for either young or old. We hope our numerous readers will bear this book in mind when about to make New Year's presents to their friends.

The Eastern Question of To-day, as Unfolded by the Prophet Isaiah. By James Keith. London: R. Banks and Son, Racquet-court, Fleet-street, E.C. (price 9d.) Our author treats of some of the most popular national subjects of the day in the light of divine prophecy with remarkable consistency of manner. The scale of the work, says Mr. Keith, "embraces a series of eight connected prophecies of Isaiah's on the general judgments to be poured out on our fallen and guilty race previous to the second advent of our Lord Jesus Christ." The book is well printed and is a marvel of cheapness.

Infant Salvation. A sermon by W. Hazelton. That which gave occasion to the preaching of this sermon was the death of the preacher's own child; consequently we have in it much solemn and weighty truth relative to the Bible testimony of the hereafter state of departed infants. Every parent should read this sermon (price 1d.). To be had of W. Hazelton, 11, Pascoe-road, Eastdown Park, Lewisham, S.E.

Tabernacle Glories. A sermon by J. Parnell. This is an excellent sermon, as it points to the consummation of the typical glory of the ancient Tabernacle resident in Christ. The preacher draws from his text (Exod. xl. 35) three tabernacles—*i.e.*, that of Moses, of Christ's human nature, and of the Church militant.

A Reply to the Reviews, &c. By W. M. Sibthorpe, Tunbridge Wells. There is much in this pamphlet of forty pages we are not in sympathy with. "Simply believe," and "we refuse to submit to its [Holy Scripture] divine teaching," &c., are terms (according to their position) we utterly reject as spurious and deceptive.

Sermons by the late Joseph Irons. To be had of David Fisk, 6, Brighton-place, Brighton. We are sincerely obliged to Mr. Fisk for the deep interest he continues to take in the circulation of the late Joseph Irons's excellent sermons. We earnestly commend the volume just issued to the notice of our readers. (See advertisement.)

A Full Fountain for Empty Vessels. A sermon by P. Reynolds. This sermon bears out its title well in every part. The source from whence the author drew his materials is unerring and divine. By God's blessing it will comfort many pilgrims on their Zion-bound course.

Salvation. This neatly bound volume, written by J. H. Dearsly, was published some time since, but has only just come under our notice. It contains much sound matter that will bear inspection in the light of Holy Writ. To be had of W. Wileman, 34, Bonverie-street, Fleet-street, E.C.

Straight Paths for Your Feet. By Marcus Baintord, B.A. London: Hodder and Stoughton, 27, Paternoster-row (price 1s. 6d.). This is really a charming little work, full of information on Biblical subjects, and is suitable both for preachers and hearers.

Home Words. Very good, as is also *Day of Days.*

The Poverty of Jesus. A sermon by P. Reynolds (1d.). This sermon beautifully unfolds much of the true character and position of Jesus as a Man with men; and from which the troubled believer may glean something to the profit of his soul.

The Example of a Noble Life. A sermon to young men and maidens, by R. E. Sears, pastor. This excellent discourse cannot fail to reward any diligent and prayerful reader of it. We heartily wish it an extensive circulation.

Christmas Numbers.— "Ring the Bells," "Home Words for Christmas," "Good-will to Men," "The Fireside" Christmas Number, "Day of Days" Tablet Almanack, "Fireside" Sheet Almanack.

Australian Particular Baptist Magazine. The September number of this magazine contains an interesting memoir of the late Mrs. Chizlett, especially relating to her connection with old Soho chapel.

The Fireside. The current issue of this excellent monthly contains the residue of a paper on "Chats about Authors and Books."

The British Weekly. A most useful publication. The census papers that appear week by week in this serial are very interesting to pastors and Churches.

The Church and the Franchise. By A. S. Lamb. London: Nisbet and Co., 21, Berner's-street. This is a remarkably well-written book on the subject.

Sound Doctrine. A sermon by J. Battersby. A faithful and able discourse. Price 1d. C. W. Stidstone, 23, Moorgate-street, London.

Monthly Letter of the Protestant Alliance. There is always something of importance to be gathered from these monthly letters.

The Gospel Magazine. A blessed store-house of rich Gospel provender, such as humble souls love to meditate upon.

I Know that I shall be Justified. A sermon by J. Battersby, full of solid and savoury divinity.

The Cave Adullam Messenger. (No. 1.) Edited by D. B. Garnham, Bournemouth.

The Gospel Echo. W. Wileman, 34, Bonverie-street.

Earnest Work in a Big City. (Manchester).

Only Believe. By the author of "Nothing to Pay." Excellent.

The Scottish Monthly Visitor

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

A VOICE FROM SOHO.

To the Editor of the "Earthen Vessel."

BLOVED BROTHER,—The course adopted by this Church some five years since has, under divine blessing, been crowned with success. A freehold trust fund was commenced at that time. The Church and congregation have within their own circle, by persistent efforts laboured to obtain means to procure a freehold chapel with ample school accommodation, class rooms, committee rooms, &c. The sale of the lease of our old chapel unexpectedly raised this fund to an amount warranting immediate action. The very eligible freehold corner situate in one of the leading thoroughfares at the West-end of London, and only six minutes from the old chapel, was secured. Within a few weeks the erection of the new chapel will be commenced. The cost of the structure, its furniture, and legal charges, will be £5,500, of this sum £3,500 has at present to be raised. The value of this property, secured as it will be to the Strict Baptist denomination by a carefully constituted trust, and our own improved position for the work and efforts of the Church in seeking the glory of our God, and the welfare of Zion, is the ground of my earnest appeal to every reader of the **EARTHEN VESSEL** for aid in our great work.

In reply to an appeal made by the pastor to T. M. Whitaker, Esq., that gentleman says, "Your collecting book and letter of appeal calls for a special response from the Metropolitan Strict Baptists. The effort to secure in perpetuity for our denomination a central meeting place, has wider claims upon the entire body than an ordinary request for help. This freehold property will be valuable. Its school and class rooms will be available for conference by representatives and delegates in matters affecting the interests of our Churches. A library could be established, and instruction given to gifted young men to help them towards 'their well furnishing' for the ministry. These are a few reasons why your asking for help should be widely answered. May I suggest that the jubilee of Her Majesty's reign would be a very appropriate season for the erection of a large central meeting-place by the Strict Baptists of the metropolis? Can a fresh impetus be given to your effort with this end in view? I am sending my cheque for £25, and in doing so, I feel it a pleasure to record, my grateful sense of God's blessing enjoyed in our civil and religious liberties under her government, and cheerfully testify my loyalty to her throne."

Donations may be paid to the account of "Soho Baptist Chapel Fund," at the London and County Bank, Oxford-street Branch, W., or to Mr. Joseph Falkner, Treasurer, 158, Stoke Newington-road; or will be most gratefully received by your sincere and affectionate brother in the Lord,

JOHN BOX, Pastor,
80, Grove-lane, Camberwell, S.E.

SUFFOLK AND NORFOLK HOME MISSION.

The annual meeting of this excellent society was held at Horsham, on Oct. 12, 1886. The report for 1886, just issued, states:—Your committee are enabled to present their report this year with double pleasure, alike on account of the increased liberality of the friends of our society; many old friends long attached and heartily helpful, with not a few new and evidently hearty ones also. The loss of some they have to mourn; their brief day of earthly service, trial and exercise is over.

Let us therefore work while it is called "to-day," and whatsoever our hands find to do, let us do that with our might "as unto the Lord." Our other cause of gladness is in the many tokens that the labour of our brethren in the villages has been made substantially useful by the blessing of God resting thereon, while the labourers' hearts have been cheered by the practical sympathy shown, and the solid help rendered them—truly in times of need.

Last year a larger sum (by more than £50) than ever before was gathered, and this year, beyond our expectation, this amount has been exceeded by some £21—£224 having been contributed by Churches and individual friends. Nearly half this total has been furnished by London Churches and other friends beyond the limits of our own county, to all of whom the committee join with the Suffolk brethren in rendering very cordial thanks. We have thus been enabled to apportion larger grants as well as more in number, not one of which however, we are persuaded is in excess of right or of need. The brethren thus aided visit and preach in eighty villages, while in addition two stations are partially supported, supplied by various approved brethren. Other Churches are working in at least forty villages, not now asking for help in their support.

Glad as we are, however, in the progress made, we would not speak "as though we had attained," but press forward; there is much more that could be done, much that ought to be done, and we are persuaded that a general waking up of all our Churches to this Home Mission work would soon prove its value in the new vigour within, while the claims of regions beyond would not suffer, but a renewal, and more than renewal of early interest in Foreign Missions be developed—for the cause is one.

During the year 1885—6, successful services have again been held in the interests of the Mission, in London and its vicinity. Sixteen sermons have been preached, fifteen by Charles Hill, and one by W. J. Styles.

Where kindness has been universal, specific acknowledgement may seem almost invidious. We cannot, however, refrain from tendering our special and hearty thanks to our brother G. W. Shepherd, who not only again accorded the use of his chapel for a sermon by our brother Hill, but himself

attended the service and emphasized our claims in his own warm-hearted and characteristic way.

The annual gathering was held on July 13, 1886, at Little Alie-street chapel, London, the afternoon preacher being Mr. Hill. Charles Wilson, Esq., presided at the public meeting. A report was read by the London correspondent. Addresses were delivered by Messrs. Burrows, Bland, J. E. Hazeltou, Secretary of the Aged Pilgrims' Friend Society, Hill, Moxham, and Wakelin, one of the Secretaries of the Strict Baptist Mission. The minister, Mr. R. E. Sears, presented an interesting paper entitled "Reminiscences of Gospel Work and Workers in Rural Districts."

Mr. W. J. Styles has kindly consented to become the Hon. Sec. for London. Much of the good work done in many of the out-of-the-way villages in Suffolk will be found in the pages of the Society's excellent report, copies of which may be had of Mr. C. Hill, General and Financial Secretary, Brockford, Stonham, Suffolk.

POULNER, NEAR RINGWOOD, HANTS.—We had a very happy day on Nov. 7th, when our pastor baptized two sisters who have experienced the saving power of the Lord. Our song was, "Praise ye the Lord." A large congregation was present. Our pastor preached from the words, "Why baptizeth thou?" and gave the many reasons for our administering this ordinance of the Lord. We noticed some who felt moved to tears, and our prayer is that He, who has often blessed such services will grant them peace in believing, and give many courage to thus confess their love to the Lord. It is cheering, after sowing for so long, for the reaping time to have come, and our prayer is that we may have more to follow in their Lord's footsteps. Our late departed friend, Mr. Banks, would have been pleased to have known this blessed news, as he took an interest in our little cause. I forgot to add that one of our sisters is a teacher in our little school, and the other is willing to help in the same way.—EDWIN DIFFEY.

MENDLESHAM-GREEN.—On Oct. 28th we were favoured to hear a sermon by Mr. Preston Davies from Rom. viii. 28, and on Lord's-day, November 7th, after a good Gospel sermon by Mr. S. K. Bland, one brother was baptized. Mr. Bland took for his text Acts ii. 41, and addressed the candidate before leading him into the water. In the afternoon Mr. Bland was helped to speak to us from Acts viii. 39 (last clause), "and he went on his way rejoicing," which was the state of our brother, who at the ordinance, was received into the Church. It was to us a time of rejoicing, feeling much of the dear Lord's presence. Mr. Bland spoke lovingly to our brother at the ordinance, and told him to keep his garments clean and unspotted from the world. To the dear name of Jesus be all the praise.—ANNIE SAUNDERS, Mendlesham.

"MEMORIES OF MR. C. W. BANKS'S MINISTRY."

On pages 306 and 307 of the **EARTHEN VESSEL** for October is the following extract: "In Revelations we have a beautiful picture of the ministry of Christ in a small parcel, although it is not rendered very correctly either." Our departed friend, C. W. Banks, evidently objected to the words, "If any man open." Still, the words are there, and they are the identical words of the Lord Jesus, who stands outside, not knocking in the way free-will preachers represent. The whole chapter explains. Christ is speaking to individual saints, who have an ear to hear. This, too, in the midst of corruption, departure from the truth as predicted in the last days: yes, and just prior to the second coming of Christ.

If any man open. Yes, yes; God's beloved children are called upon to open. No strength, no power to move a finger as to salvation. All, all of sovereign grace, but called upon to "work out" what God the Holy Spirit has worked in. The Word of God is full of exhortation. O for an ear to hearken to God's precious warnings. As a Father God deals with His dear children. Many, alas! through bad teaching, fall into the snare of Satan, and suppose that they can do nothing (this is true, apart from Christ), but let us not be deceived, but exhort one another daily while it is called day, lest any of you be hardened through the deceitfulness of sin (Hebrews v. 13).

The Gospel of God's grace finds the sinner, but surely he is not always to wear the long clothes of a baby; nor, on the other hand, to be puffed up with knowledge; but growing in grace. Well, what a welcome word is this to one who has gone on with the world's current, to hear his Father's voice, to hear the Shepherd calling His own sheep. "I stand at the door and knock."

A few Lord's-days since, our dear friend Mr. A. B. Taylor, of this city [Manchester] preached from Ps. xviii. 16. In opening the subject Mr. T. remarked that for some years he had believed that the Psalms known as the Psalms of David were really, many of them, the words of the Lord Jesus, the spirit of Christ in the Psalms. I have no doubt but the words spoken by Mr. T. somewhat astonished some folks, but they were true (Luke xxiv. 44). Whatsoever things before written were for our learning. Solemn thought!

Do not let us shirk God's Word where warnings are given. Paul's advice to Timothy was never more needed at any period than at the present time—to refuse profane and old wives' fables. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

ONESIMUS.

Manchester, Oct. 9, 1886.

[The spiritual interpretation of Rev. iii. 20, given by the late editor, Mr. C. W. Banks (see p. 307), is in perfect harmony with the context. The *knocking* alluded to is asso-

clated with *calling*, and refers to the custom of a person who knocked to speak and let it be known by his voice who he was (Song v. 2). This *knocking*, or *calling*, is accomplished by various means, mostly by the Word of God. The first clause of verse 20 may be literally rendered, "Behold, I have taken My station." This is with a view to fellowship. The "if" will do us no harm; it refers to him who "hears"—EDITOR.]

STOCKWELL-ROAD. — BRIXTON TABERNACLE. — Mr. G. W. Shepherd preached an excellent sermon in the afternoon from Isa. xlv. 17. A public meeting was held at 6.30, over which Mr. H. Clark presided. After singing, brother J. B. Wise offered earnest prayer. The chairman read a portion of the 103rd Psalm, and made a few introductory observations. Brother Shepherd took his text out of brother Wise's prayer on the exaltation of Christ—viz., John iii. 14: "As Moses lifted up the serpent in the wilderness," etc. Brother Hand offered some very sound remarks upon Isa. xlv. 17: "But Israel shall be saved in the Lord with an everlasting salvation." Brother Lee spoke upon Num. xxiii. 9, dwelling particularly upon "the people shall dwell alone." Brother Ward referred to the speciality of brother Wise's prayer, and remarked very solidly upon "The Cross of the Lord Jesus Christ." Brother Tooke spoke very solemnly and experimentally on Isa. xli. 9: "I have chosen thee, and not cast thee away," dividing his thoughts upon (1) The persons who were chosen; (2) The great choice of God; and (3) The determination not to cast away those whom He had chosen. Brother Cornwell (pastor) referred to his now having preached the Gospel for 25 years, and gave an interesting account of his early life and his desire to preach in brother Ward's pulpit in Cambridgeshire, after he was converted, notwithstanding his fears. What hath not God wrought! The doxology was sung, and the chairman concluded the meeting in prayer. Collections £12 13s. 9d.—C. ORTNER.

MANY WATERS.

"The voice of God is upon many waters."

- "When I can hear my Saviour's voice
Above the howling of the storm;
It makes my aching heart rejoice,
Whilst faith discerns His lovely form.
- "Upon the roaring, tossing wave,
He treads, and calms my many fears!
He from the mighty deep doth save,
Hushes the storm, and dries my tear.
- "Blest Saviour, in Thy wondrous love
To us, deserving endless woe!
Pleading our cause with God above,
And conquering each and every foe.
- "I hear the whisper of Thy grace,
Within this trembling heart of mine;
I love the smiling of Thy face,
And I would be entirely Thine
- "Would serve Thee lowly at Thy feet,
Obedient, child-like I would be,
For Thee prepared e'en death to meet,
If only Thou be near to me."

Margate.

G. H. M. READ.

"WAXING WORSE AND WORSE."

To the Editor of "The Earthen Vessel."

DEAR MR. EDITOR,—In the EARTHEN VESSEL for September you gave us a few words upon the Salvation Army Bible. They have left out the things they do not believe in. Have they not acted more wisely than other denominations, who only retain those things they do not believe for the sake of ridicule? On Nov. 10th I heard a lecture upon the divinity of the Scripture, delivered by Mr. R. I. Tilson, a minister of the New Jerusalem Church. I had no idea until then that these people, who are better known as Swedenborgians, doubted the inspiration of so much of the mother of all good books. This gentleman, in his lecture (which was read), made a distinction between the Scripture, which, he said, is inspired, and the Word of God, which, he said, might be true! The first eleven chapters in Genesis, he said, are a myth, a fabrication, for there could not be light before the sun was made; neither could the flood be true. Some parts of Joshua are also extreme nonsense, in the lecturer's idea; for how, he asked, could the sun stand still when it never moves? He went on to say we reject the Book of Ruth, both Books of Chronicles, the Books of Ezra, Nehemiah, Esther and Job; nor do we, he continued, believe in the inspiration of Proverbs, Ecclesiastes, or Song of Solomon. The books of the New Testament rejected by them are the Acts of the Apostles, and the whole of the Epistles, with the Book of Revelation. The lecturer also informed the audience that the world existed hundreds of thousands of years before Adam, and that the spirits we call angels are the good souls of the men who then lived, and the wicked spirits are the souls of wicked men who lived before Adam!

I send this without any comment. Let all who believe in the Word of God look after their children. Yours,

C. CORNWELL.

ENON, WOOLWICH.—The Church and congregation met on Thursday, Oct. 21st, to thank God and rejoice together because of the great goodness of the Lord manifested to them, by which they have been enabled, through the kindness of friends, to thoroughly cleanse and repair the chapel, and also to provide the much-needed increased accommodation. A large number of friends sat down to tea, and a happy meeting followed, presided over by the pastor, W. K. Squirrell. It was proposed by our brother Hitchcock, who has rendered gratuitous and valuable service as architect, and unanimously agreed to by the meeting, that an expression of thankfulness to all who have lent a helping hand be given through the EARTHEN VESSEL, with the Editor's kind permission. The total cost of alteration was £253, all of which had been met. We are thankful also to say our anniversary, Sept. 28th, was a season of much power and blessing. To God be the praise, through our Lord and Saviour Jesus Christ.—W. K. S.

THE LORD KNOWS WHERE TO FIND HIS SERVANTS.

DEAR MR. WINTERS,—By the good hand of God and the favour of the Churches, I have had the Lord's-days, for eight or nine months, fully taken up, with the exception of October the 21st. I settled down for a day's enjoyment under my pastor (Mr. J. B. Warren). I knew I should find him on some of the "everlasting mountains," beckoning his hearers to a "sure Refuge." Nor was I disappointed in the matter, for the application of his subject to my heart by the Holy Spirit was sweet; my good wife had besieged the throne of grace unknown to me, and, as she afterwards confessed, she prayed over and over again, "Lord Jesus, if my William is your servant, send him some where to tell poor sinners round of the dear Saviour he has found." But Sunday came, and I had got my holiday; I thought I would spend my afternoon with my old associates in the flourishing Sunday-school at Shouldham-street. At the request of the superintendent I offered prayer, after which a brother said, "A gentleman wishes to speak with you," I did not know the enquiring friend. "I am a deacon at Rehoboth chapel; our pastor is taken ill, and I believe God has conducted me to ask you to preach for us to-night." I could only answer, "I dare not refuse." I went again and again, and after a few days the enclosed letter came to hand.

WILLIAM HARRIS.

.. 26, Grosvenor Gardens, S.W., Nov. 10th, 1886.

"To Mr. BALL.—Dear sir,—Thank you for the opportunity of being able to testify of what the Lord has done for my soul by that dear man, Mr. Harris. To the Lord be all the praise.

"I must begin at the beginning, and hope I shall not tire you. On Oct. 21st, an event which I consider a special providence brought him to Rehoboth. How earnestly the dear man prayed that his message might be made a special blessing to some poor soul. I little thought that I was the poor soul that was intended in the divine will. I was especially blessed at the latter part of the sermon, where he speaks of the dear Saviour's sufferings on Calvary; as doubtless you will remember, his zeal and language how pathetic, and from his attitude he seemed almost overcome. Oh! the power which I felt in my inmost soul unspeakable, that my sins should have caused Him so much suffering. I felt exceedingly sorrowful, mingled with love, joy, adoration and praise, for the redemption which is in Christ for poor lost sinners.

"On the following Sunday, Oct. 24th, the dear man took for his text, Heb. iii. 14. In opening up he spoke of those who were partakers of Christ, and what were their evidences, the whole of which I was powerfully enabled to claim as my own, and could feelingly say, "My Lord and my God," a season I hope never to be forgotten. Lastly he spoke of the oneness between Christ and His

members, and of the resurrection, and the union of His mystical body with Him. What unspeakable blessings we are heirs to through Him. Blessings for ever on His adorable name, that when He shall appear we shall be like Him, for we shall see Him as he is.

"May the dear Lord bless and prosper dear Mr. Harris; may He give him an open door, and the door of utterance, and give him a word to speak to him that is weary; may every blessing attend his family. I should like much to hear him again if I knew where he preaches. Never since the dear Lord sealed home the pardon of my sins have I had such a sweet manifestation of His love and mercy to my soul, but I have had many sweet tokens of His loving-kindness. May we all, who know His name, be favoured to know more of Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to his death.—Yours in covenant love, JANE BULFORD.

SOHO.—On the plot of ground, Shaftesbury-avenue, Oxford-street, where the new "Solo" is to be built, a meeting for prayer and praise was held on Sunday morning, Oct. 10th, at 7 o'clock. At this dedication, or consecration, service about 200 were present, Mr. John Box, the esteemed pastor, presiding. The meeting was one of gratitude to God, who had so signally answered the united prayer of the Church in giving them the piece of freehold ground, and the means to warrant them in commencing building. Mr. Box read Psa. cv. and other portions of Scripture. About nine brethren offered prayer. It was truly a consecration service—such a sweet yet solemn feeling pervaded the whole assembly that many tears of gratitude were shed. It was like the early morning dew. The sun shone forth delightfully. There was the light shining after rain. The following hymn was sung with much feeling:—

How strange and wondrously hast Thou
Responded to our plea;
For Thou hast given the land, and now
We give it back to Thee.

Most solemnly we dedicate—
To Thee, our God, this site;
Oh, may this dedication, Lord,
Find favour in Thy sight.

Full long has Satan held his sway
O'er this neglected place:
Blest Spirit, speed Thy quick'ning ray
And reign—Thou King of Grace!

And when founda'tion stones are laid—
The structure just begun;
Do Thou—our Rock, Foundation, Trust—
Abide till all is done.

And when the building is complete—
The sanctuary raised—
Then consecrate the place, where Christ,
Our Saviour shall be praised.

There may Thy Gospel be proclaimed!
Save sinners by Thy grace,
There let Thy presence be enjoyed,
By each succeeding race.

SHEFFIELD.

To the Editor of the "Earthen Vessel."

DEAR BROTHER,—Grace, mercy, and peace be unto you and to all the election of God. I was greatly rejoiced when the VESSEL was finally committed to your care as its Editor and conductor, and wish you every blessing needful for the steering of it safely through the stormy seas of this world's wisdom and loud boasting against the knowledge of God.

My beloved friend, the late Editor, who has passed over to the promised land before us, favoured me with some insertions in by-gone days. The EARTHEN VESSEL is taken and read by a number of us in these Northern parts, and we anxiously look for its appearing month after month, and have been often blessed with its precious cargo of Gospel truth. I am sure all wish you God-speed as its Editor.

I may, at times, in my humble way, drop a few lines. I hope, if they are deemed acceptable, they will secure your friendly feelings towards us in our conflict for truth in this district of Arminian teaching and opposition to the Gospel of God.

Our Church at Mashboro', about six miles from Sheffield, is the only New Testament Baptist Church within twenty miles around us. I think the Church at Lockwood is the nearest to us. All our people are sound believers in the glorious Gospel of the free and sovereign grace of God in Christ Jesus the Lord. Our order is the acknowledged order of the Strict Baptist Churches, and our teaching is strictly in harmony with the teaching and faith declared in the New Testament.

We have suffered greatly in our numbers through the depressing influence of the times and other damaging causes; but we are still trusting in the living God to bless our work and establish it with His own hand. It has been my lot to minister along with my elderly brother, Elam, to our people for more than fifteen years. I hope I can say the well-spring still floweth, and the Lord strengthens us and makes us acceptable and a blessing among our brethren. I have great joy in the Gospel, and when God is pleased to open my lips I most willingly speak forth His praise; all my springs are in Him, and out of His fulness I have received grace upon grace. I am nothing, but Christ is all and in all, the same yesterday, to-day, and for ever. Our hearts melt under His all-subduing love; our eyes o'erflow, and we gratefully return with songs unto the heavenly Zion. Oh! those sweet drawings from above by which we know His power and under which we hear His voice. As our light and our salvation, He giveth us rest, and we shall sit with Him in the kingdom of God; His elect shall possess it for ever and ever.—Yours in Jesus, JOSEPH TAYLOR.

376, Langsett-road, Sheffield.

ISLINGTON.—One of the green spots in the denomination is Providence, Islington. Ever since our brother P. Reynolds has been the pastor, there has been a steady increase, till at last it is found necessary to find

greater accommodation; consequently the Church have very judiciously decided—instead of laying out £1,000 upon the old building, down an unpleasant court—to build a new and more commodious sanctuary, in front of the road in Highbury Place, concerning which our readers will hear more about in due course; suffice it now to say £1,000 is wanted by March, 1887. The pastor resides at 8, Elphinstone Street, Avenell Road, Highbury, London, N. who will give any information our readers may require. On Tuesday, Nov. 16th, the thirty-sixth anniversary of the cause was held, and Mr. John Hazelton delivered a soul-cheering discourse from the words, "We have thought of Thy loving-kindness, O God, in the midst of Thy temple" (Psa. xlviii. 9). The preacher dwelt very sweetly on the Lord as the "great lover," and his "reason for loving us." We can easily understand reasons why we love each other, but who can fathom the reason for God loving us? Our Saviour answers the question, and He is the only one that can. "Even so Father, for thus it seemed good in Thy sight." The preacher was a full hour in his discourse, but the savour attending it made it seem much less. At the evening meeting Charles Wilson, Esq., presided, and after prayer by Mr. Mitchell, of Guildford, called on the pastor to give an account of the past year's work. Mr. Reynolds said: Never, during the eight years that he had been at Providence, had they experienced more of the Lord's blessing amongst them than during the past year; eleven had been added to their number, they were at peace—working on as the heart of one man. All the institutions—Sunday-school, Tract and Benevolent Society, Dorcas and Infant's Aid Society, Highbury Mission, monthly publication of sermons, &c.—were in a very healthy condition; and in humble dependence upon the Lord they looked for still greater blessing in the future. The meeting was subsequently addressed after the following order:—Mr. Box, Faith a divine gift; Mr. Jones, Justification by faith; Mr. Winters, Faith a preserving means; Mr. Squirrel, Faith a mighty conqueror; Mr. Thomas, Faith performing prodigies; Mr. Sears, Faith enduring trial. All the speakers adhered well to their text, and spoke out of a full heart warmly; these are all comparatively young men, and augurs well, under the Spirit's guidance, for the future of the Strict Baptists. Then came the closing speaker with an unusual and unassumed gravity, and perorated on faith's reward, the crown of glory. We never heard our friend Warren more solemn; the subject suited his venerable appearance, and his matter was an excellent period to the subject of the evening. Messrs. Willey and Joyce, deacons, thanked the friends for their help and countenance. The chapel was full, and the collection good, and all united in praising God, and then separated. As I have a collecting card for the new chapel, I shall most thankfully receive the smallest contribution any friend may send.—JOHN W. BANKS.

FOOTSTEPS OF MY GOD.

By JOHN BOLTON.

(Continued from page 386).

CHRIST BEGINS HIS PUBLIC MINISTRY.

Assist me, Holy Dove, to trace
The footsteps of the Prince of Grace,
The footsteps of my God!
He who will all the nations bless,
Now to fulfil all righteousness
Descends into the flood!

With joy and wonder here I see
The Friend who bore the cross for me
Immersed in Jordan's wave;
While I with wonder see the sight,
With reverence let me view the rite,
Blest emblem of His grave!

We trace him now from Jordan's stream
To meet the trial awaiting Him,
Where billows o'er Him roll,
Is this the Being who walked the skies,
By whose decree the cherub flies,
And kingdoms rise and fall?

Who bears the ravens when they cry,
Who wipes the mourner's tears away,
Himself with sorrows worn,
Whom now the Father's pleas'd to bruise,
Whose locks are wet with midnight dews,
Dejected and forlorn!

Ye cheerful songsters of the woods,
Which nurse with care the callow broods,
By natural instinct led;
Be silent now, both great and small,
Your Maker's here beneath you all,
No place to lay His head!

Be silent, sceptic! hold thy peace,
Nor tamper with those mysteries
Thou canst not understand!
Here grace in all its lustre shined,
No marvel Satan seeks to blind
All under his command.

The Lord of life and Prince of grace,
Within the lonely wilderness
Must spend His forty days!
O! rocks, and hills, and herbs and trees,
And fragrance wafted on the breeze,
Break forth in songs of praise!

For lo! the daring monster's faced
By the eternal great High Priest,
Who's captives must be freed!
'Tis he who in the garden foiled
Our parents, and their comforts spoiled,
Crushed by the holy Seed.

All bellish darts he hurls around
This Rock of ages, but rebound;
Returns from whence they've flown.
Once more the powers of hell doth shake,
Again the fiery legions quake,
Their captain's overthrown.

Behold! what wonders doth appear,
For, though we flud the Surety here
In contest with the foe,
He's here His purpose to fulfil
According to His Father's will,
His people's griefs to know.

(To be continued).

WALTHAMSTOW.—The twelfth anniversary of Zion Chapel, Maynard-road, was held on Sunday, October 31, when two sermons were preached by Mr. A. Runnacles. On Tuesday, November 2, a tea meeting was held, and, considering the reduced state of the cause, a goodly number participated in it. At 6.30 a public meeting was presided over by Mr. Henry Hall. The chairman gave out the 801st hymn (Denham's), and Brother James prayed. The chairman stated that he came with a desire to do them good, and referred to their former position and their subsequent adverse circumstances. He also encouraged them to stand up against them, and hoped they would have grace given to enable them to do so, that the hand of God would be felt and shewn to them, that prayer and supplication might be given, and that the affairs of the cause might be managed with discretion, and that the deacons might act with sympathy and affection. Brother Bennett referred to his itinerating in Whitechapel, opposite the London Hospital, many years ago, as he could not hold in his soul the desire to preach Jesus, and was compelled to tell it out. He advocated open-air preaching. Brother Langford also referred to his having preached opposite brother Flack's chapel, and in Newton, Devon, and said that he would be glad to do the same again. It was a privilege to call God ours—our Light, Salvation, Shepherd, Fortress, Tower, &c., for we had God in all these terms. Brother Flack deplored the little he had done in a missionary way, but the spirit had not yet died out in him. Some very spiritual observations were then made on Matthew xvii. 1. Brother Burbridge offered some remarks upon John v. 39. In John's time the Scribes and Pharisees did not care if Jesus Christ was left out in their religion, neither do they care now. Reference was then made to the robe of Christ's righteousness. The writer referred to the inward work upon his heart by the Holy Spirit under the ministry of the late good John Foreman, and to the privilege of being permitted to preach the Gospel. Brother Pardoe spoke on the needed blessing of a spiritual revival. Brother Smith (one of the deacons) concluded in a few practical observations, and the meeting closed by singing the doxology.—C. ORTNER.

BERKHAMSTEAD.—Anniversary services were held on Nov. 9th in the new Assembly Rooms, when sermons were preached to a large number of people by Mr. W. Winters. Between the services a good company of friends partook of tea. For many years Mr. Shipton preached the glorious Gospel of the blessed God in the old rooms, and now he is privileged to preach in the new and more commodious building which is rented for that purpose. Brethren Shipton, Wood, and Kendall were present, with friends from Lee Common, Chesham, and Tring. Brethren Monger (of Weston Turville) and Bouchamp (of Boxmore) were in the company. We earnestly wish this little cause much real prosperity.

CHELMSFORD.—The Chelmsford Strict Baptist Chapel, which, during the past few months, has been undergoing thorough internal repair, was re-opened on Nov. 9th with special services. The friends have not only repaired the Chapel, but have carried out numerous improvements, which add either to the comfort of the worshippers or the beauty of the building, at an outlay very little in excess of what the simple restoration alone would have cost. Some 15 years had elapsed since the place was last substantially repaired. The committee obtained the assistance of Mr. Charles Pertwee, architect, who furnished a report of the work necessary to be done. The matter was considered by the Church; and in the result the committee were empowered to carry out such portions of the work as they might decide upon when three-fourths of the amount required for such portions had been promised. At the next meeting over £100 were secured in promises or cash; and collecting cards were distributed, with the result that in three weeks the total had risen to nearly £230. It was then decided to proceed with the whole of the plan at once. The tender of Messrs. Potter and Lummis, builders, Chelmsford, was accepted at the sum of £285. The details of the restoration were described in an able paper read by Mr. J. W. Cottee at the evening meeting, which also let in a broad flood of light upon the discomforts endured by the congregation in the past. Service was held in the chapel for the first time since its renovation, in the afternoon, the preacher being Mr. John Jull. The discourse, which was an able and earnest one, was based on the words, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. vi. 22). Tea was subsequently provided in the schoolroom by Mr. J. Hicks, of Chelmsford, to which 166 sat down. A public meeting was held in the chapel in the evening, under the presidency of Mr. W. Beach. After devotional exercises, Mr. J. W. Cottee read a report dealing with the history of the undertaking, and an account of the alterations. There remained, he said, in conclusion, only a comparatively small sum to be raised. The donations ranged from £50 to 6d. They numbered 303, and included an eight-day clock from Mr. Loveday, and a new reading desk from Mr. Byatt. The total contributions received amounted to £262 9s. 4d.; the afternoon's collections, £3 8s.; promised, £21 5s.; total, £287 2s. 4d. The amount required was not exactly known, but, as near as could be estimated, it was £313 6s. 3d., viz.:—Contract price (which it was believed included any extras), £285; architect's fee, hire of Institute, new matting, &c., £28 6s. 3d.; leaving a deficiency of £26 3s. 11d. It was a source of thankfulness that during the past two years they had been able to enlarge and renovate the vestry, to matchboard the ceiling of the schoolroom, and to provide new gas fittings throughout the chapel, without incurring any debt. Mr. W. Beach said it was 27 years last May since he first entered that place of worship. Prior to that he had lived

in London all his life, connected with one or two Strict Baptist Churches. During the 27 years he had attended the chapel in Chelmsford he had never felt so much at home as during the last three or four years; and as a proof of it he might say that nearly two years ago he was transferred from the Church of which he had been a member for 30 years, and joined this Church. He trusted that the union might be useful and profitable to himself and the Church as well. They had every reason to praise God and take courage. He had always endeavoured to walk peaceably with all men. He held that everyone had a right to read the Bible and think for himself, and to worship God as he pleased. He admitted that right on the part of others, and he claimed the same right himself. He asked those who did not think with them to deal honestly and fairly with their views. Mr. J. Jull gave an encouraging address, remarking at the outset that he saw a very great improvement in the chapel, and also in the congregation since he last came to Chelmsford. Mr. F. J. Burgess (pastor) said he remembered entering the chapel for the first time three years ago last spring, and he thought it looked rather dirty and uncomfortable. He passed on to speak of the work which had just been accomplished, expressing the belief that the success of the project was largely due to Mr. W. Beach, who started the donations with £50. A great deal of hard work, however, had been done by Mr. Cottee, Mr. Lappage and others, to whom their thanks were due. If more pastors had the kind of people to help and encourage them that he had, there would not be so many unhappy pastors as there were in the world. Mr. I. Smith, of Yeldham, also gave good cheer, and spoke, narrating his experiences in collecting for the improvement of his chapel. The meeting closed with the benediction.—The collections amounted to £3 12s. 4d., leaving a deficiency of about £23.

TOTTENHAM HIGH CROSS.—The friend's meeting in Welbourne Hall held special services commemorative of the second anniversary of the formation of the Church on Lord's-day, Oct. 24th, when the pastor, Mr. T. House, preached morning and evening, and Mr. F. C. Holden, of Limehouse, in the afternoon. On the following Tuesday, Mr. J. S. Anderson preached an excellent sermon, after which tea was partaken of. In the evening Mr. W. Kennard occupied the chair, and having read Psa. cxxi., Mr. J. S. Anderson offered earnest prayer. Mr. Kennard made some thoughtful remarks, in his opening address, on the happy circumstance which had brought the friends together, and alluded to the blessing of having the Word of God, and the undisturbed right and privilege of reading it. Also special reference was made by Mr. Kennard to the intrinsic value of the Book of Psalms to the Christian Church, as it met the experience of all God's saints in their varied trials and joys. Mr. J. Bennett, in the course of his solid and earnest speech on Christ, the faithful and true witness, referred to the fact that he had

felt a special interest in the cause at Tottenham from its commencement. Mr. W. Flack, who is a father in Israel, and the father of the newly-established cause of truth at Tottenham, gave very encouraging words to pastor and people, and narrated his many happy visits to the friends, and wished them God-speed in their new building project. Mr. T. House, the pastor, testified to the sweet fact that the Lord had done great things for himself and the cause during the past two years, there now being about forty members in the Church. Mr. W. Winters addressed the friends on Christ's words to Peter, relative to the foundation of His Church. Mr. F. C. Holden dwelt most blessedly on the unity and happiness of the whole family of God. Mr. W. Flack pronounced the benediction. The Church have purchased a freehold site (in Philip-lane, Tottenham) for a new chapel, and will, in due course (as soon as funds warrant them), begin to build.—E.D.

LIMEHOUSE.—"They shall prosper that love Thee." This promise, in a degree pleasing to all lovers of the free-grace Gospel, is verified in the experience of pastor, deacons, and Church at Elin, Pekin-street, Limehouse. By the help of the Lord they have gone on waxing stronger and stronger. The third anniversary of the opening was held on Thursday, October 14. Each year they have been enabled to reduce the debt £100, so that the £600 is now brought down to half that amount; this is due to united action; there is but one spirit, striving together for the glory of God, and not who shall be greatest among them, and the Lord has set His seal of approbation on their effort. Sinners have been called, and saints comforted, established, and built up. He has proved to be to them a God of providence and grace. They have not had to resort to any sensational movement, or any innovation on the plain and simple service of God. The organ is in the pulpit, the Holy Spirit blows sweetly through the word preached, and the note of the people is, "Amen, so would we have it." On this occasion Mr. G. W. Shepherd preached in the afternoon to a chapel full of people a glorious Gospel sermon on the water of life. In the evening Mr. James Lee presided, and after prayer by Mr. Lovelock, the chairman spoke of the pleasure he felt in meeting with them, and gave expression to some sound experimental truths. Messrs. W. H. Lee, W. and G. Webb, H. Myerson, and Turner, Kemp, and Baldwin (deacons), Holden (pastor), and J. W. Banks, gave short addresses. The very profitable service was brought to a close by singing, "Grace 'tis a charming sound." A great number partook of tea, and over £100 was made up by private and public subscriptions.

WHITECHAPEL.—The pastor and people at Little Alie-street are always at work, and we have sometimes thought the chapel should be styled "The Strict Baptist Metropolitan;" it seems always engaged in promulgating some good cause, either connected with its own Church or the denomi-

nation to which it belongs. We are glad to know they possess so much young and zealous strength devoted to the good of the neighbourhood, the love of souls, and the honour of God; as well as some aged alres, established in the grand and glorious principles and practices of the Gospel. On Thursday, November 18, the anniversary of the Sunday-school was held, when, after a large number had taken tea in the school-room, a meeting was convened in the chapel, when Mr. Sears presided, and after reading and prayer called on Mr. Abbott, the secretary, to read the eightieth annual report, which told us of the healthy state of the school—it had increased during the last year; they had a staff of about sixteen officers and teachers; two had been constrained to follow the Lord in baptism, and were united to the Church; the young men's and young women's Bible-class were progressing most favourably, and they were looking, by prayer and faith, for the Lord's blessing to rest on their labours. Messrs. Upsdale, C. Wilson, J. R. Wakelin, G. W. Thomas, and James Flegg, gave earnest, excellent, and suitable addresses on Sabbath-school work. The grave and solemn remarks of Mr. Wilson, the exactness of Mr. Upsdale, the genial instructiveness of Mr. Wakelin, the pointed and wholesome convictions of Mr. Thomas, the young and telling experience of Mr. Flegg, with the scriptural summing up of Mr. Sears, so beautifully blended and dovetailed, that made an impression on the meeting, and will not easily be forgotten by—J. W. B.

TROWBRIDGE.—At Zion, on Tuesday, Nov. 16, the member's annual tea meeting was held. The pastor, Mr. Schofield, and his devoted partner bear the expense one year, and the senior deacon, Mr. and Mrs. Applegate, each alternate year. It was the worthy deacon's privilege this year, and the meeting, as it has done hitherto, proved a very interesting one. Addresses were delivered, and fellowship enjoyed. The Church here have, during the past year, lost ten by death; this circumstance, naturally, solemnised the mind, and called for remark; it was impossible for men of such a spiritual state of mind as Messrs. Schofield, Long, Applegate, Gore, and others, who have the cause at Zion so near at heart, to allow these visitations of the hand of God to pass without reverting to them. There is a pleasing duality connected with the cause of God here which we should greatly rejoice to see in every cause of truth—namely, while there are some who are ready and willing to "depart and be with Christ," there is also a noble army of young men and women who are constrained to follow on, and who form no small part of this large congregation. That the blessing of the Lord may rest upon the labours of pastor, deacons, and teachers, and that a great influx of the young may fill up the places of those who can look back upon their past life, and adopt the language of 2 Tim. iv. 7, 8, is the prayer of—ONE WHO LOVES ZION.

HACKNEY. — SHALOM CHAPEL. — It has been our wont in years past to make a display of the fruits of the earth; but our pastor, Mr. Myerson, feeling that it was so much like Cain's offering, which we all know was not acceptable to the Lord, it was decided by him and his deacons not to hold it, but that a social meeting with tea should take its place. The meeting was held on Monday, November 1st, at 7.30. The tea was on the voluntary principle, but a collection was taken in aid of the Sick and Benevolent Fund connected with the chapel, and the sum of £1 6s. 1½d. was handed to the treasurer after paying for the tea. Grace was now sung, and there being an interval of time, a Church meeting was held to hear the testimony of brother Pardoe, he wishing to cast in his lot with us; his testimony was gladly accepted by the Church, and he, with nine other friends lately worshipping at Speldhurst-road, and two dear sisters in Christ, baptized by our own pastor, on Sunday, October 31st, were added to our Church, and received the right hand of fellowship by the pastor on Sunday, November 7th. The place was well filled, and some excellent addresses were given by brethren Mobbs, Pardoe, Branch, Hall, Sanders, Fewster, Hutchinson and Morgan, singing and prayer filling up the time till ten o'clock, when the doxology brought this sweet meeting to a close.

NOTTING-HILL-GATE. — A most cheerful, and, in every way, gratifying anniversary was commemorated at Bethesda Silver-street, on Tuesday, Nov. 2nd. The chapel has been renovated and cleaned. During the past year 25 persons have been added, 18 by baptism and seven from other Churches. The Sunday-school and Bible-classes are in a healthy state. All the teachers are members of the Church. A Band of Hope has been recently started. The financial position of the cause is also very cheering, showing that the Lord has given the people a heart and mind to do as well as to talk, there being an increase of £86 during the past year over the preceding year. The affairs of the Church are carried on in a business-like way with an eye single to the honour and glory of God, and we pray that a long and prosperous career may be measured out to brother Herring and his people. On this occasion spiritual, cheering, and encouraging addresses were given by brethren Anderson, Lynn, W. J. Sears, Styles, Winters, and the pastor, under the presidency of Mr. Charles Wilson. The sermons were preached by Mr. J. S. Anderson and Mr. G. Herring. The singing was hearty, and the meeting closed with praise and prayer. — J. W. B.

STEPNEY. — The 55th anniversary sermons were preached at Rehoboth, Wellasley-street, on Lord's-day, November 14th; that in the morning by brother G. J. Baldwin on Heb. ix. 28; and that in the evening by brother F. C. Holden, on latter clause of Acts xxvii. 44. On the following Tuesday

afternoon, Nov. 17th, a sermon was preached by Brother W. Winters. Afterwards a tea and public meeting were held. Brother W. Kempston, chairman, read Psalm lxx. Brother Saunders prayed. The chairman made very appropriate remarks respecting the ministry of the late brother Steed, and to the spiritual profit realised under the ministry of brother T. Stringer, as to whose failing health he made very affectionate reference. Brother Mote remarked upon Deut. viii. 2, referring to the late pastor and his original city mission work. Brother Holden rejoiced that there was no separation from the truth as it is in Christ Jesus. Love that begins and ends in talk is not worth much; but this is not the love of God. Every believer in Christ should be baptized, and should become a member of a Strict Baptist Church, and should liberally support the cause. Brother Lee said he had hoped that brother Wise was coming there to be their pastor. When a majority approve of a man he ought to be their pastor. Observations were then made on Heb. xii. 22. Brother Burbridge remarked upon 1 Pet. ii. 7, shewing that Christ was the law-filler and the precept-keeper. Brother Lee (of Forest Gate) gave out the hymn. Brother Baldwin referred to his former connection with the cause, and remarked upon Gen. xxviii. 19. Brother Margerum spoke of the character and certainty in Job xvii. 9. Brother Wise spoke from Acts i. 19, "This same Jesus." Brethren Joiner and Oakley offered a few words, and the chairman closed the happy meeting with prayer. Collections £8 16s 10d. — C. ORTNER.

ACTON. — Special services in connection with the Baptist Meeting Room, were held on Nov. 16, in the Assembly Room of the Royal Oak Coffee Palace, in aid of the Building Fund. In the afternoon Mr Shepherd preached a soul-inspiring sermon from Gen. xxxii. 12. In the evening a public meeting was held, H. Cooper, Esq., presiding. After reading Psalm cvii., Mr. J. Franklin offered prayer. The chairman then expressed his pleasure in being present to take part in such an interesting meeting. He then desired brother Archer, the pastor of the Church, and secretary of the Building Fund, for a statement of account, who narrated the felt need of the cause and its origin. He read a list of donations, the result of which showed they needed the sum of £40 to complete the purchase of the land, but had promises amounting to £60, to be placed on the foundation-stone when laid. The Chairman here made a few remarks, and earnestly appealed to those present to clear off the £40 so that the stone could be laid. A gentleman then rose and gave £20, which was characterised as an eloquent speech. Brother Stephen spake excellent words from Ezra v. 16, upon the means to be used; and the encouragement to be derived from the fact that nothing shall really prevent the progress of the work of God. Brother W. Hazelton spake cheering words from Acts xxiii. 11. Brother J. Kingston from 3 John

ii. Brother J. H. Lynn brief and heart warming words. Brother Belcher follo wed with a few sentences upon the WONDERFUL, Great sympathy and hearty interest was shown. The collection amounted to near ly £10.—J. K.

JOHN VI. 48-56.

Lord Jesus I long to be feeding on Thee,
Oh, send down the manna in plenty to me;
I kneel at Thy footstool to gather my store,
And fain would be feeding on Thee evermore:
Feeding on Thee: yes, feeding on Thee,
Thou manna of heaven, I'm feeding on Thee.
Who eateth My flesh and who drinketh My blood,

He dwelleth in Me, saith my Lord and my God:
As I by the Father have life, so shall he
Who feedeth upon Me, live ever by Me:
Dwelling in Thee: yes, dwelling in Thee,
Thou, Gift of the Father, I'm dwelling in Thee.

Thy Word doth declare, and I gladly believe,
That all who the manna of heaven receive
Have life everlasting, and never shall die,
Thou said'st, I will raise them to glory on high:
Raise them with Thee; yes, raise them with
Thee,

Up from the dark grave. Thou wilt raise them
with Thee.
Leeds.

A.D.

Marriage.

On Saturday, Nov. 13th, 1886, at Bethesda, Notting Hill Gate, William Worrell Spire, (oldest son of Deacon Spire) was married to Rosina Alice French, by the pastor, G. Herrin g.

In Memoriam.

Elizabeth arrives, at the age of 32, was taken to be with Jesus on Sunday, Oct. 17, 1886, and her remains were buried in the cemetery at Trowbridge on Thursday, Oct. 21, her pastor, Mr. Schofield, officiating. A letter from her devoted sister, Lydia, says "she was very comfortable in her mind, and sensible till the last." We saw the dear departed one when at Trowbridge; her heavenly countenance then told us she was not long for this world. The Lord sanctify the bereavement to mother, sister, and all the family.

Harriett England, aged 63, also a member at Zion, Trowbridge, was buried by Mr. Schofield on Tuesday, Oct. 24. She was among the oldest of the members of the Church. For some considerable time she was deprived of the use of her reason. A little time before her departure her faculties were returned to her, and she was enabled to converse with her husband and children. Her end was peace.

Death has again invaded the ranks of the Church at Zion, New Cross, and stricken down one of her esteemed deacons, in the person of Mr. W. Mote. Our brother left his office on the last day of July to all appearance in his usual health; but soon after reaching home was taken very ill, and had to call in medical aid. The disease developed into paralysis of the brain, and, in spite of all that could be done, rapidly progressed, till the earthly house came down, on Lord's-day evening, September 26, just eight weeks after the attack, and about five months after the death of his eldest son, who was very hastily carried away by that fearful disease, consumption of the lungs, in May last. How and when our deceased brother was brought to the Lord we know not anything; but more than half his life was spent in fellowship with the Church, having been baptized by our brother Hazelton more than thirty years ago; and although a worshipper with us for a number of years, he joined us at Zion only in 1883, and was elected deacon in March, 1886. He was a

humble, sincere, and unobtrusive Christian, whose religion was seen and felt, rather than heard; an affectionate husband, indulgent father, and kind friend, whose removal has created a sad vacuum in the home and hearts of the widow and dear children.—*The Silent Messenger.*

Died, at Plymouth (after three days' illness), on Nov. 7, 1886, an aged sister in Christ, who had reached the age of 84 years. Buried by the pastor, F. Green, in Plymouth cemetery on Friday, Nov. 12.

Thomas Sparks, of Chapel-road, Bexley-heath, fell asleep on Nov. 3, at the age of 83 years, full of years and full of grace. "So he giveth His beloved sleep."

Died, S. pt. 3, at Lincoln Lodge, Totteridge, Robert Wilkinson, better known to the readers of *Cheering Words* as "Robertus," under which signature he contributed several poems.

In loving remembrance of Mrs. Mary Fisher, of Tivetshall, who departed this life in the 69th year of her age on Nov. 5. For many years she was a member of the baptized Church of Christ at Pullman-St. Mary, Norfolk, under the pastoral care of Mr. Benjamin Taylor, and was greatly beloved by all the friends. Though sorely afflicted, she was blessed with great grace and excellent gifts, shining in a godly life. She passed away in peace to her eternal rest without a sigh or a struggle.

In loving memory of Mary Jolly, aged 63, the beloved wife of Mr. J. W. Jolly, a deacon of Bethel chapel, Hoxton, who entered into her eternal rest on Nov. 9, and was buried at Abney Park cemetery Nov. 13, after a long affliction, which she bore with patience and resignation. It has been my privilege to spend many happy hours with her, and have enjoyed refreshing seasons while talking of the things concerning the heavenly Jerusalem. Although unable to attend the means of grace during the past 8 years, I never found her in a murmuring spirit. On one occasion she appeared a little impatient, and said, "I wonder what the Lord keeps me here for? I do wish He would take me home." I repeated the following lines:

"To Jesus, the crown of my hope,
My soul is in haste to be gone."

She said, "Yes, that is it." I then said, "Only a few more sorrows, only a few more tears, and you will be safe in the arms of Jesus." She replied, "Pray for me that I may be able to say, 'All the days of my appointed time I will wait till my change comes.'" When the Lord was pleased to awaken in the soul of our dear sister a sense of guilt, and to show her the need of pardon, she felt a desire to attend the means of grace, and, having seen a chapel in Hoxton, went in search of it; but in the meantime it had been pulled down, the site being required for the infirmary. Finding that the Church had removed to "Bethel," Newton-street, she went there, and, under Mr. Osmond's ministry, her soul was blessed. She took two sittings, hoping that her husband would soon be induced to accompany her; and after a short time had elapsed it pleased the Lord to incline his heart to attend with her. Their souls were set at liberty under the ministry of Mr. Osmond, who occasioned them about 13 years since. On the occasion of my last visit, two days before her departure, she exclaimed, "Hallelujah! what a Saviour. I love Jesus, yes, I do!" I said, "And Jesus smiles and loves you too." She replied, "Yes, that He does; I am not afraid to die." I then said, "Now is the time to trust the Lord, and lean upon His arm, for underneath are the everlasting arms." She said, "They are, and there is my trust."—*ELIZA MILLER.*

LIMEHOUSE.—Died September, 11th, Robert Bridges, aged 73, a member of the Church at Elm, formerly of the "Cave," Stepney. His end was peaceful and happy.

our own strength; but, alas! we found, to our consternation and dismay, that we could no more deliver ourselves than Israel in Egypt. Then we felt our bondage indeed. The more we tried to escape from the power of our lusts and temptations, the more tightly did our enemy entwine his chains around us, till ultimately we were driven to the very verge of distraction, and the borders of despair! Alas! how had we been deceived and deluded. Satan and our own hearts had promised us ease and pleasure through sin, but we experienced only pain and terror; and we proved the truth of the Scripture which says, "The way of transgressors is hard"—yes, both hard and bitter.

II.—The bitterness of repentance. This is bitter too, though certainly a great step in advance of the former. "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." All the anguish we felt before our deliverance began, was but the product of a remorseful conscience and legal terrors; and

"Law and terrors do but harden,
All the while they work alone."

As soon as the Lord was pleased to open our eyes to see what an evil thing sin is, both as to its nature and consequences, then another kind of bitterness was felt. Then we began to mourn for our sins, because we perceived their hideousness and hatefulness; and especially when we saw that sin brought the Son of God down from heaven to bleed and die; sin nailed Him to the accursed tree; sin killed "the Prince of life." Then was fulfilled, in our experience, the words of the Holy Ghost by Zechariah: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn." Then did we lament indeed! How bitter did our sins seem to us at that time! And so, indeed, we have felt them, more or less, ever since. Then you cried out,—"O wretched man that I am! would that I had never committed sin! would God I had never been born; for I have sinned, sinned terribly, and I cannot undo it! How I wish I had died in my innocent infancy! O that I could obliterate the past, or bury it in oblivion, and begin life again! Yet that would be useless, for doubtless I should sin again, in other, if not the same, respects!"

And when you heard the good news of salvation as provided in the Gospel, Satan tried to persuade you that you were too great a sinner ever to be pardoned. "YOU get to heaven," he said, "it carries impossibility written in legible characters upon the very face of it!" Or, if that did not succeed, he tried another temptation. If you answered him, "Nay, but the very chief of sinners are invited to the cleansing fount," he said, "Well, but you are not a sinner at all in the Bible sense. What harm have you done? Of what crime do you stand guilty? Surely you are not so vile as to need the blood of Jesus Christ to cleanse you! Better wait until you have committed something worth calling a crime; then you can prove the efficacy of the precious blood, as Manasseb did and the thief." Or perhaps he suggested that you had

committed the unpardonable sin, and so had better give up all hope and all trying. Or he slandered the Almighty and blasphemed the doctrine of grace in some such way as this: "You see from the Bible that only a certain favoured few are to be saved; you are evidently not one of them; and if you are not one of God's elect, however much you may try and cry, toil and pray, you will be damned at last!" whereas one of the plain marks of God's elect is that they "cry day and night unto Him." Oh, the anguish, bitterness, and danger of that hour!

But has the blessed Jesus appeared for you, and delivered you from it all? Did hope spring up in the midst of your despair? Did you hear a whisper something like this:

"Are not His mercies large and free?
Then why, poor soul, why not for thee?"

or like this:

"If guilt and sin afford a plea,
And may obtain a place,
Surely the Lord will welcome me,
And I shall see His face."

Then He wrought a gracious courage in your heart, and you said:—

"I'll to His gracious feet approach,
Whose sceptre mercy gives,
Perhaps He will command me touch,
And then the sinner lives.

I can but perish if I go,
I am resolved to try,
For if I stay away I know
I must for ever die.

And if I die with mercy sought,
When I the King have tried,
This were to die—delightful thought—
As sinner never died."

And so you went to Him. Like the penitent woman, you, as it were, washed His feet with your tears; and then you found a strange sweetness mingling with the bitterness of repentance; and thus you remained, in that lowly but happy posture, perhaps for days, or even weeks and months. You could not give up seeking. If you ceased for a time, you found you were obliged to return to it, until one happy day, as you gazed at the crucified Saviour, and thought in your heart, "Oh, how I wish I could see and believe it was for me!" then the blessed Spirit whispered, "'Twas for thee!"

This word was spoken, or some other similar, with wonderful power in your heart. Oh, the tenderness, love, sweet influence, and con-straining efficacy that you then felt! Your soul was melted in a moment, and you were there and then enabled, as never before, to believe it, to receive it, to rejoice with great joy, as one that findeth spoil. Then your enraptured heart whispered, "He loved me; yes, me—poor me! lost, ruined, guilty, hell-deserving me!" And He replied, "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Then you felt with the poet, when he said,—

"Dissolv'd by Thy goodness, I fall to the ground,
And weep to the praise of the mercy I've found."