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THE  
EARTHEN VESSEL

AND  
CHRISTIAN RECORD

FOR  
1876.

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VOLUME XXXII.

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# THE EARTHEN VESSEL

AND

Christian Record.

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A FEW WORDS WITH  
WHICH TO

Commence the Thirty-Second Volume.

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“O may my last expiring breath  
His lovingkindness sing in death.”

**F**RRIENDS, AND FOES, AND NEUTRAL READERS,—When I try to look back upon the last five or six-and-thirty years, I am overcome with the effort. To remember all the way, to recount all the paths of pain and of pleasure through which I have been led, seems impossible. Enough, however, can I review, on both sides of the question, deeply to humble my soul in the dust before a just and righteous, a holy and a merciful God, on the one hand; and quite sufficient can I see and reflect upon in the past, to cause me to wish most intensely, with heart, and lip, and life, to glorify the Lord God of Israel; whose, I trust, I am; and whom to serve with pure zeal, with entire devotion, with burning love, and with a faith, firm and fruitful, is the solemn prayer of my soul, day and night, before the throne.

That a kind providence should have spared me, continuously, for more than thirty-one years to conduct, to publish, and to send forth this monthly (by thousands, by tens of thousands, by hundreds of thousands, yea, in the aggregate, by millions), silently astonishes, and solemnly impresses my mind. In the sight of the Almighty God, I have one strong desire, that, with the apostle, I might truly exclaim, “For me to live is Christ,” and that to die, may be eternal gain. How near I am to the end of my work on the earth is to me unknown. As yet, blessed be God, my heart is full of love to the work, my strength has been equal to my day; and, although recently, I have spoken publicly eleven times in eight days; and have travelled hither and thither, through weather sharp and trying; yet, “the eternal God has been my Refuge;” underneath have been the everlasting arms; shoes of iron and brass have sustained me; and all that I can desire is contained in that very ancient prayer:—

“Remember me, O Lord, with the favour that Thou bearest unto Thy people;

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B

O visit me with Thy salvation,  
 That I may see the good of Thy chosen,  
 That I may rejoice in the gladness of Thy nation,  
 That I may glory with Thine inheritance."

My heart, and soul, and conscience, all the powers of the inner man,  
 do exclaim at the end of that six-fold petition.

"For ever with the Lord,  
 Amen! so let it be,  
 Life from the dead is in that word,  
 'Tis Immortality!"

The life and labours of an Editor are not all pleasantness and peace. Three things have for years severely tried me.

The first, has been receiving, reading, and closely examining the heaps of books, pamphlets, papers, letters, and communications of every kind, which flow in from most parts of the United Kingdom; from all the Colonies; from the United States; and from the islands of the seas. What to do with quantities of them is a continual source of perplexity. On the shelves are laid bundles of excellent writings: but room for many cannot be found. Give me the means wherewith to issue a weekly *Earthen Vessel*; then I might meet the wants of thousands of the friends of truth. Until then, I cannot.

A second source of much grief is the increasing controversies in the Churches. Oh, these dissensions and divisions; these perpetual strifes in the different tribes of the Israel of God, are heart-breaking to me. I cannot; I dare not; I will not say, as some do, "Careless—myself a dying man—of dying men's esteem." That appears a mistake. No man, who has any true sympathy, any self-respect, any holy love for the brethren, will dare to write down that expression as the feeling of his own mind. Only the *untried* can adopt a sentiment so opposed to the tender, the loving, the charitable, the spiritual, the sensitive faculties of a real Christian's heart. Sirs! I have seen and heard many boast in this way; but they have fallen. I dare not thus speak. I have laboured for the Gospel's sake, for Christ's honour, and for the Church's benefit. I have so sought to commend myself, and my work, to every good man's conscience, as in the sight of God, that they might, for truth's sake, esteem me, NOT as a hireling; not as a hypocrite, not as a dissembler, not as one simply seeking every man's applause; but that they might be experimentally constrained to receive me, and to co-operate with me as one that had obtained mercy, and as one called of God, in a small measure, to feed "the flock of slaughter." But, alas! through heavy sorrows and gross misrepresentations, for many years I have laboured on in the ministry, ever learning that nearly all the well-fed and well-paid of all denominations were hurling their reproaches on me. Though oft cast down, never yet destroyed. "I am for peace!" Peace in my home I much enjoy. Peace in our Church we are favoured with. And to all the wrestling Jacobs in Christendom I still say,—

'Pray for the peace of Jerusalem:  
 They shall prosper that love Thee.'

There is a third cause of pain, which is the uprising of every kind of determined opposition against some parts of the doctrines promul-

gated, and the discipline commanded by our Lord and Saviour Jesus Christ. One cannot but think of Zechariah's prophecy; or of the Lord's words by him, where he saith, "the streets of the city shall be full of boys and girls playing in the streets thereof!" Awful, to my mind, is the almost universal

"PLAYING WITH RELIGION,"

which, in great variety, and, to the promoters, of much value—is this artificial and sensational kind of amusement found to be! Hundreds of thousands follow in the wake, and support it wonderfully too.

I know of no religion worthy of the name but that which comes direct from God through Christ, down into the soul, by the indwelling of the Spirit, the application and unfolding of "the Word," and the consequent production of that faith which overcometh the world, because it worketh by love, and purifieth the heart. It is—

"This religion that can give  
Sweetest pleasures while we live;  
And this religion will supply  
Solid comfort when we die."

To Gospel preachers, pastors, and all professing members of our Churches, in all parts of Zion, I appeal, and I ask,

"WHAT? AND WHERE IS THIS GODLY RELIGION?"

Very recently I have ventured to express the deep conviction of my soul that "the faith of God's elect," "the faith which worketh by love," the faith which is of the operation of the Eternal Spirit, is a living, loving, and growing confidence in a four-fold Divinity: the Divinity of God, "our Father;" the Divinity and co-eternity of God, "our Redeemer;" the Divinity of God, "the Holy Ghost," "the Comforter;" and the Divinity of "the Holy Bible," "the Book," "the Word of God;" the Revelation of Jehovah's mind, will, purpose, and counsel; yea, and of His one great design, the exaltation of our Lord Jesus Christ in the highest heavens, in the hearts of His people, and in the ultimate overthrow of all the finally hardened and wicked enemies of a merciful and gracious Three-One God.

One of the beauties, excellencies, and wonderful benefits of "the Holy Bible" is its adaptation to all the necessities and changing trials of heaven-born believers in the adorable Christ of God. Nearly fifty years of my life have been spent in the contemplation of this rich and holy treasure; and my knowledge of it, my confidence in it, have been increased by its continually meeting me, and speaking to me, through the power of the Holy Ghost, in whatever state, trial, affliction, or sorrowful plight I may have been found. God's Word has been, indeed, "the man of my counsel:" it hath warned me, it has sharply reproved me, it has corrected, instructed and directed me. But, alas! how often, in years long since past away, did I turn a deaf ear unto its secret admonitions; and I can, in measure, understand the intent of that splendid, that merciful, that wholesome expostulation of the Lord, written in Isaiah, where He saith, "Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." The Lord did this in my case. As a loving, tender, holy Father, He

taught me such blessed truths as were, and have been, for my soul's profit, for many, many years. But what does He mean by the following verse: "O, that thou hadst hearkened to my comuandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." There came a cloud: it blinded, for the time, one's eyes, stopped up one's ears, and paralysed all those powers which were consecrated unto God; and when it had sunk me almost to death eternal, and to despair most awful, like Hezekiah, my soul cried, "Behold for peace I had great bitterness!" and the bitterest waters rolled within and without, until, in the majesty of mercy, and in the royal dignity of love, He appeared again, causing me to exclaim, "But Thou hast, in love to my soul, delivered it from the pit of corruption, for Thou hast cast all my sins behind Thy back."

Oh, my beloved friends, this realised truth has often made my heart to leap for joy, and with my soul and with my tongue I have secretly and publicly exclaimed:—"The living, the living he shall praise Thee, as I do this day; the father to the children shall make known Thy truth." The painful penalties following from turning a deaf ear to the loving voice of Him whose teachings and revealings had been so much to my profit, caused me to warn all who heard me against a mere careless, or abstract profession; hence, as our brother Thomas Stringer often told the people, when he came into Crosby Row Chapel to hear me, during the first years of my second ministry, he always found me in the Seventh of Romans. I did not know that it was so: but I have often considered there was this difference between him and myself: he was on the tops of the mountains, shouting out—"Let the inhabitants of the Rock sing;" while I was down in the valley, like a dove in mourning. I could not get up to him; and, it may be, he could not come down to me. Hence, for years, we seldom came together. I am still in the valley of humiliation; nearly all the ministers I have ever known are high up on the hills, and some on the lofty mountains. They have never known me: I know but very little of them. My work for between thirty and forty years has been to run into nearly all parts of the kingdom, instrumentally, to heal the wounded; to bind up the broken-hearted; sometimes to preach deliverance to the captives; and to cry "Peace, peace," to every living soul in Jesus whose hearts were knit to Him—whether they were near, or whether they were afar off.

The spontaneous cry which sprung up in my soul many years ago, as I walked down Mr. Price's Bank-declivity, in Herefordshire, has, I must hope, been answered in the experience of hundreds. Then my heart was breaking for the longing I had for His salvation; and, without knowing what I was going to say, I quietly sung in a mournful strain, as down to Purlbrook I wandered,—

"O, my gracious God and Saviour,  
Pity, pardon my poor soul;  
Let me live for Thee, and labour  
To make wounded sinners whole!  
Then—on shores beyond the river—  
May I see our glorious Giver.  
There for ever! yes! for ever!!  
Let me—crown Thee—Lord of All!!!"

The first part of this rhyming prayer has been verified in many, as their letters and testimonies declare. Shall the second fail? The Psalmist.



presents a prayer which—now—enters into the secret vitals of my soul; and which prayer in faith I pour out, as a secret speech, at the footstool of heaven:—"Now, also (unto old age and grey hairs—see margin of Psalm lxxi.), O God, forsake me not, until I have shewed Thy strength unto this generation, and Thy power to every one that is to come!" "Thou which hast shewed me great and sore troubles shalt quicken me again, and shalt bring me up again from the depths of the earth."

"Amen! Hallelujah" faith helps us to sing;  
'Tis the Father's good pleasure—we honour the King.

In commencing this Thirty-Second Volume, then, of "THE EARTHEN VESSEL AND CHRISTIAN RECORD," dear readers and friends, I desire, honestly and affectionately, to give you the precious words which have very recently been given to me with a soft anointing in my own soul, and wherein, again, I have had some discovery of the position the Lord designed me to occupy in the midst of His poor and afflicted family. During the whole period of my two-and-thirty years' mission in different parts of England, and around the Welsh mountains, I have had occasional seasons wherein the experience of Job has been mine.

Nearly thirty years since I was suddenly called upon to preach for the late Mr. James Wells, in Red Cross Street, where, at that time, he regularly preached on a Friday evening. As I went to that service on the evening referred to, the following Scripture came to my mind, "He holdeth back the face of His throne, and spreadeth His cloud upon it." From that text I delivered a short discourse; but as the people had come, not to hear me, but Mr. Wells; and as my subject was on the severe trial of faith, which, perhaps, all professors are not exercised with, my preaching did not appear very agreeable; but, from time to time, during the whole of my life it has appeared unto me as though the throne of God, and the face of His throne, which can be none other than the Lord Jesus Himself, were entirely hidden from me: but then these trials have always, as yet, prepared the way for the application, the opening up, and the experimental knowledge of some portion of the Word, which I had never fully realised before.

So it came to pass at the end of last November, outward trials gathered around me: thick darkness covered my soul; many appeals for help from poor godly people came fast upon me. I ran with all the help I could get, to succour and comfort them; but those three verses in David's 71st Psalm appeared to express my state of soul in measure. He was talking to the Lord, as often I try to do, he said, "Mine enemies speak against me; they that watch for my soul take counsel together, saying, God hath forsaken him, persecute and take him, for there is none to deliver him" (and I can give the names of two ministers, both now living, who have told me how, in ministerial councils, this was the case literally and truly, and although the chiefs are gone to their graves, some of their successors do the same): therefore, like David, I cried, "O God, be not far from me; O my God, make haste for my help."

WHAT WAS THE RESULT OF THIS CRYING OUT OF DARKNESS?

Let me tell you plainly; for out of it cometh my scriptural motto for the New Year: it is

## A BANNER OF MERCY FOR 1876.

May the Eternal Spirit of Christ from God the Father write it in all your precious souls; and then you will rejoice in the Lord, and anticipate a glorious entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

This was the result. On Friday evening, Dec. 3, 1875, I went into my bedroom late and lonely, after a hard day's work; no one knew the sorrow of my heart arising out of the felt absence of the presence of my best Friend (for I will never make others miserable with my misery if I can avoid it). In my quiet mood, I took up my Bible, and opened (without expecting anything particular then) right on the forty-first of Isaiah; and the first words which stood out in bold relief which I read with sacred sensation, were these:—

“FEAR THOU NOT; FOR I AM WITH THEE;  
BE NOT DISMAYED; FOR I AM THY GOD;  
I WILL STRENGTHEN THEE;

*Yea, I will uphold thee with the right hand of My righteousness.”*

I read out loud from the eighth to the end of the fourteenth verse; a short time in prayer; and peaceful slumbers carried me through the night. In that golden portion of our Lord's merciful speech to His own beloved Israel you have

1. The Father declaring His relationship. “I am thy God.” “I have chosen thee, and not cast thee away.”

2. The Son expressing the completeness of His mediatorial work. “I will help thee” (in My Priestly office; by My Spirit; in the ministry of My Word, and in fulfilling all My promises: I will help thee), “saith the Lord; and thy Redeemer—the Holy One of Israel.” You have

3. The Spirit—the Comforter—giving assurance that whatever cloud may darken thy mind for the time, yet, saith He, “Fear not, for I am with thee.”

4. The character of saving grace is written in detail. “Thou, Israel, art My servant:” there is the service of grace; it leads the soul to serve the Lord. There is the supremacy of grace: “Jacob whom I have chosen.” Election by God precedes calling by the Spirit. Then the secret source or channel of grace: “the seed of Abraham, my friend.” There is your heirship, and lineal descent. Now comes

5. The opposers of Thy soul, the persecutors of that sovereign grace which is in Thee. In the margin of verses 11 and 12 they are called “the men of Thy strife,” “the men of Thy contention,” “the men of Thy war:” these three armies have come against this poor scribbler many, many years. Where are some of them now? I must not here describe them; only notice,

Last of all, the triumphs of the grace of God,—“I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee.”

These trials of faith, and these triumphs of Divine mercy, belong unto the whole of the Church of Christ: they are the double portion of the whole election of grace. Where the trial is now, the triumph will follow. Therefore, “ye few men of Israel,” despair not. Astonishing

as it must be, yet God will thy Refuge be; and in His hand thy safety and salvation are secure. Amen.

Forgive the frailties of one who has now worked with printing-press and with pen nearly sixty years. Forgive the details of personal experiences. I leave to others the writing of dry essays; and all angry controversies I desire to leave to those who feel CALLED to such work. Let every godly man speak and write of the application of God's Word—of the unfoldings of the holy mysteries—and of the experience and practical results flowing from the fulfilment of our Lord's precious promises. Let ministers, and members, and devoted followers of Christ, unite in prayers, and in testifying of the Lord's mercies toward them individually and collectively. Let us all labour to "put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so do ye." Amen.

The question which was to head this Paper—"What do we know of the Baptism of the Holy Ghost?"—arose out of a solemn letter written and sent to me by a gentleman residing in Hackney. This gentleman was baptized fifty-three years since. In this letter the writer declares that during his whole fifty-three years' acquaintance with Baptist Churches, he has never witnessed the baptism of the Spirit in connection with water baptism. He has spoken to ministers, to deacons, to candidates, on this subject; but he says, "The subject has been treated as if there was no Holy Ghost promised at the time of baptism," &c. On this sacred question letters and books are coming to hand. They must wait until we can more fully consider the momentous subject—which is now being urged upon us—"What Know We of the Baptism of the Holy Ghost?"

May the Lord arise, and shine upon His people! There is a sad falling away in the case of men who have long been received by our Churches. There is a serious lack of spiritual power. Is there not a cause?

May the Lord have mercy upon us all, and upon His most unworthy servant,

CHARLES WATERS BANKS.

9, Banbury Road, South Hackney, London, E.,

December 14, 1875.

#### A NEW YEAR'S PRAYER.

DEAR Lord, Thy love renew,  
In mercy bring us near;  
Our every sin and foe subdue  
Throughout this opening year.  
If not already done,  
Implant Thy holy fear;  
Cause us to live on Christ Thy Son  
Throughout this opening year.  
Apply a Saviour's blood,  
By that our spirits cheer;  
Give what shall most promote our good  
Throughout this opening year.  
Brixton.

Defend our souls from harm,  
In tempests dark and drear;  
Support us with Thy loving arm  
Throughout this opening year.  
Thy truth in all its power  
Make more than ever dear;  
Grant us its succour every hour  
Throughout this opening year.  
And may a Triune God  
Make manifest and clear  
That we are safe, through Jesus' blood,  
Beyond this opening year.

R. RUSSELL.

## WHAT DO WE KNOW OF FELLOWSHIP IN HEAVEN?

[Truth, like a two-edged sword, cuts in sunder all natural, all carnal, all earthly connections; roots up all false and fleshly notions, and carries her true disciples up into the higher regions of grace. Truth leads her sanctified children into the saving knowledge of that God who "is a Spirit;" and she bids and enables them "to worship Him in spirit and in truth." This divine power which we call "truth," will bear the whole of the family up into glory, where the perfect fellowship of all the elect angels, with the spirits of just men made perfect, will far exceed all our anticipations of it. Nearly all the profession of religion in this day is as natural as is the theory which the following paper proves to be without scriptural foundation.—ED.]

TO THE EDITOR OF "THE EARTHEN VESSEL."

**I**T is not my wish to be egotistical, but, I think, it will be as well that I should say a few words by way of preface to the enclosed paper concerning myself. I do not wish it to go forth to the many readers of your valuable publications that I profess to teach divine truths. I am content to take a much lower seat and freely confess myself to be but a learner, and a very dull one, of those things which pertain to life and godliness. The few thoughts I have jotted down are penned in the humble hope that if they do not impart much information, they may elicit from your numerous correspondents a little truth concerning a subject which every Christian has more or less at heart. The subject I refer to is Heavenly Relationship.

The Apostle Paul, in his first epistle to the Church of God at Corinth, tells them "that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." Now if this be true, as we believe, then it is evident that a great change must take place in us (even as the apostle goes on to mention) ere we can tread the golden streets of the New Jerusalem, and surely a corresponding change ought to take place in our present ideas concerning ourselves when we get there. This knowledge was evidently imparted to the Church of God for their use, and one of its uses I take to be that they should found their hopes and expectations upon facts and not fallacies.

It is a notion, to my mind, too common amongst Christians, that the same relationship which exists on earth will likewise exist in Heaven. The mother who has lost a darling babe looks forward with joyful expectation to the time when she shall meet it in that land where parting is unknown. So far so good. To my mind she is justified in doing so. She certainly has a worthy example set her in the case of king David, who, when his little one was taken from him by death, made use of those memorable words, "I shall go to him, but he shall not return to me." But how often does it happen that the fond mother expects to meet her babe in almost the same condition as when it was taken from her here below? Now this idea is wrong on the very face of it. Childhood, as we all know, is a state of imperfection, and nothing in a state of imperfection can by any possibility enter heaven. Yet this is a very commonly-received doctrine, so common, that it is taught in all our Sunday schools, and even the children's hymns are flavoured with. Where is the child that has not sung

"Around the throne of God in heaven  
Thousands of children stand?"

and again,

"Little children will be there  
Who have sought the Lord by prayer," &c.

Now this hymn was one of my favourites when a child, and for the life of me I cannot help loving it now; yet it assuredly conveys a wrong impression of the future condition of the ransomed glorified.

What seems to my mind another erroneous impression is, that the redeemed in glory have a greater solicitude for those who have been their relatives and friends while in the body, and will accord to such a heartier welcome on their arrival in the glory land. But assuredly this idea has no foundation in God's Word. That the saints in heaven, in common with the angels, look forward with joyful anticipation to the time when their brethren in the faith shall have crossed the confines of mortality, I have not the slightest doubt. The Apostle Paul speaks of the cloud of witnesses who, having reached the goal, watch with eager eyes our onward progress to the seats of bliss. That a relationship exists between these I freely admit, but that it originated in the flesh, I deny. The relationship is entirely a spiritual one.

For the glorified to have a greater concern for the soul of one than another would, I think, show their love to be but human at the best, and certainly having no claim to perfection. If some are held by them in greater esteem, others must be held in less, which would be clothing spiritual bodies in earthly garments with a vengeance. If we study God's Word we come to a different conclusion altogether, and that without any straining or pulling. The sacred text is so clear, that he who runs may read, and those who read with a single eye to profit will not be likely, I think, to rush into any such errors as I have mentioned.

I can imagine now the question being asked—What then becomes of all our earthly ties—are they altogether buried in oblivion? My answer is—Yes, so far as the realisation of them is concerned. The memory of them may remain, but the fact will cease to exist. Their origin is of the earth earthy, and there they find their grave. "That is all very well for you to assert," says another; "but upon what authority do you make that assertion?" Well, my authority is no less a one than the Lord Jesus, who, I think, has very clearly opened up the matter. We read in the Gospels that there "came unto Him the Sadducees which say there is no resurrection, and they asked Him, saying, Master, Moses wrote unto us, If a man's brother die and leave his wife behind him, and leave no children, that his brother should take his wife and raise up seed unto his brother. Now there were seven brethren, and the first took a wife, and dying left no seed, and the second took her and died; neither left he any seed, and the third likewise; and the seven had her and left no seed. Last of all the woman died also. In the resurrection, therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife."

Such a question as this appeared to admit of no solution, and certainly, if the ignorant ideas entertained by the Jews of old, or the ignorant ideas entertained by the great mass of Bible readers at the present day, were founded on fact, the question would have been unanswerable; but when viewed in the light of truth, how easy does the

answer seem! The Sadducees were ignorantly combatting the opinions of those who, in common with thousands now in the world, took for granted what had no existence in fact. Our Saviour's reply was—"Do ye not therefore err because ye know not the Scriptures, neither the power of God? For when they shall rise from the dead they neither marry nor are given in marriage, but are as the angels which are in heaven."

Now, according to this doctrine, the marriage relationship, which it is universally admitted is the closest human relationship that can exist (so close indeed that it has been used as the figure to represent the union of Christ and His Church), will be eternally dissolved. The reason for this is clear. The tie, though close, is a fleshy one, and must be dissolved, for the Scripture says, "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption."

I feel now almost as if I had committed a terrible crime—as if the voice of all those who have been bereft of the near and the dear were raised to execrate me. But for what I have done is there not a cause? My feelings are somewhat akin to that of a surgeon who is commissioned to perform an operation upon his friend. His head aches, his eyes fill; he does not like to give his friend pain. But without his aid matters will be worse; and so he sets tremblingly to work, and prays for a happy termination to his labours. Through the mercy of God the operation is successful, and the patient is restored to health and strength. Now just so it is with me: it is painful to cut at the root of earthly affections, but it is not to kill—it is only to effect a cure. If the hope of a natural relationship, like the decayed bough of a tree, is lopped off, is it not that a spiritual relationship, like a thing of life, should sprout up and invigorate all around? What if father, mother, sister, brother, are called by these endearing names no longer? Is it not because a more lasting relationship exists, the harmony of which knows no interruption, and dreads neither trial nor end? Most assuredly it is, and the more we read of God's Word the stronger must be our convictions of the truth of this doctrine.

If, through the tender mercy of our God, and the redemption purchased on Calvary's cross, any of those to whom we are united by family ties here below are permitted to enter the beautiful city before us, their joy on our arrival will be none the less on account of the dissolution of the ties that here unite us, for the reason that a stronger tie exists. We shall all bear equal relationship to the Lord Jesus, and shall unitedly worship His Father and our Father, His God and our God. We shall then be introduced to our brethren "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword." The right hand of fellowship shall be extended to us by Abraham, Isaac, and Jacob—the heirs with us of the same promise; while the noble army of martyrs shall join with all the brotherhood of souls to unite with us in ceaseless adoration of Him who by His agony and bloody sweat, by His cross and passion, by His precious death and burial, and by His glorious resurrection and ascension, hath secured for us the forgiveness of our sins, rescued us from a state of everlasting misery, and obtained for us a seat among the glorified.

C. E. GREEN.

## THE LATE WILLIAM FELTON.

On Jordan's brink so long confined,  
 In Nature's wreck so close enshrined,  
 At length the house fell gently down;  
 Now William has his given crown  
 Of everlasting life.

WE heard WILLIAM FELTON preach in the old Baptist Chapel at Deptford. Once, in the New Zion, he invited us to preach one sermon. We obeyed, but we never trod those sacred steps again. We never studied the Pre-existerian theory; we never sought to suit our sermons to the peculiar tastes of any whose souls were chiefly set upon some mystery, which, to us, was never revealed; but we ever esteemed William Felton, and received kind and affectionate letters from him when at March, at Ipswich, and other places. We wish to gather up some fragments of his call, of his life, of his ministry, and of his last days. If all could be written, without partiality, such a singular piece of biography would stand almost pre-eminent for its variety and extraordinary experiences. William was a faithful, honourable man; but Thomas Stringer says he is

“GONE TO GLORY.”

After a protracted affliction of imbecility, both of body and mind, that honourable, faithful (and once useful) servant of Jesus Christ, WILLIAM FELTON, departed this life on Friday, Dec. 3, 1875, at the good old age of eighty-three within one month. Many witnesses can testify of his ministerial ability and spiritual usefulness to their souls in bygone years, when endowed with physical and mental energy to blow the great trumpet. “Christ All and in All” was his incessant theme. As a mortal, fallible man, he was not free from eccentric failings and human faults—Who is?—but they are all washed away in the river Death; and now his emancipated spirit is for ever divested of them in glory eternal.

I have known, and have been on most intimate terms with, him many years, and, during his affliction, have visited him a great many times; and though he has been a long time deprived of the power of articulation, and perfectly prostrate, his heart rejoiced to see me and listen to the Gospel truths I spake, and always added a hearty “Amen” to a few words of prayer. His housekeeper, a gracious woman, called under his ministry, has been mercifully helped to pay unremitting attention to his numerous necessities, by day and by night. Also a kind friend from Stepney, Mrs. Webber, has afforded him much consolation by her numerous visits and Christian conversation. But now he has finished his course; he has kept the faith; he fought the good fight; the battle is over; the conquest obtained, and the crown of victory, by the blood of the Lamb, possessed and enjoyed for ever. His happy spirit passed away from the mortal tabernacle quietly and serenely into the joy of his Lord where

“Peace and joy eternal reign,  
 And glittering robes for conquerors wait.”—WATTS.

His mortal remains were interred on Friday, Dec. 10, at Nunhead, when I spoke a few words to those who were present, and was grieved in my spirit to see that a man who had, for many years and in many

places, been extensively useful to thousands of God's people in decision for eternal truth, was put away in such obscurity, unconcern, indifference, and disrespect. Not a brother minister present (nor any others save the mourners) but myself. I preached a sermon, in connection with him and his death, on Lord's-day evening, Dec. 12, from Phil. i. part of 23rd verse—"May my last end be like his."

"His warfare ended, crown possess'd,  
For ever number'd with the bless'd;  
His inward foes for ever slain,  
And now he knows 'to die is gain.'"

T. STRINGER.

## DEATH OF MR. JOHN LAY,

SOMETIME MINISTER OF THE BAPTIST CHURCH MEETING AT  
THAXTED, ESSEX.

ON the 17th of September last, at the good old age of eighty, full of days, and full with the blessing of the Lord, our dear brother Lay passed off the stage of time, having served, to the best of given ability, the cause and Church of Christ in the above place for some years.

The following brief particulars of his life and last days are supplied by his surviving daughter, whom he has left to mourn the loss of his presence and counsel a few more days in the wilderness:—

It appears our brother was born at Middleton, in the county of Suffolk, and lived estranged from God until after his marriage and settlement at Kelsale, where he took a farm. The means made use of by a wise and wonder-working God to bring him to a serious concern about his soul was a sentence in a letter written to him by a godly brother, who was then a member of the Church at Halesworth in Suffolk, to this effect:—"That he would never be serious until the flames of hell caught him." These words were fastened in his conscience as a nail in a sure place. He was then led under the word at Aldringham to hear Mr. Wilson, where eventually the arrow of conviction was extracted, and the healing balm of a Saviour's blood poured in to bind up his broken heart by the application of those words—"I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee"—when he was not only drawn to the feet of the Saviour, but to follow Him in His own appointed way by being baptized and added to the Church there. Some time after he was removed in providence to Halesworth, and united with the Church there, and remained until about twenty-four years ago when he was removed to London, where it appears he fell into a very cold and indifferent state for some time, when the Lord was pleased to lay His stripping hand upon him and brought him low, which caused him to return and enquire early after his God.

Now in search for counsel, and comfort, and food for his cast-down soul, his steps were directed to Mason's Court, Shoreditch, where he heard and found relief under C. W. Banks, who was then preaching there. His captivity was turned under a sermon preached by Mr. Banks from a half-finished sentence—"I AM." From this time he seemed a new creature: he was enabled to take fresh courage and go



on his way rejoicing. After Mr. Banks ceased to preach at Mason's Court, his steps were directed to Mount Zion Chapel, Nelson Place, City Road, at which place Mr. Hazelton had just then commenced his ministry in London. Here, therefore, he soon felt at home: his soul was fed, built up, and established in the truth; with this Church he cast in his lot, was called to exercise the office of deacon, and continued for many years, when he was again removed by Divine Providence to the country.

The writer well remembers the exercises of his mind as to this removal, and the singular way in which the path was made clear. Being at a prayer meeting with him, when we were singing the hymn of Latchford's,—

“The lot is cast where I'm to go,”

the following two lines were applied with power:—

“Then let me sit submissive down,  
Rejoicing Jesus wears the crown;”

and down he sat satisfied and at rest. He was removed eventually to Thaxted in Essex, where he was useful for some years, and where his pilgrimage was terminated. He was laid by entirely only about a fortnight, during which time his sufferings were very great, in consequence of stoppage in the bowels; but the consolations of the Gospel were greater than his sufferings. When first taken he said, “This is unto death.” The Lord had applied those words—“The end of all things is at hand.” His daughter asked him if the article of death was any dread to him. He answered, “No; the Lord removed that entirely a week ago. I hope,” he said, “I shall be taken this time: I begin to feel a burden to myself; it is labour and sorrow.”

The last Lord's-day he was out he was indeed in the Spirit. He was very sweetly led out in prayer, and the people remarked how well and happy he seemed to look. They asked him in the afternoon if he would speak, which he did, from the words of the publican, “God be merciful to me a sinner.” He said he felt the need of God's mercy then as much as he did when first called by grace. When in very great pain he said, “Oh, the dear Saviour is close by my side embracing me!” and then, absorbed in contemplation of His dying love, said,

“Was it for crimes that I have done  
He groaned upon the tree?  
Amazing pity, grace unknown,  
And love beyond degree.”

Shortly after this a cloud came over his mind, when his daughter observed, “Father, your mind is not so comfortable to-day.” He said, “No; I cannot rise above my sufferings; but when the dear Lord touches my flesh and my bone, am I to curse Him? No; bless Him. The way to heaven,” he said, “is not in easy slippers. Moody and Sankey's religion won't do. Poor things! theirs will be the midnight cry, ‘Behold the Bridegroom cometh: go ye out to meet Him.’ They would be trimming their lamps; while doing that the door would be shut.”

On the morning of the day on which he died his daughter read a chapter, as her custom was, and he prayed. After that he could

scarcely speak to be heard. In the afternoon he appeared to be trying to speak about "adorning" or adoring. When his daughter asked him if Jesus was still precious, he answered, "Very: come, Lord Jesus, come quickly;" shortly after which he smiled and breathed his soul into the hands of his Redeemer. His funeral sermon was preached by Mr. Norris, of Saffron Walden, from the words chosen by Himself, and which were very sweet to him, in Deut. xxxiii. 24.

Watford.

G. BURRELL.

A WORD OVER THE GRAVE OF THE LATE MR.  
JAMES MARRIOTT, OF CAMBERWELL.

**T**HIS aged disciple of Christ, who had been a follower of the Lord for very many years, fell asleep quietly on December 1, 1875, eighty-five years of age, and his lifeless body was laid to rest in Nunhead Cemetery, December 7. After the coffin was carefully let down into the family grave, I said, "Five thousand years ago or more an ancient man said what might have been said to our departed brother before his decease—'Thou shalt come to thy grave in a good old age, like as a shock of corn cometh in in His season.' I. Death is distinctly personal—'THOU.' This death is a very old thing; but it comes personally to all in their turn, and at the appointed time. Three ancient things continue, have for six thousand years continued, and will, until all the new covenant seed are gathered home. There was life in innocence; then came sin in rebellion; last of the three came death: and life, sin, and death keep working on still. II. Death is positive—'THOU MUST.' There is an absolute necessity: 'Man that is born of a woman is (comparatively) of few days.' Ah, 'it is appointed unto man once to die, and after that the judgment.' Well, then, if you have friends, do not lean too hard upon them; they must go: if you have foes, do not be over-fearful about them; they are sure to be taken away from you or you from them. Man, you must die! III. Death to the righteous is often pleasantly approached; he is not driven away, not left to fling himself into the awful pit. No!—'Thou shalt come to thy grave,' " &c.

Dear and venerable James Marriott often longed to depart and to be with Jesus, which is the best of all. He is gone! May we meet again in the glory-kingdom! May his bereaved widow and their several dear ones be found there! So prays their affectionate friend,

C. W. B.

[We hope Mr. Joseph Marriott will furnish a memoir of his beloved father.]

PRAISE TO THE LORD.

Cant. v. 16; 1 Cor. x. 4; Psa. xlv. iii. 77, xv. 89, xiii. 21; 2 Sam. vii. 18, 19; Eph. ii. 1; Isa. xlv. 4, lii. 12; Rom. viii. 15, &c.

"THOU altogether lovely" One,  
The Rock of every saint,  
Thine arm is safe to lean upon,  
When we are e'er so faint.  
But who, or what am I, dear Lord,  
And what my Father's kin,  
That Thou shouldst quicken by Thy word,  
And pardon me my sin?  
Yea, more, Thou saidst "to hoary hairs  
I AM will carry thee;"  
Away then, doubts and slavish fears,  
There's no uncertainty.

Nottingham

My reward and my Father God,  
Abba to every child,  
Through Jesu's righteousness and blood,  
Made pure and undefiled.  
What enemy can do me harm,  
Alas! there's foes within,  
Who would with fleshly honours charm,  
And lead me into sin.  
Dear Jesus, guide through all the way,  
Nor from my side depart,  
For I am liable to stray  
And dare not trust my heart.

J. L. H.

## THE PREACHER PRESERVED.

**D**EAR BROTHER BANKS,—Doubtless you have read of the fearful explosions in this neighbourhood, which took place Saturday, Dec. 4, in the New Tredegar Colliery, where I have been working for the last few years. I was there on the day of the explosion, but—through the very tender mercy of God—escaped unhurt out of the fiery mine. The man, and two sons, living next house to mine, are all dead. The sons were burnt as black as a coal. To-day we have to bury them. On Sunday, the day after the explosion, I had to preach at the Town Hall, Old Tredegar, where the dear people received me as one from the dead. That the dear Lord might long spare you, and strengthen you for the work He has given you to do, is the prayer of your unworthy friend,

JOHN BOLTON, Coal-digger.

12, Garth Street, Pontlottyn, Glamorganshire.

December 7th, 1875.

P.S.—On Dec. 6th, William Evans, the foreman (who was so badly burnt) died, leaving wife and twelve children. He was a member of the Welsh Baptist. To-day we have to bury twelve poor fellows from Pontlottyn. [Awful scenes these! What shall we render unto the Lord for all His mercies to us!]

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 ALL IN CHRIST.

**D**EAR FRIEND AND BROTHER,—May the Lord bless you, one and all, with His divine presence, when you meet together for prayer and supplication to your God, that He will bless you with His discriminating love in your own souls. He has commanded all His people to love one another as He has loved them before they came into existence. I felt at home with you; hoping the Lord will bless that little corner of His vineyard, and that He will be a wall of fire round about you, and He Himself the glory in the midst. I have been thinking of that passage of His Word, “How is it, Lord, Thou wilt manifest Thyself unto us, and not unto the world?” I look at the eternal love of the Father, and to tell how God the Father loved His own Church with an unchanging love, moved by nothing but itself in its own purity; and how that love adopted them all as His own children; gave them all to Christ; appointed all their salvation; predestinated all their comforts and enjoyments; settled all the circumstances of their lives; fixed the bounds of their habitations; determined all their steps; appointed to them all their crowns of glory, and their harps and scenes of bliss at His own right hand; and the sending forth of His own Spirit to train them for it, and to bring them to it; so that every one of them became identified with Himself; registered in His own Name; given to them in eternal compact; betrothed to Him by love divine, and never, by any possibility, to be separated from Him. We have all we need in the manifestation of Christ; a whole salvation in Christ; a perfect and eternal redemption in Christ; grace and glory all treasured up in Christ. This is a blessed influence of the Spirit’s manifestations in time.

Your affectionate servant,

Darlaston.

RICHARD BRADBURY.

## THE PULPIT—THE PRESS—AND THE PEN.

*Holiness in Heaven.* And a Note on Mr. Benjamin Taylor's New Work.

DEAR BROTHER BANKS,—What I have written was written before I could hardly be aware of it, for I only took up my pen to write a short epistle, when, lo, my pen ran on, and I lost all control over myself. After writing it out the second time, and in the form in which you now see it, I laid it before the Lord: after I had conceived the notion that what was written might be of some benefit to the Churches of Christ in this day of departing from the faith. It then came into my mind to send my performance to you, and leave it entirely in your hands. My earnest desire is that the Lord's weak ones should have a little eye salve to anoint their weak eyes to see the sly, crafty little foxes that spoil our vines.

All poor Mason's orphans are gone home—not one left. Let God be praised for so great a mercy.

You ask if I could occasionally review a critical work? I answer, "I am by no means qualified for such a great and important undertaking." You have had an extensive share of practice in this department, and by your side I should only be a poor little dwarf. Anything I can do for the cause of the dear Redeemer, I take delight in doing. Oh that I had powers and talents sufficient to do more for Jesus than what I do! It is but a poor little. When I think of your labours and usefulness, I feel myself put a long way in the shade. One thing comforts me, "to whom little is given, of the same little is required."

In Mr. Dunn's *Holiness* there are some good ideas. The whole is written in a pleasing style as to language; but what shall we say to the author's degrees in holiness in the heavenly state? In this I think the vessel is marred in the hands of the potter. This notion of holiness in the glorified saint is near akin to degrees in glory. The saints in heaven are to go on unto perfection; to be more holy, more perfect, more glorious, *ad infinitum*. As to degrees in glory, I see nothing of it in the Word of God. The Saviour did not ask his Father for different degrees of glory for the saints, but he asked for the same glory for all, that they might be made perfect in one. All the saints in heaven will be filled with Christ, with the glory of the Lord; they will be satisfied with seeing, and hearing, and enjoying Him in the

heavenly mansions. If this is not true, what could the Psalmist mean by saying, "I shall be satisfied, when I awake, with Thy likeness?" In heaven there is "fulness of joy;" and if so, there must be a fulness of holiness and happiness in all the powers and faculties of the soul.

The author of the tract presents us with what he calls a beautiful illustration of the implantation of holiness in a child of God; but this illustration, as applied, has no support or countenance from the Word of God. His notion of holiness is a Percival Smith notion, and the simile conveys the idea of carnal nature being "new vamped." Here is a holiness brought out of nature for nature's cure; and yet from the sole of the foot to the crown of the head, the whole man is defiled and unsound. It is the old Pharisee doctrine of putting a piece of new cloth unto an old garment, when the rent is made worse. The holiness that qualifies a soul for heaven is distinct from sinful nature; it comes from above, is a new principle, a new nature, a new creature, begotten of God, and is born of God. It is the new man in the old man; and these two are contrary the one to the other. This new man is the very righteousness of God in Christ, is a complete and perfect piece of workmanship, a part of the divine nature, to which nothing can be added, and from which nothing can be detracted. It is God's child, perfect in all its members, as the child in the womb of its mother, let it have to go through whatever extension and expansion it may. The new man is ever the same, whatever changes he may go through, while in the body, as to his several graces; and he will go on growing up into Christ till he come unto a perfect man, unto the measure of the stature of the fulness of Christ; and this will certainly be in his glorified state, unless we suppose the saint will be for ever a minor, and for ever growing. Here, below, the new man will grow in stature as to wisdom, knowledge, and understanding; but he will be in the full fruition of happiness and glory when mortality shall put on immortality. Let him, therefore, now sing with the poet:—

"There shall I hear, and see, and know  
All I desired and wished below;  
And every power find sweet employ  
In that eternal world of joy."

B. TAYLOR.

**SATAN'S LAST DELUSION.** Thousands are asking, "What is this modern device called Spiritualism?" In one sermon, headed, *A Warning Against Spiritualism*, by Archibald Brown, you will find it more fully exposed, and, by the Word of God, as conclusively condemned as, we think, it possible for any human power to effect. We thank A. G. Brown on behalf of the millions of our fellowmen who are in danger of this awful snare, for his noble, scriptural, and his unanswerable protest against that base insult to the Deity, which, from the deepest conviction of his own mind, and from the Scriptures of truth, he declares is nothing short of "Satan personating the departed, in order to damn the living." As a friend to the souls of our fellowmen, we would say, take the Bible, read this sermon carefully, and, if you can, with heart-prayer to God, refer to all these Scriptures Mr. Brown has quoted, and, all who are not either dead in sin, or strongly bound by Satan, will for ever afterward tremble to sanction, or contend for the device which is "seeking to pick the lock of heaven with a key from hell." F. Davis, Chapter House Court, St. Paul's, is the publisher of this well-timed witness and much-needed warning.

"Bunyan in Prison." This remarkable picture is given in *Gilead Almanack* for 1876. A broad sheet full of the words of God and the witnesses of good men.

*Abundance of Life in Christ.* Substance of two sermons. By Charles Gardelier. F. Davis (late J. Paul). "The life of God in the soul" is largely defined. The existence of this spiritual and mystical life; its varied branches, fruits, and evidences, with many illustrations of the super-aboundings of grace in Christ to His sheep, all consecutively, and clearly traced out. Mr. Gardelier is evidently a painstaking student, and a careful preacher, if these discourses are a fair sample.

The work of God in Christ, in Creation, and in Charity, are beautifully mingled together in *Our Own Fireside*.—*Day of Days*, and *Home Words*, all conducted with skill and kindness, by Rev. Charles Bullock; and published by James Nisbett (or his successor—for the original James Nisbett has long been in a better world than this).—In December part of *Fireside*, a large engraved view of "the Suez Canal," and of "the Port Said Lighthouse," is given, with choice papers on holy themes.

*The Rock* exposes the false position taken by the Bishop of Peterborough in his charge to his clergy. The Bishop

(when only a clergyman) called the books about confession, those "Infernal Catechisms of Iniquity;" but now his lordship makes the Communion Register to be the test of the rise of religion. *The Rock* declares that many who have their box at the opera, their stall in the theatre, and are zealous attenders at balls and on a race course, are the most punctilious in presenting themselves at the Holy Table. Ah! fashionable Dissenters will do this as well as the High Church people. "The tendency of the Bishop's charge would be to promote hypocrisy and self-delusion as to our state before God." "The true Church of Christ is still a little flock even among the multitudes who zealously observe outward ordinances. *The Rock* has soundly witnessed against that mere surface and showy profession which now so generally passes for godliness and religion.

*The Midway Conference, 1875. Report of the Addresses.* London: John F. Shaw and Co. No one who ardently loveth the Person, the Name, and Offices of our glorious Redeemer, will lightly esteem many things which this volume contains. We are delighted with the subjects—"The Glory of Zion's King," "Fellowship with God," "The Power and Presence of the King," &c. But how are we startled, staggered, afflicted, and mystified, when we read Mr. Muller's Address. He is talking to the assembled multitude upon the power of King Jesus; he is telling them that "there is no possibility of drawing strength out of God until we are made alive spiritually; until we are regenerated." [Truly, so we fully believe. But, then, he asketh a question, and he answers it. He says] "And how are we to be regenerated?" He answers, "By believing the Gospel: by faith in the atoning death of the Lord Jesus Christ." And then he goes on to urge upon the people to believe the Gospel; "whether we like or do not like the Gospel, we are commanded to believe it," and that is being regenerated. What Gospel does Mr. Muller mean? What is the regeneration he speaks of? We must not trust ourselves to say one word more until Mr. Muller, or Mr. Gawin Kirkham have explained this ambiguous sentence. We fear that all this popular system of talking is only building a house upon the sand.

*Memorials of an Oxford Ministry, 1855 to 1874: a Selection from the Sermons and Letters of the late Rev. Wm. Allen, 20 years minister of New Road chapel.* London: Hodder and Stoughton. Oxford: E. C. Alder. A series of twelve or fourteen short lectures and pastoral

addresses, written in a vigorous and scholarly style. — "Bunyan's Pilgrim's Progress:" a study for young men, is instructive and practically suggestive. We should like to see "the Oxford Martyrs" published separately, as a tract of ten or twelve pages, and circulated far and wide. The last hours and words of such men as Ridley, Cranmer, and Latimer, cannot be too forcibly impressed on the minds of young and old. It is also a plea for disestablishment. Of the pastoral addresses we prefer "Strength and Weakness," written in a time of temporary depression. We would always speak tenderly of those who are gone, but we must be faithful to that which we have received. We cannot accept the doctrine as expressed in some of the discourses. The author believed in the depravity of human nature, and asks, "Who can bring a clean thing out of an unclean?" Yet Mr. Allen taught that all men are in a salvable condition, and Christ is able and willing to save all. We will only ask a question, and make a statement. What does it require in addition to omnipotence and willingness

to save all the world? Nothing. If we accept the fact that Christ is able and willing to save all, we are shut up to the belief in a disappointed Christ, and a triumphant devil, from the fact that thousands have died and thousands are still dying without any concern for their souls. We have not so learned Christ. We are certain that the late William Allen, of Oxford, was a devout, studious, and beloved minister; but the Fullerite theory cripples the usefulness of many a godly man: it may please professors—it has, we fear, dishonoured and driven from us the power of the Spirit.

*Green Leaves.* In December number, Mr. J. Haines has given a strong piece on "Ministerial Fidelity," from the pen of the late William Palmer.—*The Baptist* appeals intensely for a truthful account of the downfall of the Higher Christian Life Primate. How quickly some of the nobles fall!—*The Rock* continues to issue forth streams of Protestant light, to expose the darkness of the Papacy.—*The Pictorial World* reveals the greatness and the grandeur of the Prince's Indian tour.

#### THE PARADOX OF PRAYER.

*Written on the occasion of my having perused an address by Professor John Tyndall, opposing the divine Institution of Prayer.*

PRAYER is a rock amid the worldly mire,  
 Where souls resort and hope the good desire.  
 Against which rock vain Tyndall dashed his brains  
 In mental blows which did but cheat his pains.  
 Vain Error mocks if Wisdom stoops to pray,  
 Who, through affliction, rightly knows the way;  
 Ne'er dreaming, they, the secrets of the power,  
 Invoking, thus, the providential shower;  
 Who think by reason blind to tell aright  
 This precious ray of wisdom's beaming light.  
*Prayer is a rock,* as 'neath the living rod  
 The soul pours out its inmost sighs to God,  
 And finds relief, whilst worldly sources fail,  
 In secret hopes, that foes in vain assail—  
 'Tis heaven's will that some should feel their need  
 Of things but granted when for such they plead,  
 Although so surely theirs before they pray,  
 Nor earth, nor hell, could cause the least delay—  
 Or plead they now in vain, with sanguine hope,  
 And through long seasons in thick darkness grope?  
 'Tis still the Lord's, to guide them wisely through;  
 To tell His wisdom, sing His praises too.  
 His glory this, that through the realms of light  
 He works—*Jehovah!* glorious in His height;  
 By ways too high for erring man to search,  
 Does all His will and gathers home His Church!—  
 Thus after death may this one prayer be mine:  
 "Be all the glory, Lord, for ever Thine!"

Omaha, Nebraska, February, 1873.

FELIX MYERS.

[This deeply-sanctified and truly converted Israelite has lately been over to England to see us. But, finding no occupation, has returned to Philadelphia. Many thousands would be glad of such a valuable young man, but he is so fearfully reticent.—Ed.]

# OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

## REVIEW OF THE ROLL OF LONDON BAPTIST CHURCHES

WHO HOLD NEW TESTAMENT PRINCIPLES AND ORDINANCES IN LOVE AND UNITY.

The Twenty-Fifth Annual Issue of "The Baptist Almanack" for 1876 (which originated with the Editor of "THE EARTHEN VESSEL") has been prepared with great pains, and will be found, we hope, correct, and of increasing value to all who sympathise with us in the faith and fellowship of the Gospel (copies can be had of R. Banks).

Grave thoughts arise in one's mind as we read "the London and Suburban Baptist Directory." If anything on earth is calculated to take down some of our pride and self-importance, surely it is the fact that, however useful and admired a minister may be among his people, or in the various Churches to whom he may be called to preach the Gospel, after a few years he passes away, and the people who listened to him so gladly, can find him in this world of toil and sorrow no more for ever. Hence, the first question we asked, on reviewing the Directory for 1876, was this:—

How many names are on the roll for the coming year that were on it twenty-five years ago? Out of a list of over two hundred, only six or seven solitary pastors are to be found who were, in 1851, enrolled in our Directory. And who are they? We suppose Charles Stovel is the supreme senior; how far he is with us we know not. He has had a long and honourable career; he has out-lived millions of his fellow-men who came into the world when, and after, he came; and still he holds his pastoral office carefully. Of his views, of his amount of usefulness, or of his Christian experience, we know but little. It never was our privilege to see or hear this ancient Baptist that we are aware of; but we have always understood that in the great articles of the true Christian faith he has been sound, steady, and much-beloved by his flock. Another veteran is Dr. Jabez Burns, whose numerous skeletons of published sermons have, no doubt, helped many a poor fellow when his own well was dry, and would not spring up. We never saw any of these skeletons, therefore have no criticism to offer upon them; thousands of them have been issued; no doubt some parsons have found them useful. With his pen, in his pulpit, as a great moral philosopher, as a total abstainer, and as an advocate of free and religious liberty, Dr. Jabez Burns has been a hard-working teacher and leader for very many years. May his end be peace, and his joy in the Lord God Almighty be his everlasting reward. Samuel Ponsford, of Clapham, is another of the fathers who, with one Church, with one theme, and that the richest either in the heavens above or on the earth beneath, in his happy Zion's hill; and in his pretty Courland grove, Samuel Ponsford has found his Master's promise true, "in winter and in summer it shall be."

As a first-rate genius in floriculture he has beheld much of the wisdom, beauty, goodness and mercy of his adorable Creator; and from such a delightful study has learned much wherewith, instrumentally, to exalt "the Rose of Sharon," to exhibit the tender and delicate virtues of "the Lily of the Valley," and of all the other flowers and fruits which in the garden of his God do grow. No distinguished controversialist; no busy-body in other men's matters; no wanderer, or bitter disputer; but as a quiet, devoted pastor, he has, during a long life, scripturally comforted the flock entrusted to his care. He has seen the rise and fall of many a mighty man; but keeping near to his Master's feet, continuing faithful to the one Book, proclaiming only the one Gospel, he has been preserved, and now calmly waits the appointed hour when called to leave his cumbrous clay,

He'll hear, and see, and know  
All he desired and wished below.

Mr. George Moyle, of Peckham, has been God's-mouth to many thousands during more than half-a-century; and being favoured with a peaceful Church, and a good working staff in the executive, he has glided gently along. Unlike some of us, he has comparatively known but little of the tug and tear of this rough and stormy world. No close, heart-cutting bereavements; no circumstantial shipwrecks; no Church-divisions within, nor hosts of slanderous enemies without, have disturbed his rest; yet, in some of his solitary moods, it is just possible you might hear his soul whispering—

"Shall Simon bear the cross alone,  
And all the rest go free?  
No! there's a cross for every one:  
Yes! there's a cross for me."

Of his cross, albeit, you might never hear dear George Moyle, in public, say a single word. He must have been an able minister of the New Testament, or he would have been a long time since forsaken. Master D. Katters, the fortunate successor of the late Dr. Cox, of Hackney, has been a singularly reticent gentleman; he found the land well tilled when he came as co-pastor to the late learned divine; and, with a dove-like spirit, he has been comfortably bidden in the clefts of the Rock. As opposite as possible, in bold, original utterances, and in a trumpet-like certain sound, Thomas Stringer stood on the walls of Zion, when "The Baptist Almanack" first struggled into existence. In different quarters of the great metropolis, in Gravesend, in Brighton, in Manchester, in Plymouth, and in many parts of England, this fine old soldier of the Cross has ever been of one mind with the great sufferer in the

cause of truth, who wrote, "I determined to know nothing among them, save,

'Jesus Christ, and Him crucified.'

That has been good Thomas Stringer's text for over thirty years, and he is too firmly fixed ever to change his colours, enlarge his views, or make any material progress toward Free-will, Duty-faith, or Open-communion now. In a moral or ministerial point of view, no man can justly lay aught to his charge. Nevertheless—

"From sinner and from saint  
He's met with many a blow."

In his case do we not behold that precious promise verified, "They that be planted in the house of the Lord shall flourish in the courts of our God; they shall still bring forth fruit in old age; they shall be fat and flourishing, to shew that the Lord is upright, and there is no unrighteousness in Him"?

The last of the seven—and who is less than the least of all of them—is the author of these lines. Five-and-twenty years ago he had a Church approaching near three hundred in number; congregations in different parts of London, consisting of several hundreds; but his autobiography shall not be written here. During near seventy years wandering and working, he has, on reviewing the past, often silently but assuredly sighed out that well-known verse—

"When trouble, like a gloomy cloud,  
Has gathered thick, and thundered loud;  
He near my soul has always stood;  
His lovingkindness—O, how good!"

If ever his little work, "The Curse and the Cross; or, Let Me Speak Before I Die," does come to the light, some may charitably hope that when the great day of decision shall come, his soul in Jesus may be found, which will be a mercy crowning all the mercies which, through scenes of tribulation, have ever attended his path.

Having glanced at the very few left who were in the London Churches twenty-five years ago, we ask:—

Secondly. Who and what are the men which "The Baptist Almanack" for 1876 registers as occupying the places of the fathers who have been called away?

Thirdly. What new Churches or causes have been planted in London and its suburbs during the last quarter of a century? By whose instrumentality have they been brought into existence? And,

Lastly. What is the true state of our London Churches, as regards progress and a vital prosperity?

From "The Baptist Almanack," and from other authentic and reliable resources, these questions may be considered; but the claims of our correspondents dare us any further to proceed this month. On all hands there is a declaration made to us that the Strict Baptist Churches are dying out. Is it so in London? Is it so in the Provinces? Is it so in the Colonies? Let us bring their vaunted assertions to a fair, close, and honest examination. Brethren, help us.

We think "The Baptist Almanack" for

1876 will be found to contain all that the denomination can require as a book of reference for the forthcoming year.

## THE ALDERSONIAN CONTROVERSY. LETTERS BY

T. G. CONGREVE AND HENRY HALL.

[One of the most precious promises written for the comfort of the Godly man—whose sins are pardoned, and who has found a refuge in the Eternal God, is this, "Surely, in the floods of great waters they shall not come nigh unto him." The power of this promise we have proved. Floods of heresies—of every kind and degree—have been pouring into this and other countries, with overwhelming influence, during the last few years; but 1874 and 1876 have been seasons of immense excitement. We have streams of letters on every theme. These floods of error have never shaken us. We bless the Lord for that; but is it any wonder that multitudes have been carried away? None whatever. Mr. Alderson is but one of many who has been shaken. We know against whom he intended to warn the young gentlemen. But we wait our time. If we must speak, we shall (D.V.) do so freely. Meanwhile, we hope the following notes will close the debate between the chief leaders. We have letters which shew the young aspirants to the ministry are with Mr. Alderson, and with the free-will system. And with the exception of Mr. Hall, not a single minister has been man enough to contend for the "one faith" given to the living Church of a living God.—Ed.]

Coombe Lodge, Peckham, S.E., Dec. 8, 1876.

DEAR MR. EDITOR.—Some of our brethren remind me of our pastimes in our younger days when we rolled up a monster of snow and then valiantly proceeded to demolish it. Or, like the school-boy in "Blair's Grave," crossing the churchyard in early morning.

"He thinks he hears

"The sound of something purring at his heels,  
"Full fast he flies and dares not look behind him,  
"Till out of breath he overtakes his fellows,  
"Who gather round, and wonder at the tale  
"Of horrid apparition tall and ghastly."

I have been first amused, then deeply pained, to see how, from the pages of a harmless lecture, there has arisen in the minds of certain good men an "horrid apparition tall and ghastly."

When, sir, will our brethren bring a little common sense to bear upon this subject of "Ministerial Fidelity"? Where, may I ask, does Mr. Alderson charge upon our denomination "the horrid, God-dishonouring dogma of Antinomianism"? Where does he charge our brethren with "wishing to continue in sin that grace may abound"? Verily our friend Spencer and certain others are fighting the air. I heartily agree with him that it is a "manly and Christian determination"—the resolve "to maintain our principles"—provided it is done fairly and honourably, and with an *adherence to what is true*: but to lay hold of one incautious word,—to misrepresent that word (as I have shown in my letter of last month), to charge it with a meaning never intended, and to persist in so doing is neither manly nor Christian, nor will it meet the approval of Him whose servants' honour is dear to Him as the apple of His eye.

I am glad that you placed my letter of last month judiciously after that of my old friend, for if I had known the contents of his letter before I penned my own, I could not have given a better answer to his.

That I was quite right in my construction of the meaning of certain passages in the lecture referred to will be seen by the following extract from a note I have just received from our



brother Alderson:—"Many thanks for your Christian, manly, and well-written letter in the *Earthen Vessel*. Had I tried for a month I could not have given a more intelligent and truthful explanation of my sentiments, motives, and meaning."

Mr. Editor, it is not my present intention to write you further upon this. Doubtless you will have objectors and protestors, and would-be "critics," "reproaching" me, and perhaps finding fault with you. Fear not—but do the right! For myself, I refer them back to my letter of last month, which they cannot satisfactorily refute. I know that there are (as a Strict Baptist brother has written me to-day) thousands of intelligent Christians in our denomination who will see the truth of it, and will also agree with what my friend Boxell of Brighton has written on your first and second pages of the same month. I heartily indorse the opinion he has expressed, that "we as a body have become more concerned to defend our doctrinal views of truth than to carry out the grand command of Christ." Hence, with us (as a body) conversions are few; God has not so signally honoured our denomination as He has others in the gathering precious souls into His kingdom. I, for one, deplore this, believing it to be the cause of the low state of some of our Churches.

I am, dear Sir,

Yours in the Gospel of Jesus,  
GEO. THOS. CONGREVE.

Clandon House, Manor street, Clapham, S.W.

MR. EDITOR,—Mr. Congreve and I mutually agreed that in consequence of my objecting to the publication of the letters which have passed between us, through his having introduced a contemporary into our correspondence, that he should publish his letter by itself and that I should reply thereto, if I chose. As however our friend Mr. Spencer has written so well, and as also the committee of the Strict Baptist Association, at whose request Mr. Alderson delivered the lecture, have unanimously passed a resolution that they do not hold themselves responsible for the sentiments the lecture contains, any more than they do for the controversy its publication has evoked, which resolution is to be published, I think it quite unnecessary for me to say more than a few words (leaving a fuller reply to be arranged for, as myself and friends may think fit).

Mr. Congreve has given, in this month's *Vessel*, quite another complexion to the lecture, for while, in the November *Vessel*, he states that Mr. Alderson has, from the purest of motives, told us the truth, and we count him our enemy in consequence; he, in this month's, implies that Mr. Alderson has said what he does not mean, and that, if the lecture had been revised for the press, the objectionable phrases might have been expunged. All I can say to this is, that no persons will be more happy to be assured that Mr. Alderson's lecture does not contain his most settled convictions, than the brethren of the unchanging creed, who will, I am sure, upon being so assured, extend to him the forgiveness a contemporary suggests; but it certainly will require an extraordinary stretch of charity for them to believe that a lecture, which occupied considerable time in preparation, was written and read, and that, too, by a minister somewhat advanced in life, and containing the most solemn assurances that any man can utter (for Mr. Alderson says that he would gladly have avoided certain points; but fidelity to conscience would not allow him to do so), does not represent the most conscientious convictions of the lecturer.

Mr. Congreve also tells us that he believes that by Antinomianism is meant "bordering on it;" but if so, how could "eliminate" apply—for Mr. Congreve says to eliminate, is "to turn a thing out

of doors;" but to talk of turning a thing out of doors, when it is not within doors, but is bordering only on the door, is to talk most illogically. Mr. Alderson states that the brother who is still with us has eliminated the Antinomian element from the great principles on which the denomination is founded, which, if language means anything, means that this said brother has turned this element out of his Creed, and that the brethren who have not gone with the brother in question, have still this element in their Creed, and all the arguing in the world will never be able to make it mean anything else.

Mr. Congreve also states that by changing our Creed is meant enlargement of mind in the truth (observe, in the truth). But is there, I ask, any language on earth which will make "enlargement" and "changing" synonymous? Mr. Congreve suggests that the ministers whom Mr. Alderson had in view when he composed his lecture, are brethren who hold certain strange notions; but if such brethren exist, they are outside the pale of the Association, and would not for a moment be recognised; besides, a glance at the lecture, must convince any one that the brethren who are so cruelly slandered and back-bitten by Mr. Alderson, are those of the Association, by the frequent reference he makes to the Strict Baptist Association. Besides, is it in the least likely that Mr. Alderson would have had his mind so disturbed, as it evidently was, when he composed his lecture, by a few of such brethren, or that he would have been at all concerned by such looking coolly on his brother; and how the suggestion could have arisen in the mind of Mr. Congreve, that if the lecture had been revised, the objectionable phrases might have been expunged, I cannot think, as that would have been to have issued a different lecture from the very one delivered, and that surely would not have been Ministerial Fidelity, neither would it have answered the end designed, viz. that of advocating the cause of the brother (who, if he had then not gone from us, he has now, and is thoroughly fraternising with the duty-faith school, and Mr. Alderson is associating with him—see meeting at Vauxhall in this month's *Vessel*), and of severely censuring those brethren who looked coolly on him on account of his declining tendencies, who are some of the most eminent in the Association; and as to the lecture not having been intended for publication, I can only say, if the lecture was intended to benefit ministerial brethren, as Mr. Congreve states, how on earth could they be benefited if they did not see its contents—they were not present to hear the lecture read.

I am deeply grieved that Mr. Congreve has entered upon this solemn controversy, which is simply the truth of God against erroneous tendencies, as he is not a minister in the ordinary acceptance of the term, neither is he a member of the Association; but as he has done so, the points at issue should be made as plain as possible, that the unestablished in the truth may not be unknowingly led astray. I am equally sorry that Mr. Congreve ever allowed his inexplicable statements to see daylight.

As to whether Mr. Alderson is or is not of duty-faith principles in heart, I am sure I don't know. There is an element of duty-faith principle in his lecture, but that perhaps he does not mean; and ministers in the duty-faith school think he is, and three ministers of that class have expressed to me their approval of the lecture, while our three Strict Baptist Magazines have condemned it in no measured terms; and so also have the high doctress Strict Baptist body; and an able reviewer has said of it, that "had it been entitled 'An Apology for Ministerial Unfaithfulness,' it would have been less misleading." However, this matter I leave; there are many very estimable men in the duty-

faith school; and, although I believe duty-faith to be as much a heresy as is Arminianism, yet, so far as they are conscientious, they are worthy of, and they have our respect, as we have theirs; but for a minister to be professedly a high doctrine Strict Baptist, and a member of the Metropolitan Association of Strict Baptists, and to issue such a lecture as he has, is completely betraying the denomination, and acting an unfaithful part, for, as the reviewer in the *Earthen Vessel* has just said, "it is an unclean bird that fouls its own nest;" and believing in my very soul that the lecture contains statements inimical to the interests of the Strict Baptist body, and that it casts very serious reflections on the truth of God, and that faithful brethren in Christ are slandered by it, and that these things were circulated in the published lecture (for it was published, five hundred copies at once were printed, with a publication note at the end stating that the lecturer received the thanks of the tutors, &c., for the lecture, which proves not to be the case), my very soul was stirred within me, and I felt constrained, insignificant individual as I am, to write in defence of the principles of the Strict Baptist denomination, and of the brethren of the unchanging creed, and send it forth as rapidly and as extensively as I could, that the duty-faith school should not say, unchallenged, "See what one of your own craft says, just what we say, that you are *Antinomians and a do nothing set*;" and I thank God that He enabled me to do so; for let Mr. Congreve (or any one else) say what he may, it was most unjust for a professed minister of Christ to slander his brethren, especially behind their backs, and excite in the students' minds a feeling of animosity against brethren of the unchanging creed; and for Mr. Congreve to imply that we are attempting to injure Mr. Alderson, because we are contending for the truth of God, is equally unjust; this charge, however, we can, with truth, fling back at Mr. Alderson, for he has, by his cruel, and, I do think, wicked allegations, attempted to injure his unerring brethren, some of whom are far beyond him in Christian usefulness and in mental power, and in knowledge of their own language; and if the consequences of these attempts of his should rebound on his own head, he cannot justly complain of us. "He that is first in his own cause seemeth first, but his neighbour cometh and searcheth him."

I ask the prayers of the whole Church of God, on behalf of the truth of God and of the brethren of the unchanging creed; for while I have received the warmest thanks of a host of men of worth, I have had the censure of some your readers little expect, but none of these things move me; neither count I my life dear to me that I may finish my course with joy: what I have done, I have done most conscientiously against Fullerite tendencies, without a particle of personal feeling against the lecturer—I cannot do differently, so help me God. "And of Levi he said, bless Lord his substance . . . who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren nor knew his own children, for they have observed Thy Word and kept Thy covenant."

I am, dear Mr. Editor,

And brother in tribulation,

Yours in Christ Jesus,

HENRY HALL.

**BOW.**—Illness has prevented our brother G. Elven from fulfilling his preaching engagements during the last several weeks. We are thankful he is recovering. We silently pray he may spend some years of usefulness yet in preaching the Gospel.

### GOODNESS AND SEVERITY.

Fortieth anniversary of opening of Trinity chapel, Borough, was December 12 and 14. Mr. Crowther preached and presided at the evening meeting.

This is the first time I have been inside Trinity chapel; it is a commodious, substantial building, just out of the High street, Borough, a densely-populated neighbourhood, and yet the combined attractions of a noble array of ministers was not sufficient to fill the chapel. Surely the time is now upon us when men will not endure sound doctrine.

Charles Spencer, Esq., prayed for a blessing.

The chairman said—For forty years truth had been preached here, and for some time unmixt truth. There are circumstances in all our experiences which are discouraging. We must pass through tribulation, but we have pleasures and joys which do not arise from the world, but from association with Jesus Christ. Although poor, feeble, and helpless in self, in God is fruit found. If it were not so, a few people could not have held together for such a length of time. It astonishes me to see how, out of great weakness, strength is brought. While many causes, under seemingly favourable auspices, flourish for a time, and then die out, the feeble hold on. It is, I believe, because God has purposes connected with them, God has various ways of trying His children; the Lord trieth the righteous. I wish for the brethren and sisters who worship here, although, like the conies, a feeble people, that the great, secret and wondrous things of God may be revealed to them in all their Church ordinances and personal experiences, and that the speakers for the evening will have a word for the Church and visitors.

J. S. Anderson spoke on God's great name. What is in a name? A poet has said,

"A rose, by any other name, would smell as sweet."

But there was a great deal in a name, more especially in the name of the great God—in the personality of the Trinity—Father, Son, and Holy Ghost,—each in relationship to the people of God. The Church's safety and ultimate glorification are secured through His great name. He will not cast off His people for His name's sake. He is great for faithfulness: He has bound Himself by absolute and unconditional promises. What would become of God's character for faithfulness if His people ultimately perished? "What wilt Thou do to Thy great name?" If we would understand what God's name is, we must spell it out in the wondrous person of the God-Man; in His offices and characters; what He is to His people. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe."

Mr. Ward's speech was on the great acts of God. The speaker enlarged on imputed righteousness; the sins of the Church imputed to Christ, &c.; and expressed good wishes to pastor and people, hoping they

would be recipients of the gracious acts of a covenant-keeping God.

Brother C. Cornwell was well heard on God's great mercies. He displayed much knowledge of the Word of God.

R. A. Lawrence quoted Psalm xxxi.—“Oh, how great is Thy goodness, which Thou hast laid up for them that fear Thee.” God is good in nature, in providing supply for man and beast. He is good in bearing with and tolerating ungodly men; but this is not the goodness spoken of in the Psalm. After describing God's special goodness to His people, the speaker gave the following illustration in antithesis:—Where we see the most marvellous manifestation of God's goodness, we also see a manifestation of severity. He is not good at the expense of justice. It is in vain that men trust in the abstract goodness of God. The great goodness of God was displayed in the first promise—“The seed of the woman shall bruise the serpent's head;” at the same time severity—the curse was pronounced. Our first parents were driven from Eden, and cherubims with flaming swords were sent to keep the way of the tree of life. It was a display of His great goodness in Egypt when all Israel were in safety in the blood-sprinkled lintels, while, at the same time, in every Egyptian household there was wailing over a firstborn slain. At Pihahiroth, where He made a way in the deep for His ransomed to pass over, the Egyptians, who assayed to follow, sunk like lead in the mighty deep. The greatest display of God's great goodness and of inflexible justice we find on Calvary's cross, in the salvation of the Church, and in the sufferings and death of Christ. Further illustrations remain to be seen in the welcome “Come, ye blessed,” and the awful sentence, “Depart, ye cursed.” Eternity itself will be a fuller development in the glories of the redeemed and the solemn sufferings of the ungodly.

The pastor, Mr. Squirrell, stated that, in the absence of the senior deacon, Mr. Hudson, through illness, there was no report. He thanked the friends who had come to see the “Squirrell” in his little nest. A friend in need is a friend indeed.

H. Hall gave warm words on God's great love, which, he said, was the greatest subject; it is the origin of all His gracious and mighty acts.

C. Masterson was eloquent on the “Exceeding great and precious promises.” Collections amounted to £7 7s. 1d. Meeting closed with the Doxology, and a few words of prayer from the chairman.

A. LONDON SPARROW.

HOXTON.—Mr. W. James held prayer meeting on Friday, Dec. 10. Five prayed; C. W. Banks gave an address. Prayer meetings will be every third Friday evening in the month. The next meeting will be at 43, Singleton street, East road, City road, Friday, Jan. 21, at 8. R. G. Edwards to preside.

#### MR. STYLES AT JIREH, EAST ROAD, CITY ROAD.

Special services were held on Dec. 5 and 7. Mr. Hazleton preached. Recognising the familiar face of a lover and friend of all the Churches of truth, I joined his party, and was privileged to hear a dear old mother in Israel recount her call by grace in the year 1831, and some of the many tokens of the Lord's gracious dealings and upholdings since. Comparing notes and experiences we hastened on the time for public meeting. There is a lack of spiritual converse among us members now-a-days. Have we nothing to tell of the Lord's dealings with us? Apart from the usual preaching and prayer meeting services, anything, everything, forms the subject of conversation but the things which pertain to our spiritual life. There is a necessity (God grant it may be more generally and deeply felt) for an outpouring of the Holy Spirit that the barriers of cold restraint, natural reserve, pride, or whatever it may be that keeps us from getting at each other's hearts, may be broken down, and that we who fear the Lord may speak often one to another. Chas. Wilson, Esq., presided; Mr. Miller offered prayer.

The chairman gave a short practical speech on charity. He had heard from brother Pocock that the debt due to treasurer was £15, and the deacons would be satisfied if £5 were obtained that evening.

We are not often privileged to see Mr. Styles on the platform; hence your little “Sparrow” asks for some encroachment on your space. Our dear secretary Styles was labouring under physical disability, and felt more inclined to be at home; but it was one of the traits of pure religion to visit the widows in their affliction; so he came in a neighbourly way to visit a widowed Church. He congratulated them on the prospect of obtaining a grant of £20 for distribution among the poor. He would give a few thoughts on three sentences in the Lord's prayer—“Our Father which art in heaven;” “Give us this day our daily bread;” “For Thine is the kingdom.”

The relationship stands at the threshold. By an act of sovereign grace God the Father chose millions of sons and daughters, and Christ is the link of the union. Their names were written in the Lamb's Book of Life. It is a prevailing idea that this is a literal book; he was inclined to the opinion held by John Stevens, that this book is the person of our Lord. God has a family register; He wrote His children's names before they were born; we write our children's names after.

“Oh, may I find my name  
Recorded in some humble place  
Beneath my Lord the Lamb.”

This relationship is evidenced in time by the work of the Holy Spirit in the heart. We, who were naturally afar off, are brought to feel the necessity of the Lamb's pardoning blood, and are favoured with some feeling desires, and are led to address God as our Father. Adoption is sometimes treated of as a doctrine; it is rather a glorious fact. “Give us this day our daily bread.” As

children of Adam, and children of God, this petition embraces all that we need temporally, and all those wants which, as beings who will live for ever, none but God Himself can satisfy. A child of God, in the services of God's house, may have his soul drawn out in holy, happy communion; and yet, in the avocations of daily life, work with energy for his daily needs. The world asks, "How do these things square?" Take an illustration from the lark, who, joyously singing, soars near to heaven's gate: and yet has to descend and diligently search the earth for grain to support life.

If I am God's child, I shall be the subject of longings and hungerings, like David, when he said, "My heart and flesh crieth out for the living God." The world, with all its resources, will not be able to satisfy the cravings of the inner man. I shall enter into the meaning of Christ's words,—“My flesh is meat indeed, and My blood is drink indeed;” a text which the deepest theologian cannot explain, but which the humblest believer realises.

Grace sufficient for the day. Day by day the manna fell. Some Christians anticipate troubles, and want grace to meet future events. The prayer is—“Give us *this day*.” A martyr in the condemned cell, on the eve of being brought to the stake, to try and ascertain how the flesh could bear the painful ordeal, placed his hand in the flame of a candle, but shrunk from the torturing effect with many fears that on the morrow he would prove a coward; but the morrow came, and grace and strength came with it, and he was able to die bravely, triumphing in his God. He wanted the grace of patience in the cell. Dying grace before the time comes is not promised. “For Thine is the kingdom, the power and the glory.” May every heart present add, “Amen!”

Brethren Meeres, Webb, Griffiths, and Lodge, addressed the meeting. Brother Gander brought the meeting to a close by a few remarks on the distinctive characters of God's children and the world. Being let go they went to their own company. There are two classes—righteous and wicked; sheep and goats; wheat and tares. The Word of God is discriminating.

The proceeds of the services were £14 18s.

#### A LONDON SPARROW.

P.S.—The “Sparrow” chirps his grateful acknowledgments to brother Lodge for his kind intention of wing-clipping. Hopes he will be merciful. Liberty is sweet, and crumbs are scarce. The report of meeting at Stepney was written under the natural impression that the chairman was known to the speakers. Brother Lodge states this was not the case as regards himself.

WALWORTH.—First half-yearly meeting of the Excelsior Temperance Society, at York street, was on Monday, December 13. The chair was taken by Mr. Carr. Report was read by the honorary secretary, Mr. Kaye: it showed considerable progress. Mr. Messer, by a very warm-hearted speech, moved the adoption of the report; seconded

by Mr. Beddow. Mr. Clieshire moved the report be printed; this was seconded by Mr. Stone. (And if Mr. Banks is willing to have it in the *Vessel*, with great pleasure it will be forwarded to him.) Mrs. Durant gave some account of what the Sisters of Progress were doing in connection with the Society. A speech from Mr. Rowe, and a thought from Mr. Johnson, with praise and prayer, brought this service to a close.

W. B.

WOOLWICH.—The pastor of Enon, Mr. J. Brittain, we are exceedingly grieved to learn, has been bereaved of one of the very best of friends, his own beloved wife, who died on Sunday, Nov. 28, 1875, one week after she had given birth to her ninth child. We may be able to give further particulars in a future number. When a pastor is deprived of such a partner, and the dear children of a mother so devoted and affectionately careful, it is indeed a calamity hard to bear. But the precious promise reacheth even to a case so extreme—“As thy days, so shall thy strength be.”

DEVON AND CORNWALL.—“Jeremiah Thoughtful's Tour Through the West” is not so profitable. Of the late Arthur Triggs' ministry Jeremiah is prejudiced. We have lately read his “Dying Moments.” Like poor dear James, clouds rather pained the latter part of his life; but Arthur Triggs lived a life of faith in the Son of God; and he died in the Lord. Jeremiah's visits to Trinity, How street, &c., and the desolations of Cornwall, are reserved.

ENFIELD.—The *Enfield Observer* contains original and racy sketches of the opening of new chapels in that rising, respectable, and aristocratic district. Very able and interesting reports are found in this “*Observer*,” but as we read the carefully characteristic papers, we fear there is more taste displayed in the buildings than there is powerful, evangelical, and spiritual power to be found in the pulpits.

WATFORD.—We cannot yet promise a memoir of the late Mr. H. Wise. The following from his daughter tells us how quietly his end here was:—Mr. Banks,—Dear father is no more to this world. He died Thursday, Nov. 25, at eight o'clock in the evening, in a sleep, without a struggle. He is gone to see his dear Redeemer, whom he has spoken of for so many years. We, as a family, mourn his loss; but know our loss will be his gain. Our united love.—HANNAH WISE.

PECKHAM.—We had an exciting service in Mr. Moyle's chapel, Dec. 12, when Mr. Usher baptized nine candidates for membership. Mr. Moyle continues to preach—some think better than ever.—M. S.

BILLERICAY.—Jireh is holding on in peace. Brother Rogers has spoken to the people there with acceptance nearly one year.

MR. ALDERMAN TATHAM'S  
ADDRESS

ON OPENING NEWBOLD HALL SCHOOLS  
AT ROCHDALE.

An interesting report of proceedings and progress of New Baptist chapel will be given when we can arrange material. The opening address of Mr. John Tatham was, in substance, as follows:—

MY DEAR FRIENDS,—When I am called upon to take the chair at a meeting, and the programme is placed before me, if I see amongst the names of other speakers, the Chairman's address is expected, I generally feel a reluctance in taking the chair; on this occasion the same feeling, in some measure, exists, but I should indeed be wanting if I was backward in either presiding or taking any other place amongst you to-night, for we have good reason to feel truly grateful to a kind Providence who has blessed the efforts put forth in the erection of this school; the top stone brought to the building free from accident, and I trust the adjoining chapel will be attended with the same favourable result.

It is now six months and a few days since we met together to lay the memorial stones of the school and chapel, and about fourteen months since the first earth was removed. We are now within these walls for this our first public tea meeting, and it is pleasing to see so many gathered together on this occasion, especially when we notice the unfavourable state of the weather; and still more pleasing must it have been to those who take an interest in this place, to see such a large attendance last Sunday at each of the three opening services. It must also have created a thankful feeling in the hearts of both superintendent and teachers to see so many children gathered together within these walls, for the first time, last Sunday, before service, as a Sabbath school. There is great need for such places in which to train the young in the paths they ought to walk.

I was reading the papers the other day, and was very much struck with a remark the Home Secretary made to a deputation which waited upon him with regard to having Stipendiary Magistrates. Mr. Cross, answering the deputation, stated that he considered the magistrates discharged their duties well, when he found that of 622,104 cases during the year (of which 121,423 were females) only 100 appeals were made, of which 54 were only sustained. But it is not the merits of the magistrates to which I wish to draw your attention, but the vast number of men, women, and children, who break the laws of the land, showing forth strongly the need of such places as these, and similar places.

But, my dear friends, we may erect and open schools and chapel, yet it is like taking the horse to the water, you cannot compel it to drink; so here you cannot compel people to come. Yet it is the duty of all to do what they can, and in due time fruit may be seen. Many of you remember there was an old hall stood here, some two hundred years old, or more, around which, and in the grounds

were large fruit trees, where, in years not long past, much fruit was gathered. And I may say the desire of those who have worked and taken an interest in the erection of these schools, is, to see much living fruit produced by the instrumentality of the ministers, teachers, and friends; yea, we hope, at no distant period, to see the adjoining chapel completed. I need not say that the committee are united in putting forth every effort to bring all the work to a satisfactory conclusion, and are grateful to all who have contributed to the funds.

We hope to see both the chapel and the school well attended, and not as I have read—I think it was the editor of the *Nonconformist* who sent a reporter round to various Churches in some neighbourhood in London, and he visited about fourteen churches, and the congregations only averaged about ninety. This sort of attendance is not encouraging; it is a lamentable fact that in our churches and chapels there are far too many empty pews. The congregation ought to show an example to the young; and I trust the children connected with this school will appreciate their new and comfortable Hall, and may more, who don't attend any school, be gathered within these walls. There is no desire to take children from other places. We wish to exercise charity towards others, yet, if there are parents who prefer their children coming here, we shall be glad to welcome them, and do them good, and may all of us, wherever placed, whether here or elsewhere, by a kind Providence, do all we can, and if possible, leave the world better than we found it. It is lamentable to see how people abuse the gifts of providence; some going to questionable places of amusement, others spending their money so foolishly, and inconsiderately in drink; when they have to work from Monday morning to Saturday night to obtain it. Let us not have any amongst us who, after leaving Sunday school, fall into these habits.

Let me again encourage the boys and girls, young men and maidens, to attend punctually and regularly to their school duties, for rest assured, if you acquire a good education, you are more likely to make cheerful homes and happy family circles, when you grow up to men and women, and become heads of families; and to all here to-night and others that are not here, I do on behalf of the committee thank you for the assistance which you have rendered towards the erection of this place.

You know to whom the gold and silver belongs, and the cattle upon a thousand hills, and it is to be hoped He will so guide the giver and the efforts put forth, that at no distant period every demand may be met and the top stone brought to the adjoining chapel, enabling you to sit under your vine and fig-trees, owing no man anything (Cheers).

Allow me to say that some of the friends thought there ought to be a collection to-night, others thought different, therefore no collection will be made this evening, but as the opening services continue to-morrow, the building committee will be glad to see

you and many others in attendance at those services, when your contributions to the building fund will be gratefully received. (Applause).

#### RECOGNITION OF MR. J. BOX.

OXFORD STREET.—Special services were held at Soho chapel, Tuesday, November 30th, to recognise Mr. J. Box as pastor. In the morning a special prayer meeting; in afternoon Mr. Meeres read and prayed. After a few words from Mr. Alderson, Mr. J. Box related his call by grace; of which we give a brief outline. He said I have reason to be grateful to God that I was born of Christian parents; it was their godly example, under God, which was the means of leading my mind to consider, and of turning my heart towards the word and ways of the Lord. From my earliest days I loved to worship God, and think with pleasure of that first Sunday afternoon when I felt the force and sweetness of the work of the Spirit upon my breast. Youth came, and I was surrounded by young fellows; and with this variety around me, my mind was filled with carnal thoughts, though the love of God was not driven from me. At that time I trudged to chapel with my mother who was deaf. Father would ask at night about the texts, &c. This pleasing me, I paid great attention, so that I might be able to answer his questions. After a time I went to hear Mr. C. Smith at Cumberland street. One evening when the Lord's Supper was being celebrated, I was much affected, and began to wish that I might celebrate that love which was then melting my heart, and felt the precious words,

"Sweet the moments, rich in blessing,  
Which before the cross I spend."

I was in a situation where temptation surrounded me, but the power of God kept me. I remember going to Providence chapel one Thursday night when Mr. Smith spoke from the words in James i. 5. This sermon lifted a burden from my mind, still; I thought I must be better before I joined the Church. One day, an old friend said, "If you tarry till you're better, you will never join at all." This was in November, 1854; it led me to go before the Church.

W. Pook, a deacon, then said, "before I go to my grave, I shall hear you preach."

#### CALL TO THE MINISTRY.

This is an important question. I fully realise my position. I always trembled at the position in relation to myself. I went into business in the South of London, and sat under the ministry of Jonathan George. When Mr. George died, the Church had supplies; my soul got starved. A friend said, "there's a good minister at East street." I went; my heart was melted under the sound of the Gospel. That ministry proved a terrible one to me; however, it afterwards healed the wound it had made: it was a great blessing. In December, 1862, I joined East street. Sometimes when listening to my brother proclaiming sovereign grace, my

heart was full, and I felt as if I could get up and preach to the people if I dared.

One Sunday, Mr. A. said to me, you must get some one to preach for me at the Aged Pilgrims' Asylum next Lord's-day. I went to chapel next Sunday, but had forgotten all about it; Mr. A. said, "You must go and do the best you can." I had had sweet enjoyment thinking over a passage of truth, during the week. I went, and told the friends that Mr. Alderson could not preach. What are we to do? was then asked. "You must speak." I opened God's Word at the Transfiguration, expounded on the chapter, and prayed. I opened the Bible again at the part I had been thinking of, and it opened up to my mind. I announced the text, and said something upon it, and felt as bad after as if I had committed a great sin.

On the Monday evening following the Pilgrims held a prayer meeting; I was present. Brother Firminger was on the platform; at the close he asked me to come and help them at Peckham Rye. Two weeks after brother Firminger asked me again; I consented to go.

In April, 1872, one Sunday morning, I rose as usual early to go; not feeling well I went to bed again; when, presently, brother Brown walked into the bedroom, and said the pastor was ill, and I was to preach at East street. I said I was unfit to preach. At last I said, if he would go to Mr. I., who was going to Bethesda, and get him to go to East street, I would go to Bethesda. He did; the change was made; and thus I went to the chapel I was familiar with from a babe. I preached; the Lord helped me. Then I was invited to Richmond: went there with trembling, and since my first visit to Richmond have never wanted a pulpit to preach in.

[The doctrines forming the basis of ministerial teaching were read; they were in accordance with the faith of our Churches.]

The leadings of Providence, in connection with coming to Soho, were related. Mr. Battersby said he believed Mr. Box had been sent to them in answer to their earnest and united prayers.

Mr. Foster heard Mr. Box at Foots Cray; he gave us such a good account of him, that we invited him to preach for us; he came; we felt the Lord's anointed was before us. After supplying for some time, we had a Church meeting, at which only two voted negatively, so he became our pastor.

Mr. C. Box then united the people (as represented by Mr. Jeffreys, the senior deacon) to his son, as pastor and people, and a very affecting sight it was.

In the evening, after reading and prayer by Mr. C. Box, three comprehensive addresses were given by Messrs. Atkinson, Anderson, and Hazelton. Messrs. J. H. Brown, Cornwell, Dearsly, Dallimore, Edwards, Langford, Masterson, Osmond, G. Webb, Woodward, Briscoe, Beazley, Pung, Denny, Oakey, Squirrel, and Ward, as brother ministers were also present.

W. B.

## TRIALS OF COUNTRY PASTORS.

**BROTHER BANKS.**—I feel here I am almost one by myself. I am but little known. Some there are with whom I should not wish to be acquainted—as their tenets are not in accordance with the glorious Gospel of the grace of God, as it is revealed in the Scriptures of divine truth. My dear Brother,—I find it to be a battle indeed to take my stand upon the glorious doctrines of the Cross, and the precious Christ who suffered for His elect bride. Universal redemption and Anglicanism are strong opponents in this district. I find the latter to be especially so; for, in these villages, the parson is king of the parish; and uses all the influence he possesses to keep the people from the chapel. They are warned of the heresy and erroneous teaching they will receive by going, and, beside all this—"Church is the proper place for the people to attend." Our Church, which consists of only fifty-one members, are all very poor. Our cause has been sadly torn in years that are past; and never has recovered from the divisions. I have been labouring here over two years, the congregations are excellent in the afternoon which is about the only encouraging feature about it. But this is encouraging: while there are many gather together I can hope that my labour in the Lord is not in vain. We can bless the Lord for peace—wish we could add prosperity to it; but, as the Lord has granted us the one, we are pleading with Him to bestow the other.

I have had much pleasure in carrying the Gospel into the surrounding villages during the summer months, holding open air services where there is nothing but the church for the people to go to. I have been encouraged by the attendance at those meetings, and the evident interest manifested by those who attend; although my words have been misrepresented by some, and false reports raised, and mis-statements made; still I am nothing daunted at these things. I still intend, by the help of the Lord, to carry on the warfare, through evil report as well as good report. I dare not believe that all the seed thus widely scattered can be lost; a reaping time will follow although it may not fall to my lot to reap. I know one thing it "shall prosper in the thing" my Father please "and accomplish that whereunto it is sent," and thus He will be glorified even if "its the savour of death unto death."

And now, dear brother, I have a question to ask. Can you inform me, What is the smallest amount of garden ground that a parson can claim tithe for? I am not sure that all the cottages have to pay the clergyman tithe for small pieces of garden either at the back or the front of their cottages. I never heard such a thing before as cottagers paying tithe. I fancy its wrong. My house stands in the same parish, and the parson has sent me a paper demanding 1s. 1d. tithe for my very small piece. I sent the paper back unpaid, sending word I had not ground sufficient for a tithe; he sent word he should return it and expect me to pay it. If its legal I will; I should like to know, if

possible, as mine will be a precedent for others; if he is illegally taking tithe of the cottagers I will endeavour to enlighten the parish on the subject; if you can enlighten me I shall esteem it a great favour. Brother, pray for me.

## PECKHAM—RYE LANE.

## ANNUAL SUNDAY SCHOOL MEETING.

The annual meeting in connection with the Sunday school was held on Tuesday, Nov. 16. The spacious schoolroom was profusely decorated with mottoes, flowers and evergreens. Tables handsomely furnished by the ladies were crowded with guests. Alderman W. McArthur, M.P., was at the centre of the platform table.

The evening meeting commenced at half-past six. The school occupied the gallery, and the body of the chapel was completely filled. Among the pieces sung by the scholars was an adaptation from Mendelssohn's "I waited for the Lord." The chairman, Ald. W. McArthur, who is a thorough Sunday school man, made an excellent and a genial speech. Having to attend another meeting he left early; and his place was filled by M. Rogers, Esq., Mayor of Tottenham.

The superintendent (Mr. Congreve) made a statement relative to the progress of the school and the purchase of the freehold of a part of the school buildings. There had been a great increase in the infant class, which alone numbers 165; also in the young women's Bible class, of which there are over fifty members now. In answer to united prayer the Holy Spirit had been much present; and in the young men's Bible class and among the junior teachers there had been awakened a large amount of earnestness and devotion. The early Lord's-day morning prayer meeting had been largely attended. Twelve young persons from the school had been baptized in the year and added to the Church, seven more were proposed,—and there were not a few beside who are anxious enquirers after truth.

Mr. Congreve also stated that the £300 for which the Church had become responsible to complete the freehold of the school buildings must be paid, according to their agreement, in three years. ONE HUNDRED POUNDS PER ANNUM FOR THREE YEARS would therefore be needed—the first hundred that night. And then *the chapel, with its spacious school and range of classrooms, all freehold, would be a property worth TWO THOUSAND POUNDS MORE* than the sum obtained from the Railway Company for the old chapel, &c., in 1863.

Subscriptions were then received at the table. Mr. Congreve handed in £40—a further profit from "*Gems of Song*" (making altogether about £200 realised from that little hymn book for Sunday school purposes); also £10 from the tea; and from the chairman, £55s. And thus, with other sums and collection at the close, more than the £100 was raised; and the whole meeting sang with a thankful heart,

"Praise God from whom all blessings flow."

The addresses delivered during the evening were earnest, thoughtful and interesting. Mr. Briscoe spoke on "Sunday School Work the Glorious Mission of the Church o' Christ;" Mr. John Jones, of St. Mary Cray, on "The Teacher's Dependence on the Holy Spirit for Success;" Mr. Alderson, on "The Scriptures Our Text Book and the Cross the Centre of Our Teaching;" Mr. Usher, of Dacre Park, on "The Importance of Individual and United Prayer." Mr. Shrimpton, of the Sunday School Union, gave a sketch of a "Recent Visit to the Continent on Behalf of Sunday Schools."

The venerable pastor looked well and happy. He commenced the service and in other ways took part in it. He feels the weakness of age, but there is no sign of any mental decay.

In every way the meeting was considered to be one of the best Sunday school meetings that have been held at Rye lane. "To Him who doeth wonders" be glory evermore!

#### BAPTIZING SERVICES AT RYE LANE.

On Lord's-day evening, December 12, Mr. W. Usher, of Dacre park, preached and administered the ordinance of Believers' Baptism on behalf of the aged pastor, Mr. Geo. Moyle. Nine young persons were privileged to put on the Lord Jesus Christ. Six were connected with the Bible classes of the school, and one was an interesting little lad of another class, aged 13 years. An able discourse was preached from Psalm xxi. 5: "His glory is great in thy salvation." (This is the third baptism in the year.)

As usual at Rye Lane, when young persons connected with the school are among the candidates, a service for the young was held in the afternoon, presided over by the superintendent (Mr. Congreve). The chapel was crowded in every part. The subjects for six short addresses were arranged by the superintendent as follows, and preceded by brief, earnest prayers by three of the teachers—formerly scholars:—

The Children of Christ—What are they?

C ompanions of the Good.

H eirs of the Kingdom.

R unners of the Race.

I nhabitants of the Rock.

S oldiers of the Cross.

T ravellers to the Kingdom.

forming an acrostic on the word, "Christ," and spoken to by Mr. G. Moyle (pastor), Mr. Usher, Mr. Clubb, Mr. Creasey, Mr. Brown, and Mr. Congreve. After each address a verse of the following hymn (written for the occasion) was sung:—a pretty little card, beautifully printed by Mr. Robert Banks, being distributed through the meeting:—

"Companion of the Good"—I'll seek  
For those who fear Thy name;  
Their God shall be my God,—henceforth,  
Their joys and mine the same.

An "Heir of Promise," Saviour blest!  
Let Thy young servant be;  
Eternal life Thy promise speaks;  
Fulfill Thy Word in me.

A "Runner of the Race," to Christ  
I look with prayerful eyes;  
Lord! give me strength to speed my way,  
And win the heavenly prize.

"Inhabitant of 'Zion's Rock,'"  
To Jesus let me cling;  
And thus secure from every foe  
His mercies sweetly sing.

A "Soldier of the Cross."—for Him  
Who died for love of me  
I'll bear the sword, His banner wave,  
And shout the victory.

A "Traveller to the Kingdom" fair,  
Forth from the world I come.  
And onward press with weary feet,  
To reach my Father's home.

GEO. THOS. CONGRIEVE.

The pastor closed with prayer. The whole service occupied an hour and a-half, and was greatly interesting to young and old.

#### "THE TERRIBLE WAIL."

DEAR SIR,—No one need to question the sincerity of your Brighton correspondent's mind when he assures us of the pain he felt "at reading and hearing the terrible wail that comes from one end of the land to the other, through the lack of divine influence upon the ministry and teaching of our own particular denomination." But it is just possible that he may view "our particular denomination" from a very unfavourable stand-point—through the blurred lens of Arminianism, as he honestly informs us that he reads "other periodicals than those circulated by the Strict Baptists;" and through these many mediums of inter-communication he may have heard of the din and stir produced by the American revivalists, which may have caused a disruption in his organs of audition, if so, it is to be hoped that in due course he may regain his wanted (spiritual) sight and hearing, through a higher and purer channel than what may be expected to blow through "other periodicals than those circulated by the Strict Baptists." If his sympathies are towards the popular preachers of the day, and their natural theology, as may reasonably be supposed from the tenor of his lamentable epistle, no marvel if he fails to see that (external) prosperity which "our particular denomination," as may be found where the glorious doctrines of Christ are wilfully "left out in the cold." Alas for Zion! "Our own dear section of the one Church," if she has nothing more to encourage and strengthen her than the echoes of the Brighton "tweedle-dum and tweedle-dee."

"O name it not in Gath!—it cannot be  
That grave and learned clerks should need such aid."

If your correspondent should recover from his affliction, which we all sincerely hope he may, he will at his leisure give us some brief record of what he is "doing for the Lord" and how he is doing it, that we may hear no longer of this supposed "heavy wail through non-success."

Waltham Abbey. W. WINTERS.



## OUR CHURCHES IN "THE BLACK COUNTRY."

## EPISTLES TO APPELLES.—No. 4.

## MY DEAR APPELLES,—

"Now to grace as debtors we,  
Spared another year to see,  
Mercies pass'd would still review:  
God hath helped us hitherto.  
Oft by Zion's foes annoyed,  
Oft cast down but not destroyed;  
Still to grace the praise is due:  
God hath helped us hitherto."

So wrote John Kent; so can we sing at the commencement of another year; yea, while we have life and breath, of covenant mercy loud we'll sing.

To look back and take a retrospective view over the year 1875 is to call to mind the many mercies, numerous deliverances, wondrous interpositions, marvellous protections, and gracious supportings of a kind and indulgent God, who hath not dealt with us after our sins, or rewarded us according to our iniquities; for as the heavens are higher than the earth, so are His thoughts than our thoughts, and His ways higher than our ways.

"Many changes we have seen,  
Many have our trials been;  
But have been upheld till now—  
Who could hold us up but Thou?"

But midst all the changes our God remains ever *the same*. Jesus Christ, our best Friend, still *the same* yesterday, to-day, and for ever; the blessed Spirit, with His quickening, soul-reviving influence, *the same*; the covenant ordered in all things and sure *the same*; the Rock of Eternal Truth, notwithstanding all the Lo heres and Lo theres, and spasmodic conversions, *the same*; and, my dear Appelles, your hope and mine *the same*, in hope of eternal life, which God, that cannot lie, promised before the world began; and whatever have been our frames, yea,

"Though we have Him oft forgot,  
His lovingkindness changeth not."

One of the best and well-attended congregations that we have in this Black Country is situate at

OLD HILL. Spring Meadow Baptist chapel is a short distance from the Railway Station, which is seven miles and-a-half from Birmingham, and about midway between Birmingham and Stourbridge.

The people are, for the most part, the poor of the Lord's flock—poor in this world's goods, but rich in faith and heirs of the kingdom of heaven. After a hard week of bodily toil at the coal mines, or chain or nail making, they are up betimes on the Lord's-day, and are active in the school, endeavouring to sow the seed of truth and in storing the minds and memories of the rising generation with the sacred Scriptures. At 10.30 punctual the service begins, and a good friend to the cause, Benjamin Taylor by name, takes his stand under the pulpit, and commences by announcing the number of hymn. A trumpet sound gives the key-note; and two lines at a time is the primitive method here.

With heart, voice and soul, one and all unite to praise the Lord, for there are no

drones or sleepy ones here. Dr. Watts' and Burder's collection are the books used. The music, doubtless, would be strongly objected to by some; but if you were in this musical district you would have to submit, for "as well the singers as the players on instruments are here;" and I may add that—

"A divine, harmonious sound,  
The Gospel trumpet gives;  
No music can with it compare—  
The soul that knows it lives."

This cause has been raised by the instrumentality of Joseph Smith who was quite one among the people. The Lord called him by His grace, raised him up from the Adam-fall transgression; gave him a standing upon the Rock of Eternal Ages; put good treasure in his heart; made him as a bottle without vent; and then gave him a room to speak forth the unsearchable riches of a precious Christ. Many were plucked as brands from the eternal burnings; some of the greatest enemies to the truth were brought to be in love with it. The people increasing, the chapel was built, and for about the space of forty-three years he did not shun to declare all the counsel of God. He has entered into full possession of his inheritance, received the palm of victory, and left behind, to mourn his loss, a loving, happy, lively and united people; lords over God's heritage have no place here, for one and all are ensamples to the flock. Mr. Switer, who has been from the commencement with them, is one of the iron pillars in defence of truth; and while he has the wisdom of the serpent, he has the harmlessness of the dove, and is highly esteemed and appreciated in his office of deacon.

You have doubtless heard of Mr. Barrs, by some styled "Reverend," who preached at Rowley Church for many years—one who was sound in the truth and proclaimed a full, free and finished salvation, and blew the Gospel trumpet with a certain sound. When he was taken home, and the truth went from Rowley Church, the family left, and have been constant attendants at Spring Meadow.

The year 1875 has witnessed the departure of many, and among them a good friend to the cause, Frederick William George Barrs, Esq., J.P. and M.A. While I cannot say he was in Church fellowship with the people, it can be said he was a constant attendant, and loved a sound Gospel ministry, and I trust has entered that rest that remaineth for the people of God. His widow and other members of the family still attend.

This place of worship has a commodious vestry, a gallery at each end, and a noble pulpit. It has lately undergone repairs and decorations, for the people have a mind to work. There is attached a burial ground. The mortal remains of the late pastor rest here in the silent grave till the sound of the resurrection trumpet.

The best of supplies are secured for the people, such as Messrs. J. S. Warburton, of Wigan, Players, of Coventry, Howard, of Birmingham, Turner, of Netherton, and Archer, of Blackburn, &c., &c. Some have objected to Mr. Howard because he was "a

*Vessel* man; and one minister, I am told, went so far as to say, he would not on any account preach in the pulpit again while they admitted such a man. Others said, "Whether *Vessel* man or no, he has instrumentally done my soul good, and I love him for his work's sake." I believe he himself repudiates the idea of being a party man, and would say "While one saith I am for Paul, and another I am for Apollos, and another for Cephas, are ye not carnal?"

"Let party names no more  
The Christian world o'erspread."

When will the happy time come when all those who contend for the truth, and the ordinances of God's house, put on as the beloved of the Lord bowels of mercies, and lay aside all malice, envies, and evil speakings, and ministers, as well as people, be kindly affectioned one toward another?

It was on Lord's-day, Sept. 12, I was privileged to hear Mr. Howard, and he went through the three services, to my mind, with a "thus saith the Lord." In the morning he entered into the experience of many tried ones, from the words,—“Weeping may endure for a night, but joy cometh in the morning.” In the afternoon, which at most places is a dull time, he took us out for a comfortable ride in King Solomon's chariot, and assured us, from God's Word, it was quite safe. The bottom being of gold, and the midst thereof being paved with love, could not drop out, and the wheels could not possibly come off; and the final end of those who were by grace brought to enter this chariot would be eternal glory. An old friend said,—

“Though earth, and hell, and sin combine,  
To drag one sheep to hell,  
They might as well attempt to drag  
Our Jesus there as well.”

In the evening we had the solemn closing words of the Song of Deborah and Barak,—“So let all Thine enemies perish, O Lord; but let them that love Him be as the sun when he goeth forth in his might.”

That the Lord, in His infinite goodness and kindness, may send this affectionate, kind, lively, warm-hearted and happy people a man after His own heart, who shall feed them with the finest of the wheat and the pure blood of the grape, is the sincere and earnest prayer of  
AN OLD DISCIPLE.

#### MR. GEORGE ELVEN AND THE FOREST GATE CHURCH.

DEAR MR. EDITOR,—Will you allow me to ask your anonymous correspondent of Forest Lane a question? which, if he answers, and puts his name thereto, I will, by your permission, make some remarks upon his statement in this month's *Vessel*, in reference to the discipline of the Church at that place, and the baptizing therein spoken of. The question is as follows:—Will he faithfully state whether the order of the Forest Lane Baptist Church is the same as that of other recognised Strict Baptist Churches? I am, yours faithfully,

GEORGE ELVEN.

11, York street, Globe road, Mile End.

#### AWAKE! AWAKE! YE MINISTERS OF TRUTH IN ENGLAND.

##### A LOUD VOICE FROM AMERICA.

DEAR BROTHER C. W. BANKS,—As I was perusing the *Vessel* the other day something within me said, “Write, write.” Accordingly I take up my pen in answer—shall I say to the sacred impulse? Certainly, whatever is truthful and good must emanate from the Father of all truth and grace. There is a blessed connection existing between the people of God and the Spirit of light, life, truth and grace; and glorious bond of union existing between the living Church and the living Head, Christ Jesus. Yes, blessed be God, a union which can never be severed by all the opponents of all real vital religion. Blessed truth!

“Once in Christ, in Him for ever.”

Once saved by Christ, eternally secure. On the Rock! on the Rock! building upon a sure and certain foundation which can never be destroyed. All mere professors of religion, the Pope of Rome and all his combined machinations, nor the infidel world combined,—these have all tried to destroy this great and glorious foundation for hundreds of years. Blessed be God, it remains just the same, unmoved and invulnerable. Why? Because this foundation is nothing more nor less than Christ Himself—Christ first, last, and all in all. This, my brother, is the kind of religion which suits poor, lost, ruined sinners. Christ at the head of it, in the centre, and the foundation.

The rapid strides error is making in America is awful. Truth and real vital godliness are trampled under foot; the glorious Gospel of Christ is set at naught and laughed at by plenty of man-made parsons. “Subscribe liberally to the Church, and you are safe for heaven.” This is the American's Bible; the old Bible is obsolete; they want something more fascinating to feed the pride of fallen nature. You are highly favoured in England with the truth as it is in Jesus. England is the chosen spot in the whole world for Christ's Gospel, and for the saints of the Most High God. It is the garden of the world for the living branches of the living Vine. God help you, by your voice and your *Vessel*, to unite all those branches into one great body that there be no division amongst those who love the Lord in sincerity and in truth. There are no people on earth that ought to be more united than the Lord's people. What is the reason that they are the contrary? Can you solve this problem? [We have long answer to this; it cannot be in this month. We long to see all the Churches setting apart days for special prayer.—E.D.] The profane world are as one great body united; the general professing world are another great body united; the Roman Catholics are another great body united; how is it that all those Churches holding the great and fundamental principles of real and vital Christianity are not united as one grand and great body—Christ being the Head, the chief Corner-stone, and the Foundation?

Satan can very well let alone the general professing world, the profane and the Roman world, but he cannot afford to leave unmolested and undisturbed real believers in the Lord Jesus Christ. Thus it is, I believe, that Satan is working in the Churches of truth to make confusion and separation.

It would be a great object obtained if all the Churches holding the great, grand, fundamental principles of real Christianity would unite as one body. God grant that we may soon see this accomplished. Could there not be a movement made for the accomplishment of this great purpose? Awake! awake! ye ministers of truth in England! Put on your armour of faith, love, and peace, and go forth in this work in the strength of your Lord and Master, and victory is yours! One Church, one faith, one baptism, one Lord, one love, one repentance, one salvation, one Saviour, and only one way to heaven—through real repentance and real faith in the Lord Jesus Christ. Go forth, ye ministers of Christ, with this inscribed upon your banners.

I would suggest that there be A DAY SET APART, the beginning of the new year, for SPECIAL PRAYER for this object. Real faith and prayer, with energy, practice, and God's blessing, and the victory is gained—the glory will be God's. Union, truth, life, peace, and the love of God—let these echo and re-echo through the Churches in England till all the Churches of truth be united in one great and blessed body. Blow ye this trumpet, blow; let all the Churches hear this blessed sound! May the *Vessel* blow this trumpet for the new year; and other publishers of truth take up the sound till love in all the Churches triumphant reign. We need one mind, one love, one spirit, one object—the good of all believers in Christ and the real conversion of sinners.

I will say, with all my heart, God Almighty speed the *Vessel* this coming new year! The Lord still preserve you intact from all error, and from all false doctrines and the delusions of the day. Go on, my brother, in the God-honouring course of preaching and publishing nothing but Christ and Him crucified, determined to know nothing amongst men save a glorious, precious, and exalted Lord. Let this be still the sum and substance of your ministrations. May you exclaim, "As for me and my household, we will serve the Lord" in purity. God Almighty bless you, strengthen your hands and heart in this good word and work. May you be spared yet many years in the vineyard below. What a reward is awaiting you! A crown of glory. The Three-One Jehovah welcome you. Cheer up, brother, amidst all your troubles here in this wilderness. Heaven is our home. Let us keep singing this till we get there. Yours, for the truth's sake,

WM. LITTLETON.

Richmond, Ware County, Indiana,  
U. S., America, Nov. 29, 1875.

P.S.—Moody and Sankey are making a great noise. They had to go to Europe to get popular; now the popular people in America run after the popular preachers.

DALSTON.—The fourth anniversary of Mr. Langford's pastorate was on Sunday, Dec. 12, at Bloomfield Street. Following Wednesday, ten and public meeting. Mr. Langford took the chair. W. Beddow sought for a blessing. Chairman's report shewed that himself and his people had been together long enough to know each other, and the result of their acquaintance was that he as a pastor lived in the affections of the people, and they as members lived in his affections. They had been together four years and a-half. Mr. Burrell spoke in a very experimental and heart-melting manner from the word "Remember." Also, Mr. Dearsly. Mr. Driver was presented with a large Bible for his valuable services as secretary and leader of the singing. Mr. Driver expressed his gratitude in suitable words. Mr. Lawrence then spoke truthfully on the words, "Where two or three are gathered together in My Name," &c.; and then he presented the pastor on behalf of the Church with a purse containing £10. Mr. L. responded gratefully.

W. B.

#### "LIVING IN PEACE, AND ENJOYING PROSPERITY."

Twenty-second anniversary of Mount Zion Chapel, Clerkenwell, Sunday, Dec. 12; sermons by the pastor, Mr. Hazelton. Tuesday evening, public meeting, Mr. Hazelton presided. G. Webb prayed. Mr. Hazelton said he had been with the people twenty-four years, during which time had never fallen out with either deacon or members, nor they with him. They lived in peace and enjoyed prosperity. The cause had existed twenty-five years. Messrs Barden, Burrell, Evans, Griffiths, Styles, Meeres, and Hazelton spoke on holy blessings. This Church is planted in the centre of a forest of streets, dwellings, and immortal souls incalculable. Mr. Hazelton's career has been one of steady success. No man on earth, we suppose, could be happier. A good chapel, honourable deacons, a loving Church, and heaven's blessing. What more can a man enjoy this side of glory?

LONDON ROAD.—Mr. Thomas Stringer's first anniversary of the formation of Baptist Church in Earl street chapel was commemorated on Tuesday, Dec. 7, 1875. The severity of the weather has much thinned all public gatherings this winter; but a good measure of faith cheered our hearts; and although cold, we were not much cast down. Pastor Stringer gave a report, which shewed a gradual increase in the Church, in the congregations, and in the financial incomes. Still, the expenses incurred in renovating the chapel, and in the establishing a cause of truth in this place, had (as we understood the matter) left a debt of over £50, and but a small amount of support for the pastor and a numerous family. We ventured to suggest that every minister should invite brother Stringer to preach one sermon in each of their chapels, when collections should be made to clear off the debt and to strengthen his hands for the work.

The many lilies thus collected would help to make the way smooth. Brethren Cornwall, C. Spencer, Geo. Baldwin, H. Hall, and C. W. Banks, addressed the meeting. There was a loving and truthful spirit enjoyed. We all anxiously pray for brother Stringer's success in that great S.E. centre of this overflowing metropolis. Every man of God should help him.

TRING.—We have visited this Baptist district, where many changes have occurred. New Mill has taken another pastor. What a number they have had since I first knew them! How is this? Akeman street Baptist cathedral is occupied by William Webb, who is (as a gentleman says) on trial. We hope the Lord will plant, prosper, and preserve him. West End Ebenezer has lost A. Baker. Many were grieved. Where will they find a pastor? Are they progressive? Poor Sexton had a long day: but what moveable things these ministers are! Master Crampin is favoured by the Standard friends at Leicester. It is a relief to him to be called away now and then. His flexible mind and fine spirit is pleasant to all. We have some able preachers in Tring, who supply the little Churches around. The aged Wm. Collyer, of Ivinghoe, holds on still. How many years has he spoke in the Lord's name! Blessed Hanshaw, Searle, Cartwright, Skelton, Moore, Henry Wise, H. Hutchinson, were godly men and useful preachers. They are all gone; but others are coming to fill their places.

CHEL TEN H A M. — Bethel Baptist chapel. "A Friend to Truth" says, "The Church still exists; she has had many conflicts, and much to try her for years; yet there is a remnant according to election of grace, who cry to God for His blessing to attend the Word preached. Their cry has not been in vain. Under the searching ministry of brother George Cudliff many souls have been comforted; some brought to repentance and a belief of the truth as it is in Jesus Christ our Lord. Several have been baptized, and added to the Church; and we hope, by God's blessing, the work will prosper." [We hope so; we have known this cause from the time John Bloomfield was pastor; and over its many changes—since the days of the devout Freeman's pastorate—we have watched and wondered. Brother George Cudliff we have known and esteemed for a long time. He is a plain, faithful, spiritual man. If the unction of the Holy One rest on, and go forth with, his ministry, he will be a blessing to Bethel. How wonderfully the Lord raiseth up ministers!]

### Notes of the Month.

SURREY.—"Friend" says, "The pastor will not be deserted. He has been providentially helped. We expect a new chapel will be erected. Handsome bequests have dropped in in time. It is perfectly astonishing how goodness and mercy have surrounded him." [We are always thankful to find when some

grow tired of a servant of the Lord, there are others who will not leave him. If a new chapel is erected; if a new cause is raised, may many know that the hand of the Lord hath done this. Nevertheless, the afflictions of Joseph and the divisions in Zion are fully on the increase.]

DR. MANNING'S TESTIMONY THAT "SPRINKLING" IS FROM ROME.—Dear brother Banks,—I have no doubt you will consider the following evidence of Dr. Manning, as given in a letter to the *Daily Telegraph*, Thursday, November 4, 1875, not unworthy of a place in the archives of the *Earthen Vessel*. In the celebrated controversy with Lord Redesdale, concerning the "Lord's Supper," he says (the quotation is from the New Testament), "They abundantly, indeed, prove that the practice of communion in both kinds existed. But this nobody denies. What is denied, and what must be proved is, that this practice was by Divine commandment. It was at that day the practice to baptize by immersion. There are those who still say that baptism by immersion is a Divine commandment. By what authority, then, was baptism by affusion introduced throughout the Church? By the same authority which introduced communion in one kind." Query. Will Independent brethren thank the Cardinal for his honesty? Yours affectionately in the Lord,  
R. G. EDWARDS.

OUR BROTHER F. J. HUDSON, of No. 104, Stamford Street, Blackfriars road, says, Dear brother Banks,—In reading the excellent piece of your correspondent, "Oliver Cromwell," I met with some things that so described my present condition of poor suffering humanity, that I thought I would write you a few lines, considering that the Churches where I have gone preaching the Gospel are not aware of my painful affliction; consequently, I have not their sympathy and prayers; "not that I speak in respect of want," for it is my mercy, under intense pains, through which I have passed, that my temporal estate is just what Agar prayed for, "neither poverty nor riches." On Oct. 3rd, returning from Sunningdale, my complaint set in, and I have been a prisoner ever since. As it has resulted in paralysis of bladder; and as I have reached my threescore and ten, it is likely my work is done. The precious Word of God, and the sweet and tender sayings of the dear Saviour, brought sometimes to remembrance by the Divine Spirit, have made the inspired Word my comfort in my affliction, and a new season of trouble has been, and is attended with fresh proof that "the Lord is good; a stronghold;" and that it is blessed to trust in Him. I have uttered many groans, yet I can say with a dying saint, long since arrived at home, "Although I groan, I don't grumble." My soul's desire is to say, without any reservation, "The will of the Lord be done." May it be His will to bless you in your work, and spare you for many years to proclaim His truth, and maintain the faith and order of His house. Yours very sincerely,  
F. J. HUDSON.

# The Coming Glories of Christ and the Triumphs of His Gospel.

BY DANIEL ALLEN, PASTOR OF SYDNEY STRICT BAPTIST CHURCH.

[There is too much blessed truth and Christian experience in the following epistle to throw it aside; nevertheless, we believe "Nemo" carries his views to one part of the dispensation, and Daniel Allen to quite another. We ask our readers carefully to peruse the following paper.—Ed.]

**D**EAR BROTHER C. W. BANKS,—Love, mercy, and peace be unto you from Him, and the whole Israel of God. I have just read "Nemo's" chapter in your September *Vessel*. I am sure "Nemo" is wrong, very wrong. Permit me to assure you that I believe "Nemo" has as much right to express his views as I have. I am persuaded you are perfectly at one with me in striving to know the mind of the Lord, as to things now, and what shall shortly come to pass. This is our one aim in the fear of the Lord. I am also persuaded "Nemo" is in Christ—is waiting for His blessed coming, and will be as glad to see Him in the wonders of His grace, or in the majesty of His glory, as I shall be. Resting in the same finished salvation by the blood of Jesus, and reclining in the same bosom of endless love in God, and waiting for the same eternal glory, we differ only about the coming state of things in Zion, and in the world; we differ only in our expositions of the Word of God. As we both wish to know more of the Lord's mind, let us aid each other by looking at, and into each other's views, through the glass of Holy Writ. That we may clear our way to the point at issue, let us see how far we agree with "Nemo;" and then wherein we do not.

1. We agree that this present time is a time of great departure from the truth; from experimental godliness; from the love and practice of Jesus.

2. We agree that much of the present profession of religion is a counterfeit of the real religion of Christ; that underneath there are the powers of hatred, pride, and empty show, which the Lord calls emphatically "A name to live while dead."

3. We agree that the revival movements (however sincere the movers) are deficient of the true marks of grace, such as were seen under the preaching of the Apostles, the Reformers, and the Puritans with Whitefield. When the present is compared with the past—the past bears the seal of God; but the present—the signs of empty show.

4. We agree that those who have taken up a midway position, between truth and error, are using their sharpest wit, satire and ungodly irony against the holders of "the Truth."

5. We are agreed that the artful pretence of holding much of the truth has turned away many inexperienced and unestablished children of God from our Churches and ministers of Yea and Amen truth, to a Yea and Nay, Law and Gospel conglomeration of the covenant of works, and a covenant of grace, upon which God has pronounced an everlasting

sentence of separation (Heb. viii. 8, &c.). By this artful attempt to unite what God has separated, many have been turned from the truth unto fables.

Thus far "Nemo" and I perfectly agree; and, surely, this is a very long way. God bless the dear brother—Who is he? Now for our loving and unquarrelsome disagreement.

I. The great tree, from the small seed, named in Matt. xiii., is not "the Church of the world," as "Nemo" so positively affirms. We believe this to be a very violent use of the words of our Lord Jesus Christ. Our Lord teaches us that His kingdom—at first very small, only a few despised fishermen, in the little plot of land called Judea—should so increase and gloriously expand, that its branches should reach every nation under heaven—Asia, Egypt, Greece, Rome, England, Ireland, Scotland, France, Spain, America, Australia, and all the nations of the earth. Ah! blessed be His dear name, He has sent out branches to this, the land of my adoption; and I, a poor timid bird of paradise, have got into these branches, and have found shelter in many a storm; yea, it has so covered my head in the burning heat of the sun of tribulation and temptation, that I am so resolved to stick to this tree, that all hell, sin, earth, death and devils shall never drive me out of it. No, never,—

"In youth it sheltered me,  
And I'll protect it now."

Yes, I will; and that from the random axe of "Nemo," too. Surely he does not know what he is chopping at. Blessed be God, this tree is proof against his strokes. I wish "Nemo" to know that I have heard the Lord speaking to me out of the midst of this great tree several times, when I should have died if I had have been any where else but in its branches. Yes, He has spoken and said, "I am like a green fir-tree. From Me is thy fruit found." Birds of every wing lodge in its branches.

I am absolutely certain that our Lord was so far from representing the great modern apostacy by the "kingdom of heaven"-tree, in Matt. xiii., that He has reference to His Father's parable of His own glorious kingdom, in Ezek. xvii. from verse 22. In the former part of this chapter we have a double parable about Babylon, Egypt, and Israel; then comes the parable about the Son of God and His glorious kingdom.

1. Babylon is parabolised as a great eagle, full of the feathers of wealth and power, flying with her winged army to the royal cedar of the house of David, and cropping the top of his young twigs, and carrying it into his land of traffick, and planting it by the rivers of Babylon, where it grew a low and spreading vine. This is Israel in her low estate of captivity.

2. We have this Egypt-eagle, full of the feathers of wealth and power, coming upon the royal cedar of the house of David, bent towards the river of Egypt; so that the Lord said, "Woe unto them that go down into Egypt for help." Now, mark! This double parable is given in the first ten verses; then, in the following eleven, you have the explanation as I have briefly hinted.

3. From the 22nd verse we have God, as usual, going beyond the miseries of Israel, by Egypt and Babylon, as largely given in Jeremiah's

history of these events; and also beyond the deliverance of Israel from these eagle-nation birds of prey, right into the glorious Israel of the spiritual kingdom of our Lord and Saviour Jesus Christ, in its spreading to the ends of the earth. Jehovah thereby shews what these eagle-nations will do with My royal house of David. Let me tell you what we must do with this house.

Oh, blessed, blessed for ever, be Jehovah. He said, and has done it. "I will also take of the highest branch of the high cedar, and will set it; I will crop off the top of his young twigs a tender one, and will plant it upon an high mountain and eminent." This is indeed the Lord's doing, and it is marvellous in our eyes.

Who, I should like to know, is this "Highest Branch," but the blessed Lord Jesus, who is higher than the heavens? Does not Jehovah say, "I will bring forth My servant, 'the Branch'" (Zech. iii. 8)? Does He not say again, "I will raise unto David a righteous Branch, and a King shall reign and prosper"—"In His days Judah shall be saved, and Israel shall dwell safely"? Who are these but the called of the Jews and Gentiles who fly to Jesus for refuge? These are the New Covenant Israelites named in Jer. xxxi.; Heb. viii.; Rom. ii., ix.; Gal. iv., who look alone for refuge to this Branch of the Lord, singing,—

"Dear Refuge of my weary soul,  
On Thee, when sorrows rise,  
On Thee, when waves of trouble roll,  
My fainting hope relies."

And this is His blessed name:—"The Lord our Righteousness." What does Jehovah mean, but His small beginning, by this kingdom-tree of His, when He says, "I will crop off the top of his young twigs a tender one"? Does He not mean "The rod of the stem of Jesse, and the branch out of His roots"? Does He not mean Him "who shall grow up before Him as a tender plant, and as a root out of a dry ground"?

What is the high mountain, and the glorious eminence upon which Jehovah would plant this "twig" of cedar, this "tender one"? Is it not "Mount Zion, beautiful for situation, the joy of the whole earth"? Has He not said—"Yet have I set My King upon My holy hill of Zion"? And was not Jesus small and despised, tender and obscure in the beginning of His glorious empire among men? Was He not like a tender sprig from David's tree? Did He not so grow that millions soon sung the soul-enrapturing song—

"Extol the stem of Jesse's rod,  
And crown Him Lord of all"?

This is what Jehovah said He would do: "I will plant it, and it shall bring forth boughs, and bear fruit, and be a goodly cedar." Yes, dear God of majesty, love, and power, I can well bear witness that you have done it, for I have sat down under His shadow, and found His fruit very sweet to my taste; very, indeed. No, no, Master "Nemo," you are not going to chop down this blessed kingdom-tree of my dear Lord and King in this crude manner. Its blessed fruit has now been dropping down freely into the lap of my soul for thirty years, which has so revived my fainting spirit, that it has at times made me feel as if I were in the very paradise of God. The very leaves of it have healed every sore I ever had about me; and the Lord knows I have been all

over sores, from head to foot. Yes! and has He not said, "The leaves are for the healing of the nations?"

Now mark once more the great words of the great God about this kingdom-tree. He says, "And under it shall dwell all fowl of every wing; and in the shadow of the branches thereof shall they dwell."

Yes! dear Lord, I was like a partridge upon the mountains of Tasmania, thirty years ago, hunted to death by sin, by guilt, by devils, by the curse of the law, by death, and by the sword of justice, and you did take me right into these very branches of this tree. And Oh, what shelter, what refuge, and what fruit I did find in this tree! Oh, how I did sing there, among these branches! yes, I thought I should sit and sing my soul away to everlasting bliss.

I shall never forget this tree, to all eternity. Take away your axe, "Nemo;"

"In youth it sheltered me,  
And I'll protect it now."

Thus the dear tender twig of David and the small seed of Jesus are the same. This parable of the Son of God is certainly drawn from, or founded upon, the parable of God the Father, concerning His Son.

And has not the tender twig and the little seed, by love, mercy, and power, grown and spread, so that "All fowl of every wing" have dwelt under, and in this tree of the kingdom of the Lord Jesus? "The kingdom of heaven:" it originated in heaven, in the heavenly mind of God, it is heavenly in its nature and character, "not of this world," and it will be consecrated and established for ever in heaven.

II. I greatly disagree with "Nemo" upon the consequences of his views of this and like parables of our Lord. These consequences are, that we are not to expect the truth of God to revive, the Church of God to flourish, or the true kingdom of Jesus to become as these parables clearly teach. These consequences are, that we are to expect nothing but one great conglomeration of awful apostacy swallowing up everything before it; and the Lord's own dear people shall either be taken to heaven, or be left without truth or Church organization on the earth. "Nemo" thinks the prophecies and parables only teach these painful results. No doubt they do by his method of mutilation. "Nemo" seems to have taken up the notion that the Church of God and the Gospel of God must now perish from the earth, and delusions of Satan are to take their place; and having embraced these notions, he proceeds to make the Word of God bend about in all sorts of forms to fit his views.

I believe most solemnly, after thirty years' prayerful and careful study of God's Holy Word, the very opposite to "Nemo." I believe God will destroy anti-Christ soon, and thereby give to error a great and terrible blow. The Gospel of the grace of God, the Church of Christ, or the tree-kingdom of heaven, will flourish again on earth soon: far beyond what has ever yet been known in this world.

Let us see what the Lord saith. Take first the promised seed of Abraham: "As the sand;" "as the stars for multitude." Inspiration desired for Rebecca, "Thousands of millions;" "as the dew-drops." These are, by Paul, said to be believers (Rom. iv., ix.; Gal. iv.). I think no sensible person will say that the number of God's called elect has yet come up to these great promises of God. The 72nd Psalm describes the tree-kingdom of Jesus, and declares: "He shall have



dominion also from sea to sea, and from the river unto the ends of the earth." "All nations shall be blessed in Him." "All nations shall call Him blessed."

No person at all acquainted with the history of either the Church or the nations of the earth, can possibly conclude that this, and kindred psalms, have as yet been fulfilled. Such must see that these blessings in their fulness are yet to come upon the nations, in the glorious growing of the twig of cedar, and the mustard seed, tree-kingdom of Jehovah's servant: "THE BRANCH."

Take now a little sample of the words of God by the prophets: you will find them of the same order. In Isaiah we are told, "All nations shall flow unto the mountain of the Lord's house." That they shall urge upon each other to go to the Lord, and shall turn their instruments of war into farming implements, and learn war no more. This has not yet been; therefore is to come. Isaiah xi. teaches us the same things: savage tyrants and venomous persecutors shall be tamed, and reconciled to God's dear people and His servants; the knowledge of the Lord shall cover the earth, as the waters cover the sea. This knowledge has never reached a third yet, but it will.

We have the same enlarging of Zion's Tent, and her seed inheriting the Gentiles, and making the desolate cities to be inhabited. Surely the man must be blind who would affirm that these precious promises have already been fully realised. So gloriously is Zion and the Gospel to triumph in this sin-blighted world, that "the nation that will not serve Him shall perish; yea, those nations shall be utterly wasted." There is no unnaturalizing the nations in all this: every sentence clearly proves that the present order of creation will remain the same: only the visible glory of Zion and the triumphs of the Gospel will be great and grand.

In Daniel you have the stone (Christ) filling the earth. You have the Son of God and Man possessing all the kingdoms; putting the very things which "Nemo" supposes are now to be set up, quite down. The same blessed order is set forth in Daniel xii. We have extricated the tree parable from "Nemo's" views.

Dear John Warburton once said: "One of my hearers asked me why I did not get into the parables? But, bless ye, I could not get into the parables until the parables got into me. Then when the parables got into me I could get into the parables."

It is evident to my mind, that the parables are not yet got into "Nemo," therefore he cannot get into them. Let us pass on to the Revelation by John. Here we have Jesus in the midst of His candlestick-Churches, very glorious, with His starry ministers in His hand. Here am I again, bless the Lord—Churches and parsons all right! praise the Lord.

"Nemo" thinks a swarm of heretics will smash up all the Lord's candlesticks, and knock His blessed stars out of His hand. Nonsense, man! That is not after the manner of my Lord, to let Satan do such things as these. No! He will have His churches! He will have His ministers! He will have His Gospel! in spite of all His foes.

Consider now, the seven Churches, and their ministers: five of these are nearly past, prophetically; we are just at the close of the fifth, where the state of things is said to be "A name to live, while dead." This is

just as it is now. But the sixth is soon to be entered upon, which is very glorious. An open door for the preaching of the Gospel, and the fulfilment of those great predictions of the prophets and some of the parables of the Lord—especially that of the spreading-tree—when the birds of every wing shall fly into it for shelter, which has not yet been fully done.

Now, up to the 11th chapter you have various struggles of the Church of Jesus, with Pagan and Papal Rome set forth—and in this, the time of the Papacy is given, which is just now about finished. Then you have the spirit of life from God entering into the servants of God, to sound the Lord's Gospel again with power, that the kingdom-tree may spread, and birds of every wing fly into it. "The kingdoms of this world become the kingdoms of our Lord," &c. Here the Church and us poor parsons are said to be so glad, and all of us giving thanks to the Lord for such great mercy to such a large number of poor sinners everywhere—all over the earth. Also, that the other people are very angry; the Pope, his priests, princes, and Jesuits, these will be very angry on account of the spread of the Gospel, as they are now in Rome, in Spain, in France, and Germany. God will soon send His blast upon Rome, and His blessing upon Zion. Judgment and mercy will come about the same time, judgment upon Rome, mercy upon Zion (Rev. xii.) is an enlargement of the same great subject. The end of the beast of Rome. Where is the triumphant shout? "Now is come salvation and strength, and the kingdom of our God, and the power of His Christ."

Thus the whole Book of God goes to predict a time, a prosperous time, for Zion and our glorious Gospel, as near at hand—a time when God will prostrate the beast of Rome in desolation, and glorify His dear Son in the nations beyond whatever was done before. For this we look; for this pray; for this we labour:—

"Truth from the earth shall rise again,  
The eternal years of God are hers;  
But Error, wounded, writhes in pain—  
And dies amongst her worshippers.

I remain, dear brother in the Lord, Yours affectionately,  
Sydney, Nov. 13th, 1875. DANIEL ALLEN, Pastor.

### A CHRIST-LOVING AND LONGING SOUL CRYING OUT FROM CANADA.

[Precious moments we have had in reading a letter from Thomas A. Hall, once living near Aylesbury, now of London, Canada, Ontario. How grateful we feel to receive from all the colonies, and United States, living testimonies that our most glorious Lord God, Redeemer and Sanctifier, is blessing our work in all parts. Out of many things from Thomas A. Hall, under date December 16th, we quote the following:—]

**I** HAVE met with you again and again at anniversaries in the country near Aylesbury; you have been to my house; also dear James Wells, Foreman, Bloomfield, and others. In looking over 'Earthen Vessels' I received long ago, I find more valuable than when I first received them. To me they are next to the pearl of great price; there is union of feeling and of love; the sweetness and blessedness of their experiences are to me, I think, more than they were years ago: 'the memory of the just is blessed.' How I long for seasons and preaching as I have heard at our anniversary services in England!

We then had times of refreshing from the presence of the Lord! We think of those with whom we have had sweet counsel: with whom we have gone to the house of God in company; we have said, "thy God shall be my God; thy people my people." What changes take place in this world! Once I thought my mountain stood fast, circumstances have made a difference! The last time I saw dear Wells was in his vestry, after preaching. We have one of his old members living very near: a mother in Israel—a good friend—one Mrs. Ewett; she has a grandson, and a few more friends who are of the truth. We get the 'Vessels:' they are quite a treasure to us. This London is full of Churches, but not one of our faith and order. O that this London was blest as old London is, with the right watchmen on its walls; I know in the Lord's time He will bring it to pass. O, the right Gospel, what sweetness there is in it!

'O, happy day! O, bless'd abode!  
I shall be near and like my God!  
And every power find sweet employ  
In that eternal world of joy.'

"In Canada, London, I do find in my heart a yearning for Zion: my heart shall pray for Zion still. Was it not for the ark, the spiritual ark, 'CHRIST,' my poor soul would have been carried away in the deluge of profession; but I am shut in by the great Preserver, who preserved me in Christ, and called me with a holy calling; for Christ is All and in all to me, in time and to all eternity: I shall never perish. Sometimes I have such death in the pot:—deadness, coldness; a winter indeed! At other times I want to say—'Come, ye that fear the Lord, and I will tell you what He hath done for my soul.'

'Salvation! O, the joyful sound!  
'Tis pleasure to our ears,  
A sovereign balm for every wound;  
A cordial for our fears.'

"None but those who have felt its quickening power will fully appreciate the glorious benefit of distinguishing grace given to us in Christ our living Head. O, how I feel the weight of these words: 'Glorify Him in your body and soul, which are His!' At times Jesus is precious to me: I am helped to say, 'The Lord is my portion, saith my soul, therefore, will I hope in Him.' I hear preaching here, very often at two or three prayer meetings in a week: sometimes I speak of the work of grace in the sinner's heart, the sinner made willing in the day of God's power: this kind does not meet with a very good reception amongst these Canadians. We have every week a Bible class: there sometimes I am obliged to speak in honour of Him whom I love, and whom I desire to obey. 'I wait for the Lord, my soul doth wait, and in His name or word do I trust.' I expect soon the Lord will open a way for His chosen here; they will come out, and arise, and build for themselves: Jacob appears very small in this London; and we say, 'by whom shall Jacob arise?' Our God, the God of our fathers, says, 'fear not.' 'Behold, your God will come with vengeance, even God, with a recompense; He will come and save us.' Bless His name for all these precious promises which come to us through Christ Jesus our Lord."

[Thank you, Brother Thos. A. Hall, of London, Canada, Ont., write again soon; and circulate our "Vessel" in your New World, and give them some "Cheering Words." Love to you from C. W. B.]

## GOD'S JACOBS AS A DEW FROM THE LORD.

NOTES OF A SERMON BY MR. JAMES HAND,

*Minister of the New Baptist Church, Rochdale.*

“And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord; as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.”—Micah v. 7.

**G**OD hath said in His Word that His “secret is with them that fear Him, and He will shew them His covenant;” those to whom the Lord deigns to become a spiritual instructor, know they must have a spiritual guide, in order to understand spiritual things, consequently they wait upon Him for Divine teaching; and in searching the Scriptures they often find one portion as a key whereby they may understand another. Micah, in the first verse of this chapter, is predicting the contumely that would be cast upon the Lord Jesus Christ when He came to offer Himself a sacrifice for the sins of His people. How truly this prediction had its accomplishment, we find by reading the narration of His sufferings in Matt. xxvi. 68. They spit in His face; they buffeted Him; others smote Him with the palms of their hands, saying, “Prophecy unto us, Thou Christ, Who is he that smote Thee?” Again we find the prophet, by Divine inspiration, points to the place of Messiah’s incarnation, and sees in Him a powerful ruler and a mighty conqueror. “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting.” Referring to Matt. ii. we see how exactly this prediction was fulfilled. Though a manger was His cradle, and a stable His apartment, yet He is now clothed with royalty, and is King of kings and Lord of lords. We now make a few comments upon the words read for a text. The words Jacob and Israel, so often used in the Scriptures, appear to represent the Church of God. The Prophet Isaiah says, “But, now, thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, fear not, for I have redeemed thee; I have called thee by thy name, thou art Mine.” In no period of time has the Church been numerically strong, she has invariably answered to the appellation given her by Christ Himself, as recorded by Luke:—“Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom.” Paul’s words to the Christians then at Rome are still true:—“Even so then, at this present time also, there is a remnant according to the election of grace.” This remnant of Jacob, Micah speaks of in the text that shall dwell in the midst of many people as a dew from the Lord, are those upon whom the Holy Spirit has effected the work of regeneration, or, to use the words of Christ, when conversing with Nicodemus:—“Marvel not that I said unto thee: ye must be born again;” the true Christian is born “not of blood, nor of the will of the flesh, nor of the will of man, but of God.” That almighty word which spake, and all things were made, can only make him, by His energetic voice, a new born soul.

“’Tis God alone effects the second birth of heaven and earth.

Awakening nature hears His new creating word, and starts to life.”

Ezekiel, in speaking of the Holy Spirit’s work upon sinners, in quickening them from a state of death in trespasses and sins, places before us

the operation of the Divine Spirit upon the hearts of such, in the following form: "A new heart will I give you; and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh; and I will put My Spirit within you; and cause you to walk in My statutes, and ye shall keep My judgments and do them;" all who, in sincerity, can use the words as a prayer of their own, heartily desiring the blessing, as one of old who prayed that God would create within him a clean heart, and renew within him a right spirit, these are the characters (find them where you may) that belong to the remnant of Jacob, and are truly the sheep of Christ.

This remnant is said to be "in the midst of many people;" Christ, in His intercessory prayer to the Father, explains this portion: "I have given them Thy Word, and the world hath hated them, because they are not of the world; even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." Christians must, of necessity, have to do with the world and its business; whereby they may procure those things requisite for the body. This the Scriptures plainly teach: "that ye study to be quiet, and to do your own business, and to work with your own hands, as we command you" (1 Thess. iv). Often is the Christian's heart made to ache, and his spirit broken by the craft and cunning of his fellow mortals. But, amidst all the craft, hypocritical cant, boisterous pride, grasping covetousness, billows of iniquity, and waves of sin with which the world is glutted, God's Jacobs are still a remnant, and up to the present period it is emphatically true of them, that they are "a people that dwell alone; and are not reckoned among the nations."

They are as "a dew from the Lord." Amongst the many profound questions the Almighty proposes to the man of Uz (in Job xxxviii.) we there find this one:—"Hath the rain a father; or, who hath begotten the drops of dew?" In the blessings Moses pronounced upon the children of Israel, we read, "And of Joseph, he said, Blessed of the Lord be his land, for the precious things of heaven; for the dew, and for the deep that coucheth beneath." Bible readers know that the word "dew" is frequently in the Scriptures. The dew is that which, in the order of God's providence, after excessively hot days, falls noiselessly through the night, and bespangles the vegetable kingdom with its countless pearly droplets; and acts as a preserver and nourisher to seeds, plants, and herbage. The Lord, addressing His disciples, says, "Ye are the salt of the earth;" the Apostle Peter speaks to this remnant of Jacob thus—"Whereby are given unto us exceeding great and precious promises, that by them ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust;" and though the worldly wise and pompous great may account them as the offscouring of all things unto this day, yet these remnants of Jacob (like the dew) are the preservers of every nation, wherever God, in His providence, places them. Behold, what a blessing the Lord made that youthful Hebrew Joseph, in the land of Egypt; so in Genesis xviii. we hear the father of the faithful beseeging heaven's throne on behalf of the doomed cities; but those cities were singed, scorched, blasted, and burning with the blazing fires of corruption and sin; that there was not ten drops of dew to be seen in them, to act as a preservative.

“As the showers upon the grass.” Isaiah bids the voice cry; and the purport of that cry was, “All flesh is grass.” Jeremiah asks the question, “Are there any among the vanities of the Gentiles that can cause rain, or command the showers to fall?” As the children of Israel lived a life of dependence upon God during their forty years’ travel through the wilderness, so the Christian life, through all time, is a life of dependence; and every Jacob, by the Spirit’s teaching, shall experimentally realize the truth of the Apostle’s assertion—“The life that I now live in the flesh, I live by the faith of the Son of God.”

As Christ compares Himself unto a vine, the living branches are made deeply sensible that all their sap and nourishment must be derived from Him, who styles Himself “the root and the offspring of David.” Hence we find in Scripture that water is an emblem of the Holy Spirit, and when His visitations are realized, like the descending showers upon the thirsty earth, they refresh their oft-times parched and drooping spirits (Psalm lxxviii.). All the men in the world cannot draw a drop of water from the clouds; nor all the Christians in Zion a spark of grace from above. Both must be freely sent, and gratuitously granted from Him who ruleth “all in all.”

“That tarrieth not for man, nor waiteth for the sons of men.” After that terrible outpour of heaven’s vengeance upon the ungodly antediluvians, the Almighty gave out a promise to the remnant that was preserved; and that promise the Almighty Maker and Giver of the same declared should have its accomplishment through all time; any, be it observed, that beneficent promise was neither made or given upon the ground of any inherent goodness in the creature. For thus spake the voice of God to sinful men: “I will not again curse the ground and more for man’s sake; for the imagination of man’s heart is evil from his youth. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” The Lord Jesus Christ, with His own gracious lips, gives forth the following utterances: “He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” The apostle, to rebuke the blind, infatuated zeal of the priests of Jupiter, told those idolaters, in his usual frank mode of speech, that it was the Living God who gave them rain from heaven and fruitful seasons. Now, will any one have the hardihood to assert that a gracious God pours down these blessings because we, His guilty creatures, merit them? Perish the thought for ever.

From the foregoing we make the following deduction: that the grace of God is not suspended upon man’s merit. There are multitudes of Scriptures to prove this assertion, but we will instance some and close. Let us turn our attention for a moment to the beholding the marvellous power of grace upon one Zacchæus. It appears, from Luke xix., that the all-powerful grace of God turned this sordid, grasping, oppressed, covetous caitiff, into an humble follower of the meek Jesus, and made him an exemplary and benevolent Christian. In the person of Saul (afterwards Paul the apostle), we have another brilliant example of the all-subjugating grace of God. Behold his attitude as presented to us in Acts ix.; his very soul, as it were, dyed red with cruel malice and burning vengeance against the followers of Jesus Christ. What a change passes upon Him; the cruel persecutor made a bold defender of

that faith he once laboured to destroy; and certain are we that every saved soul will most heartily endorse the following Scripture: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Romans ix.). The sentiment of that man of God, Joseph Hart, is, we feel certain, the echo of all taught of the Lord:—

"For shouldst Thou stay till Thou canst meet  
Reception worthy Thee,  
With sinners Thou wouldst never sit:  
At least, I'm sure with me."

May a gracious God accompany His own truth to the comforting of souls and conversion of sinners. Amen.

[We hope soon to give Mr. Hand's first sermons in the new chapel, building on the Newbold Hall Estate.]

### THE ETERNITY OF GOD.

"Thou art the ever living God,  
Were all the nations dead."

The third quarter of the nineteenth century was about to breathe its last. One thousand eight hundred and seventy-five was rapidly expiring. In contemplation upon some of the years which had rolled over my head, I was tramping steadily down Ludgate Hill, when, just as I came under that intruding arch of the railway which has so marred the view of Ludgate's busy line, with a silent, yet penetrating voice, the words of Moses, "the man of God," fled into, and became deeply fixed within, my heart, where he says: "From everlasting to everlasting Thou art God!" The application and internal exposition of the Word of God, by the Spirit of God, unto the soul born of God, it is impossible fully to describe. At least, I often, in attempting to make my tongue tell out what my soul hath received, seem to confound and mar the whole of it: and I sit down grieved in spirit over the terrible failure. One thing I found, on the 31st December, 1875, when the words of Moses came to me, that "the entrance of God's Word giveth light; it giveth understanding to the simple;" yea, as David said, so I can: "I opened my mouth and panted: for I longed for Thy commandments. Look, Thou, upon me, and be merciful unto me, as Thou usest to do unto those that love Thy name." "Amen!" saith my soul.

I walked on, repeating as fast I could, "*from everlasting to everlasting THOU ART GOD!*" A ray of light beamed upon my mind. In that light, borne on the wings of faith, I looked

"Beyond! beyond these lower skies."

I saw an eternity rolling on behind me like an inexpressibly mysterious ocean; I saw an eternity rolling over me, and a boundless eternity rolling on before me. I saw the whole world down deep in the valley of the fall: and a portion of the redeemed Church of Christ scattered abroad in the nations of the earth.

Eternity is not divided. It is one eternal "*now.*" Still, to enable me to express a little of the, what may I call it? the shinings of the Lord's face upon my soul? If I may, with the deepest reverence, I say it

appeared to me, as there are three glorious Persons in the one undivided Essence, or Godhead; so there are three distinct dispensations in the covenant of grace. First of all, the Father's dispensation was THE GIVING section of grace, before time. The second is in time; it belongs to the HOLY SPIRIT, and is the GATHERING section of the covenant. The third is the future, which will be the GLORIFYING when the SON OF GOD "shall come to be glorified IN His saints, and to be admired in all them that believe." With this three-fold view of eternity, the soul cries out:—

In the assurance of faith "Thou art God!"  
 In the experience of faith "Thou art God!!"  
 In the triumphs of faith "Thou art God!!!"

But who, and what, and where is God? That is the sublime study for Christian men. Plato said, God has no name. The wise man asketh, "What is His name? and what His Son's name? if thou canst tell." The loving Evangelist says, "No man hath seen God at any time." But he immediately adds, "the only begotten Son, which is in the bosom of the Father, HE hath declared Him." The Saviour, in the days of His sojourn here, now and then drew the curtain a little on one side, and gave us glances into the meaning of Micah's words: "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me, that is to be Ruler in Israel, whose goings forth have been from of old: from everlasting"—"from the days of eternity."

There are four witnesses who open to us these goings forth in the days of eternity:—The personal ministry of Jesus Christ; the revelations of the Holy Ghost; the writings of the ancient Apostles; and the united testimony of all the faithful ministers who have been made to know God, and by Him have been sent forth, in all ages, as His anointed ambassadors.

Very much did I seem to enter into the sentiment of Watts when he exclaimed:—

"Had I a glance of Thee, my God,  
 Kingdoms and men would vanish soon;  
 Vanish as though I saw them not,  
 As a dim candle dies at noon."

I realized a blessed freedom of soul which in the valley cannot be enjoyed. And I proved the soul's only remedy, its only refuge, its only source of rest, of peace, of support, of freedom from the jars of men, from the strife of tongues, from the cares of the world, from the sorrows of our declining and divided Zion; the only remedy for heart-sorrows, for sin's sorrows, for physical sorrows, for family sorrows, for death's sorrows; the only healing balm in Gilead is that unto which the Lord Himself doth call us: "LOOK UNTO ME AND BE YE SAVED, all ye ends of the earth, for I am God: and beside Me there is no Saviour."

This, beloved, is but a brief introductory note to invite you, with me, to pursue a course of study of those amazing words: "From everlasting to everlasting Thou art God!"

Gradually, for years, and now more than ever, has my soul been either drawn or driven toward the anticipation of that august and marvellous crisis, when "GOD SHALL BE ALL IN ALL." Fear not to leave the shadows of a fleeting time-state, and by faith, prayer, meditation,



and holy searching, to plunge into this great sea—the knowledge of Him—whom to know is life eternal.

“The Lord help us!” is the prayer of thy servant,

9, Banbury Road, South Hackney, CHAS. WATERS BANKS.

Jan. 13, 1876.

“This life’s a dream, an empty show;  
But the bright world, to which I go,  
Hath joys substantial and sincere,  
When shall I wake and find me there?”

### HUNTINGTON CORRECTED BY GODSMARK.

WE have received, and carefully read, “God the Avenger of His Elect,” a sermon by J. Godsmark. We expected to find some sharp criticisms in it. Mr. Godsmark has been very severe with us in his time—but in this discourse he differs from the late W. Huntington; and we fully justify Mr. Godsmark in his correction and exposition. As a discourse on the true, Spirit-wrought prayer of the heart, it is good from first to last. The following condensed extract is the corrected exposition by Mr. Godsmark:—

“You know, in reference to the power of prayer, the following Scripture is often quoted:—‘*The kingdom of heaven suffereth violence, and the violent take it by force.*’ This exposition has been considerably established by Mr. Huntington, and his views on the subject generally received; but I beg to differ. Mr. H. was a faithful and eminent preacher, and a very remarkable man; but many of his annotations of Scripture will not stand the test of a sober, discerning, impartial, and spiritual investigation. Mr. H. says:—‘I was once in company with a woman who *sits* under a very legal preacher. She was sorely wounded in her conscience with the terrors of God, and, in her great distress, she took herself to private prayer, and earnestly *besieged* the throne of grace: *the kingdom suffered violence, and she took it by force.* Being filled with *light, love, and liberty*, she broke forth in raptures to her husband and told him what she felt. This burning lamp so dazzled his eyes that he suspected the same to come from the infernal regions, and told her she was deluded. He went and fetched other members of the society, and they declared the same. Then the minister was desired to examine her. He also declared she was deluded. So she pinned her faith to the priest’s judgment, and *resisted the Holy Ghost*, and very soon *lost all her joy and peace in believing*; and to this day (for aught I know) *sits in the shadow of death.*’ And he adds, ‘That man who *crushes the very vitals of godliness, and knocks the new creature at heel as soon as it appears*, is but a poor preacher of the kingdom.’ How far such a statement is in harmony with the work of the Holy Spirit on the heart, who begins and performs to the end, despite the gates of hell, I leave to your judgment. It may be clear enough to some whose prejudices often render a mortal man almost infallible; but I do not feel bound to endorse all the anomalous expositions even of a good and great man, or to how implicitly to all the hasty and perverse decisions of his judgment, just because others do, who too often speak for or against a man just as it may answer a selfish purpose. I believe I esteem the grace of God in and by Huntington far more justly than

those who make a god of him—by which I fear that they have no other. But God's Word tells us not to think of ourselves or others more highly than we ought to think; but to think soberly, and without partiality. That Scripture has no direct reference to prayer, or to the throne of grace. The word violence relates, more or less, to wickedness and desperate wickedness, and which the highest classical definition renders outrageous, furious, vehement crime, one who transgresses, profanes, and treats with irreverence. Admitting prayer may be at times vehement, from the intensity of excited feelings, the kingdom of heaven—or, as it is interpreted, the throne of grace—suffers neither violence or force by our *besieging* importunity. With this kind of praying there is often impatience, if not presumption, instead of meekness, reverence, and godly fear. Also, *force* implies that that which is violently taken is against the will of him who yields it. I cannot reconcile the spirit of humble supplication with such terms, because the most agonising prayer (if by the Spirit) will be in submission to the will of God. And have we not proved that some of our most *earnest* prayers have met with no regard? and have we not subsequently thanked God from our hearts in that He did *not* regard them, because we have discovered that our own feelings and wishes superseded the wisdom and will of God; while some of our greatest blessings, for which we have been most thankful, were never asked for at all? 'For your heavenly Father knoweth what things ye have need of, before ye ask Him;' 'It shall come to pass that before they call I will answer, and while they are yet speaking I will hear.' It is by imbibing our views from one another, or from some acknowledged authority, that we say as they say, more than from prayerful and painful research. And thus it is said that the kingdom of heaven *suffering violence and force* refers to a poor guilty sinner pleading with God. But *besieging with violence and force* are terms incompatible with the most pressing importunity; for they convey an inimical or hostile power—compelling surrender by violent attacks. It would be strange, indeed, if it were written, 'Happy is the violent man who taketh the blessings of heaven by force;' and yet quite consistent with the general interpretation. But the Word of God says,—'Blessed are the meek, and they that *wait* for Him;' 'It is good for a man that he both hope and *quietly wait* for the salvation of the Lord;' '*Rest* in the Lord and *wait patiently* for Him;' it is not by violence or force, but through *faith* and *patience* that we inherit the promises."

[With several others, we have Mr. Godsmark's Life for review. We hope soon to commence it.]

#### WHAT THE WATCHMEN SAY OF THE NIGHT.

"BLACK DEATH" was the name given to an awful visitation which visited China in 1333; reached England in August, 1348; appearing first in Dorset, travelled through Devon, Somerset, and the northern parts of this country. It was said to be similar to the Oriental plague—which proved fatal on the second or third day. History shews that England was the scene of this fearful scourge in 1603, when it slew 36,000 people; again in 1665, when more than 68,000 deaths occurred. In the time of Charles II. the plague was more terrific than "the Great

Fire." On all infected houses the mark of the red cross was affixed, and on it was written the words— "LORD! HAVE MERCY UPON US."

On Saturday, January 15th, 1876, the Society of Medical Officers of Health commenced a discussion, bearing on the prospect of the re-appearance of the plague on the Continent, and in this country. These officers tell us plainly it is the real old Oriental plague they fear is approaching. "The British Medical Journal" sounds the alarm. We wait, we watch, we wonder. Will England again be visited with terrible things in righteousness? Can any enlightened mind read—

"THE TIME OF THE END,"

as defined in Daniel xi., and then survey the determined march of the Papacy and delusions of all kinds in this country; and not conclude it is quite possible that that momentous prophecy in Daniel xii. is approaching its crisis, where the Spirit, by God's holy servant, saith, "There shall be a time of trouble, such as never was since there was a nation, even to that same time."

Whenever that "time of trouble" shall come, two auspicious events will occur: 1st, "At that time shall Michael stand up—the Great Prince which standeth for the children of Thy people." 2nd, "And at that time shall Thy people be delivered—every one that shall be found written in the book." These two prophetic promises imply, that until that crowning crisis of tribulation shall arrive, it will not appear as if the Great Prince "stands up" for His people. Nay, He rather appears to stand away; and the more men can deceive the people, the more these deceivers prosper. Then Daniel's word implieth also that the Lord's people are not yet delivered; not yet in true spiritual freedom. But all who are found written in the book, will—when the world is deluged with sorrow—shine forth in the likeness and liberty of their Lord. God help us all to hide close under the wings of the mercy seat. So prayeth,

C. W. B.

[The notes of alarm, sounded by many watchmen, are (D.V.) to appear in "Earthen Vessel."]

"SALVATION IS OF THE LORD."

By A. GRENT,\* a Blind Preacher of the Gospel, at St. Blazey, Cornwall.

It pleased God to bruise  
His own beloved Son;  
Who did not once refuse,  
But bore it all alone;  
His holy soul was put to grief  
To give sin-burdened souls relief.  
For He His people loved,  
Nor would their cause disown;  
He bore their curse unmoved;  
His precious life laid down;  
And all their sins on Him were laid,  
And He their ransom fully paid.  
This is a faithful word—  
That "Jesus came to save"—  
The sweetest sound that's heard  
On this side of the grave;  
The chief of sinners He doth save,  
For such His life's blood freely gave.  
His blood was precious blood,  
None other could redeem;  
It brings us nigh to God  
Though enemies to Him;

It seals our pardon, sets us free,  
O'er sin and death our victory.

His death abolished death,  
His rising spoiled the grave,  
This truth reveals to faith  
A mighty One to save.  
O death, where is thy sting for me?  
O grave, where is thy victory?

The Spirit seals His right  
In every ransomed soul,  
Reveals salvation's light,  
The blood that maketh whole,  
And carries on the work of love,  
Till perfected in Heaven above.

There all the ransom'd throng,  
With voices like a flood,  
Shall sing salvation's song  
Of victory through His blood:  
And all ascribe the honour due  
To Father, Son, and Spirit too.

[\* This good brother travels, and preaches the truth in various parts of Cornwall; he is quite blind naturally, but we are assured that his spiritual eye-sight is remarkably clear. He is one of the 'poor of this world,' and we are glad to find he is now assisted from *The Protestant Blind Pension Society*.]

## THE PULPIT—THE PRESS—AND THE PEN.

*The Church of the First Three Centuries.* A reprint. Edited by Henry Jerson, M.A. London: British and Foreign Unitarian Association, 37, Norfolk Street, Strand. We look with indescribable horror upon any book, or person, or doctrine which would dare to deny the co-eternity, the co-equality, the Godhead, and inexpressible glory of our Lord Jesus Christ, our adorable Saviour, our Redeemer, our Immanuel—"God with us." We most unflinchingly believe that "No man knoweth the Son but the Father: neither knoweth any man the Father save the Son, and He to whomsoever the Son will reveal Him." We marvel not, therefore, that some of the wisest of the sons of men—yea, many giants in mental culture and moral status—have laboured to reduce the knowledge of a Three-One God to the level of mere human reason and finite thought. How very soon after the apostles' times men rose up to overthrow the faith of God's elect, and the true doctrine of Christ; is set forth in this volume of nearly five hundred pages. Our readers may expect some notices of the successors of the apostles of our Great High Priest, in whose biographical sketches we may shew that, where God's Christ is unknown, no traces of the saving teachings of the Holy Ghost can be discovered. How heart-rending the thought—"Having a name to live, yet spiritually dead!"

*The Clifton Hymnal.* Houlston and Sons. Over five hundred hymns, printed and bound, for sixpence. Selected, with many originals, by the Editor of *The Little Gleaner* and *The Sower*. Thousands of this truthful volume for the young are flying through the land. Between the spring-time for "Sowing" and the autumnal season for "Gleaning," the Editor has found opportunities for making and issuing many nice little seed-baskets for the encouragement of all who seek to know and praise the Lord.

*Gospel Truths.* Mr. D. O. Evans, a member of Mr. D. Allen's Church in Sydney, has published a variety of tinted leaflets which Mr. Evans and his co-workers deliver on Sunday evenings to the congregations of the various Churches in that beautiful city. We are delighted with the leaflets; we rejoice in these efforts to do good. Our Lord will bless these sowers and the seed. We think of inserting some of the leaflets in our *Cheering Words*.

*Water Baptism Fully Defended, &c. F.*

Davis, Chapter House Court. Mr. Thos. Ware, the Author of this eighteenpenny volume, has laboured zealously to overthrow our faith in baptism as administered by all who take the Saviour's command to be literal, and binding upon all who are sent forth by Him with a "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." We think the title of the book is not justified by its contents; but we have neither time nor inclination to accept the challenge Mr. Thomas Ware has given. We cannot tell how we came to see and believe in this much-rejected ordinance, if the Lord did not reveal its deep and solemn mystery in us. Reared in the Church of England, we knew nothing of Baptists until after the Lord called, saved, and delivered us. Then, not by man, not by any minister, not by any teaching of the creature, but by the words of Jesus, we saw, believed, and obeyed. We attach no saving virtue to this peculiar rite; we never persuade any one to walk in that solemn way. We believe the Lord the Spirit only can make it truly known in the consciences of men. Why so many parsons and people are now fighting against it we cannot tell. For all this world is worth we could not act the traitor's part, as many have done. God-taught Baptists will exist unto the end. There, for the present, we leave it.

*The Anglo-Israel Post-Bag; or, How Arthur Came to See it.* By Rev. J. H. Titcomb, M.A., &c. London: W. H. Guest. Quite a new and smartly-written book upon a Theory which has, for some time, been stirring the seriously-disposed literary circles to their very centre. Edward Hine has issued many thousands of his pamphlets upon this subject; but, between him and some steady old critics, there is much divergence. Mr. Titcomb, in this *Post-Bag* volume, has come forth with some enchanting Scriptural parallels which will certainly carry many Bible-loving spirits with him. We are not converted to the Theory, but we are so charmed with our Author's Biblical illustrations that we feel in danger. We cannot say more of this—which we call "Hope and Honour for Old England"—until, with much calm deliberation, we have weighed it again.

"After the Bonfire Comes the Black Smoke." What they called the Great Revival was considered a marvellous

movement; but as one of their own papers tells us that £30,000 was expended in printing and advertising; as splendid choirs were engaged; as commodious halls were erected; and as nearly all the parsons proclaimed it to be the work of the Lord, it seems no very wonderful thing that so many gathered to hear. The time is come when the minds of the people appear increasingly weak, and the fountain of error, with its delusive streams, is increasingly strong. To us the most staggering feature is, that the preachers and the papers who cheered on the movement now pour contempt upon the results. Oh, what hypocrisy! What double dealing! Who can tell what religion is if the contradictory statements of professed preachers are examined? Thousands are told God's Gospel is so plain and so available, and yet men "will not avail themselves of it." All this kind of making men believe that they can be pardoned, can know they are saved, whenever they choose, is in direct opposition to the Gospel of Christ, who solemnly declared, "No man can come unto Me except the Father which hath sent Me draw him." Thousands are persuaded into some kind of profession; truly "Many are [thus] called:" God only knoweth the end of all these exciting exertions. One of their recent leaders is now publicly denounced. We thought the poor creature was insane: he had many leaps from one thing to another. May the Lord have mercy on his soul, and give him a true and living faith in Jesus by the Holy Ghost. The fact that some who stand so high in popular opinion now pour out bitter reflections upon the fallen only shows a very un-Christian-like spirit. The new revival journals are sadly censured for pirating sermons. The Earl of Shaftesbury calls upon a great orator to withdraw his recommendation of a certain book which was said to be very good, but is now found out to be very bad. It is lamentable to behold these mountains all falling to pieces. The whole community of Revivalists, of Higher Christian Life, and of Pious Pharisaism is broken into fragments. But "the end is not yet."

"The Eighth Day." We have read with much edification the third part of *Biblical Outlines; or, the Distinctive Characteristics and Mutual Relations of the Books of the Bible*. By Burlington B. Wale. London: R. Banks, Racquet Court; and vestry of Trinity Chapel, York Street, Plymouth. "The deep things of God," as laid in the Levitical types, are herein searched out with scholastic ability, with a consecutive brevity, with a Gospel

clearness and harmony beyond any exposition we have ever seen. Heavenly light herein shines blessedly on what often appears dark and difficult to understand. Yet nothing is strained: truth is ever transparent to the enlightened eye when the Spirit shines upon it; and in most of these *Biblical Outlines* the holiness of God, the harmony of Divine revelation, and the happiness of the Church in Christ are all beheld as the candle of the Lord disperseth the clouds of mystery from the otherwise weak minds of fallen men.

"Barrett's Missionary Life in China," as given in *The Argonaut*, is enough to make one's heart bleed. Could our female population witness the suffering, shame, degradation, contempt, and forced deaths of their Chinese sisters, they would surely more highly prize their home comforts and civilised advantages. Think of the many millions of the Chinese alone who are rather industrious, but in the grossest darkness, in the blackest dirt, in the veriest extreme of all earthly miseries. Talk ye of universal redemption? Preach ye of man's power to believe, to repent, and to be saved? Oh, tell us then how, after nearly nineteen centuries have run out, so little has been done. Only in the spirit of our beloved Saviour's resignation can we find rest—"Even so, Father; for so it seemed good in Thy sight." Nevertheless, should not man care for his fellow-man? Is every saved man doing his utmost to

"Tell to sinners all around,  
What a dear Saviour he has found?"

We fear not. Those of us who have tried, have been laughed at, trodden under foot, and, but for God's mercy, must have perished, while the proud, the long-tongued, the pompous professors think themselves the commissioners of knowledge—and that wisdom must die with them. We mourn over the apathy and death-like condition of our Churches in this respect. What sacrifices are we making? What efforts are we putting forth?

Sermons in New York, Brooklyn, &c. Dear Felix Myers kindly sends us papers full of American theology. It is as varied as are the trees in a large wild nursery. Where is the one spirit, the one faith, the one baptism, the one God and Father? Mr. Lea's letters plainly show it is not all real religion; but thousands on thousands follow in the different ranks. "Frederick Bell, the Singing Preacher," once a Sheffield lad, has been gathering thousands to hear him in Brooklyn.

"The Grand Christmas Tree" and a chastely-executed sheet almanack are in the January part of *The Gardener's Mag.*

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

A TRUE GOSPEL CHURCH, BY MR. WHORLOW; MR. WALTER BROWN'S CALL BY GRACE; MR. JOHN BUNYAN McCURE'S CHARGE, &c.

Ordination services, occasioned by Mr. Walter Brown taking the pastorate of the Church in St. John's Green Chapel, Colchester, were held Monday, Dec. 13, 1875. It was a solemn time. The recognition of one to be the mouthpiece of the Holy Spirit to convey to perishing sinners the great salvation by Christ, was felt to be a weighty matter. We earnestly pray the Lord's approval may attend our efforts, and that His grace may continually rest upon our brother Brown, and His blessing accompany his testimony.

Mr. Whorlow opened the afternoon service with prayer, and read Acts ii. He then said:—It is for me to state to you the nature of a Gospel Church; this is a subject requiring time for consideration, it being necessary to have a good foundation to a Christian Church. Upon no question on which differences of opinion exist, has there been so much persecution as over this one word "Church:" each sect striving to prove its right to the claim of it, as do the Roman, Greek, and semi-English Catholics. We believe the Church to be the great elect body, of which Christ is the Head. The word "Church" has several significations; it refers, 1st, To the great body of the elect, and to the various sections of this one body. The controversy on Christ's statement to Peter—"Upon this Rock will I build My Church"—has led many into error; it is, as Paul said, "Nevertheless, the Foundation standeth sure." Christ is the Rock; He is a tried One. Tried by God, by justice, by sin, and by believers. 2nd, A section of this Church, built upon Christ, is constituted of spiritual believers: and this section has officers, is governed by rules; we are not a lawless people. We come to present to you the nature of a true Gospel Church. All denominations support their views with Scripture; we do the same: we have the Word and its testimony. Of the officers we have, first, the pastor. We find Paul organizes a Church at Philippi, with deacons and a bishop (or pastor). Brother Brown is about to take upon him the office of bishop, to be a watchman on the walls, to be a teacher; and is to have pre-eminence. There will also be deacons. I think the office of deacon has been generally treated too lightly; not with sufficient importance, as though their

only business was to attend to the money matters; but I see very little difference between the requirements of a pastor and a deacon, who ought to be able to lead the services in the absence of the pastor.

After referring to the cases of Stephen and Philip, he passed on to consider the order, and said:—Baptism is the way into the Church visibly: it is not an ordinance *in* the Church, but introductory to it; not saving, but initiatory. The internal ordinances are: the Lord's Supper, with prayer and praise, which are privileges and duties. Mr. Whorlow exhorted us not to forsake assembling together, and enforced the precepts.

Mr. W. Beach asked Mr. Brown to state his call by grace. Mr. Brown said, Dear Brother and Christian Friends,—I think I need not enter into details which would occupy a long time, but merely make a statement in as few words as possible. I grew up loving the world and its pleasures; but was blessed with godly parents who used to have prayer meetings in their cottage, and often persuaded me to attend. Many times have I crept under the window, so as to be unseen, and thus get away during the time of these meetings. However, through my parents, I received many good impressions, and always had a natural love and fear toward God, but no special conviction till I was between eighteen and nineteen years of age. Having left home four years, I forgot many things taught me, and when my circumstances were crossed, my hopes apparently blighted, I prayed a real prayer for the first time. My first prayer was for providential blessings. Then I made resolutions and attended chapel, but grew in the conviction that I was under God's disfavour. This led me to pray for spiritual blessings, desiring to know my interest in Christ. In this state I wandered from chapel to chapel, and was ready to go wherever some bill announced a meeting. One day I attended services at a Bath House. I thought the speaker spoke earnestly; but received nothing to satisfy the longing desires of my soul. At this service the meeting of a Bible Class was announced, and I attended it. The conductor of the class stated that he had been "always happy since being converted." It was the privilege of any one to ask questions. I asked him, "Was

there ever a time when you could say God had pardoned your sins?" He answered, "I don't know that that is a question." I asked him the way in which I could know that I was a Christian? An old man sitting by my side said to me, "My young brother, these fellows don't understand your case. I do. I was the same as you." He assured me that the Lord would speak to me, and this gave me comfort. I removed to London about this time with hope in my soul; went to hear Mr. Wells. On one occasion, when he was pointing out the Saviour as the only hope for sinners, he paused, looked round, and spoke to those who only had a hope. This met my case, and gave me assurance, and for twelve months I had no doubts. I gave my name as a candidate for baptism, went before the Church, and was accepted. But when the time came to be baptized I did not go, feeling I could not. Time rolled on, and I heard Mr. McCure at Pimlico; was proposed to the Church, accepted, and he baptized me.

Mr. Beach said, Although the people here have heard you preach, and have learnt your views of Divine truth, those of us now upon the platform have not had that opportunity; we feel you had better state your views of truth.

Mr. Brown stated that he was a Strict and Particular Baptist, firmly believing there is an election of grace by God the Father, particular redemption by Christ, with final perseverance to glory by the power of God the Holy Ghost.

Mr. Beach asked Mr. Brown of his call to the ministry, to which he gave a satisfactory reply, concluding by saying that, notwithstanding many marks of the Lord's approbation, he often regretted he had ever spoken at all.

Mr. Beach said he and others on the platform had often trodden in the same path with reference to darkness in preaching, and had thought of leaving off, but have experienced that when there is least of the creature there is more of God. He asked the deacon to state why the Church called Mr. Brown to the pastorate.

Mr. Cook, the senior deacon, replied, giving a brief history of the progress of the cause; of having been destitute of a pastor twelve months, that Mr. Brown was the most acceptable supply, and that his call to the pastorate was by the unanimous voice of both Church and congregation.

Mr. Beach, having put the question formally to the Church and to Mr. Brown, then took the latter by the hand and said, "My dear brother, it is with great affection I give you, on behalf of this Church, the right hand of fellowship,

and hope you may have souls for your hire and seals to your ministry; I wish you every blessing."

Mr. J. Bunyan McCure then delivered the charge; the following is the substance:—

"I speak a word of exhortation for your patience. Here are we with Mr. Brown just recognised; and it is now my duty to deliver the charge with only a few minutes to do so. In days gone by there was plenty of time allowed for this, but we are living in days when we have to do everything in a hurry; coming to my subject—My dear Brother, I speak to you from 2 Tim. iv. 2, 'Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine.' Paul could well charge another, he having been drawn to preach Christ in a very special manner, and having experienced much. Preach the Word, Jesus Christ, the eternal word, Christ, Divine and human. He should be the subject matter of your preaching. Be careful about this, you cannot be too particular or give too much prominence to Jesus. Preach Him as the only priest absolving sin. Preach Him as God's only means whereby banished sinners may not be lost. Lift Him up high. You may preach sin too much, but Jesus you cannot.

"Preach Him in relation to fallen man, as the Bond of the covenant. Let your sermons be full of the Word of God, of Jesus, of the Holy Ghost. Truly we are living in days when it may be said we do not so much as hear there is a Holy Ghost. Preach Jesus as the Substitute, and in doing so you will provide cordials for the fainting. Then there are the Institutions to be preached: Baptism, and the Lord's Supper.

"You are not responsible for the result of the Gospel if you preach it fully, but you are responsible if you keep back any part of the Word of God.

"Preach Christ with earnestness, not carelessly; with discrimination, and preach Him to characters, so that those who hear you may see where they are. Deliver the Word faithfully; that man can never be clear in conscience who preaches unfaithfully. Preach Christ faithfully to the professor and to the unconverted. Preach Christ in love. Be careful about this. Do, I pray you, preach Him as lovely and lovingly as ever you can. Be always ready; let no opportunity pass by. Reprove both sinner, and, when needed, the professor. Rebuke sin, Satan, and the world—this trinity of evils. Exhort with all longsuffering, give exhortation to all men. Let not the

sinner say, after having heard you, 'he never preaches to me, but only to the saved.' Be careful to speak words of exhortation as to moral obligations, and mark the distinction between moral and spiritual obligations. Exhort men to consider the theory of the word. God is thus honoured. Exhort them to repent naturally, it is their duty. Exhort saints to spirituality. Natural men can perform natural acts; and spiritual men spiritual acts. Do this with all longsuffering. The Lord help you to exercise longsuffering in all things; my sympathies are with you, and my prayers for you. I wish you God speed, and much of God's presence."

About two hundred then took tea. Evening service was opened by Mr. S. Cant, in prayer; Mr. C. Cock addressed the Church, saying many true and useful things in that vein of quaint, dry humour peculiarly his own. Mr. W. Houghton made valuable observations suitable to the occasion, as also did Mr. McCure and Mr. Whorlow. Closed with singing, "Crown Him Lord of all," and prayer.

We are persuaded there was profit derived; we believe the Lord was in our midst.

Oh! that this may be an earnest and beginning of a long and blessed union between people and pastor, and that many souls may have cause to bless the Lord for having brought our brother Brown here. This is the earnest prayer of Yours sincerely, R. WIGLEY.

#### MR. ANDERSON'S PASTORAL ANNIVERSARY

AT ZION CHAPEL, NEW CROSS ROAD, DEPTFORD.

The anniversary of Mr. J. S. Anderson's pastorate was celebrated as usual in the first week of the New Year. On Monday, Jan. 3, a special meeting for prayer, "for the extension of the Redeemer's kingdom," was held, and well attended.

On Tuesday, Mr. Hazelton preached a very telling sermon in the afternoon, after which a large party of friends took tea together in the schoolrooms. The evening meeting, which was designated a public thanksgiving service, was held in the chapel, the pastor presiding. Prayer having been offered by Mr. Higham,

The Chairman said he supposed a few words would be expected from him, but he would be very brief, in order to allow more time to the speakers who were to follow. In looking back over the twelve years which had elapsed since he first became their pastor, he could say they had been full of mercy and lovingkindness. While it was utterly impossible to reckon up the mercies they had received, yet they desired to acknowledge them, and, like the Psalmist, "forget not all

His benefits." There were several things he desired to be thankful for. First, for bodily health and strength. Not only during the past twelve years, but for the last twenty-eight years, he had never been laid aside for one Lord's-day, which was not only a mercy to him, but to the people also; for it puts the deacons to trouble when a pastor has to send word to them that he cannot preach, and they must find a supply. Then, during the past twelve years, he had been able to preach 2,272 sermons, there and elsewhere, and while he had endeavoured to declare the whole counsel of God, he left results with Him. He had given the right hand of fellowship and received into Church membership 268, or rather more than twenty-two per year. Of that number, two had emigrated to Australia and one to America; thirty had removed from the neighbourhood and joined other Churches; fifteen or sixteen others had removed and been lost sight of altogether; while twenty had passed away to the other world. During the past twelve years, new schoolrooms and vestries had been built at a cost of £500, and paid for. An old debt on the chapel of about £400 had been paid off, and there was now £1,000, cash in hand and promises, towards the fund for enlargement and improvement, the plans for which were now prepared and the work would be commenced in March next. Another event he desired to feel thankful for was the election of four brethren to the office of sub-deacon. He mentioned this because they had been, and he believed would continue to be, a great comfort to him in connection with his ministerial work. He concluded by reading a statement of the work done by the Building Committee; and then called upon the senior deacon,

Mr. Matthews, who said the title of the meeting was a thanksgiving service, and he thought from the statement which they had heard it was fully justified, and he hoped would be fully carried out. After referring to the past mercies, to the peace and prosperity which had been enjoyed, he said there was an old and popular saying, "The right man in the right place." While it was important from a business point of view, it became a matter of the utmost importance when connected with the interests of Zion. Being interrogated once by an itinerant minister on this subject, he said there were three things which would justify him in continuing to proclaim the glad tidings. First, a desire to testify of the grace of God, like the Apostle Paul, when he said, "Necessity is laid upon me," or with the poet,—

"Then will I tell to sinners round  
What a dear Saviour I have found;  
Will point to His atoning blood,  
And say, Behold the way to God."

The second was acceptability with those to whom he ministers. Dr. Parker once said, a man ought to be thoroughly persuaded in his own mind; but the speaker thought that would be very unsatisfactory to those engaged in the work. A man might have his mind thoroughly made up, and yet be thoroughly wrong. It was necessary that



the blessing pronounced on Asher should be his, that he should be acceptable unto his brethren. Thirdly, he must have his credentials from God, and not from man; and with these three we might wish him "God-speed." He had the full concurrence of the Church and congregation in saying of their pastor, he was "the right man in the right place." There was another thing worth their consideration—the exhortation of the Apostle to "esteem them very highly for their work's sake." It was no small mercy to have a minister who could rightly divide the Word of truth and distinguish between law and Gospel: one whose ministry made a distinction between grace and works, and who did not preach a Yea and Nay Gospel, but one which was Yea and Amen in Christ Jesus. He was sure he had the response of the meeting on this account, and his prayer was that their number might abound more and more, and that as a Church they might realise what was spoken in the Acts of the Apostles, "Then had the Churches rest, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

Mr. Webb, of Camden Town, was very glad to be present on this occasion. He said, we need thankfulness of heart for the favours we receive. The Psalmist said, They that dwell in Thy house shall be still praising Thee. Praise was the sweetest employment here, and would be our employment when we get home. If we have a personal and experimental acquaintance with our Covenant-God as the God of all grace, as well as the God of providence, it is our privilege to say, "The Lord hath done great things for us, whereof we are glad." If He has done great things for us in the past, we have still the same gracious God to look to in the future. The question is, How we are dwelling in the house of God? that is union with His Church, the place where Christ is. If so, we shall sing,

"The men of grace have found  
Glory begun below;  
Celestial fruits on earthly ground  
From faith and hope may grow."

Then, notwithstanding all the losses and crosses, afflictions and trials, we have to pass through, we shall be able to rejoice that "there is no condemnation." Like John, the waggoner, when asked, "What makes you so happy?" we shall be able to reply, "Christ formed in the heart the hope of glory."

Mr. Box, jun., said, It did one's heart good to know there was union in the Church of God. It did not everywhere exist, and we should remember that its continuance depended very largely upon the Church, its spirituality, its prayers, and its watchfulness. It was not to be supposed that the council-chamber, where the pastor and deacons met, had all to do with the welfare of the Church; all must combine together in endeavouring to keep the unity of the Spirit in the bond of peace. He spoke at some length on the words of Paul to the Thessalonians, "How ye turned to God from

idols to serve the living and true God, and to wait for His Son from heaven." There was still a need of turning from idols among God's family, for if it were not so, our week-evening services would be as well attended as our Lord's-day. There are things which seem to have a prior claim, and so we walk uncircumspectly as members of God's Church, and in consequence are stunted in our growth. We dare not say this is ordered of God, but must acknowledge we have sinned in this respect. "And to wait for His Son from heaven." A waiting posture with the Christian is a very blessed one. We are waiting for the manifestation of Divine love in the face of Jesus Christ. We are waiting to be delivered from all that is earthly and sensual. We are hoping He will come, and our hope is based on a good foundation, that He will come for us, for He has not only placed His Name in our foreheads, but His love in our hearts, and it wells up to Him. We wait expectantly, believing He will come; we are taught it by His Word, and by the witnessing of the Holy Ghost within us. And we wait because it will be the consummation of all our faith has fixed upon and our souls desire, and we shall have the fruition in glory everlasting.

Mr. Alderson gave a stirring address from the words, "Now is your salvation nearer than when ye believed?" He said it was forty-two years ago since his then youthful heart was touched by the love of Christ, and he was led to the cross for salvation; and though many had been the changes and the trials, his God had never left him nor forsaken him. While, in one sense, salvation in God's purpose was perfect and complete; while it could never be a grander or a better salvation than it was now, there would be a manifestation of it, we cannot yet conceive of, when we shall be like Him, for we shall see Him as He is.

Mr. Flack followed in a very touching address, speaking of the Lord's dealings with him for forty years in the wilderness.

Mr. Mears gave one of his usual soul-cheering and heart-stirring addresses, and the meeting closed singing the hymn—

"Abide with me."

Collections were made on behalf of the Aged Baptist Ministers' Fund. T. G. C. A.

#### ACROSTIC.

J ehovah! gracious Sovereign, Lord of all,  
O ur faithful pastor on our hearts we bear;  
H eart us in heaven, and bless him, while we call  
N ow on Thy holy name in humble prayer.

S urely Thy hand alone hath led us on,  
L ike Israel's mighty host in bygone days;  
A nd when Thy love and care we think upon,  
T o Thee on high our grateful notes we raise,  
E 'en in harmonious songs of thankful praise.

A nd now we pray Thee, by Thy power divine,  
N ear to Thy truth, as Thou hast in the past,  
D eign Thy beloved servant to incline,  
E ver Thy glorious Gospel to hold fast.

R ound him may many faithful hearts and true  
S tand bravely fighting, Lord, for truth and  
T hee:

O pe heaven's gate at last, and let him through,  
N ear Thy bright throne for evermore to be.

T. G. C. A.

## OUR CHURCHES IN "THE BLACK COUNTRY."

EPISTLES TO APELLES.—No. 5.

MY DEAR APELLES,—

Returning from Spring Meadow, and passing under the Great Western Railway at Old Hill, we now have to ascend one of the hills of this district called Gosty Hill, or Gorsty Hill, and, having surmounted this difficulty, we now have a fine view of the surrounding country.

"As when the weary traveller gains  
The height of some o'erlooking hill,  
His heart revives, if 'cross the plains,  
He eyes his home, though distant still."

To the right are the smoking and blazing furnaces; to the left a deep ravine, at the foot of which are situate extensive iron tube works, and by the side is the silent canal; in the rear are Blackheath and Rowley; forward is an uninterrupted landscape for miles, everything verdant and luxurious. The Clent Hills, side by side, like Ebal and Gerizim of old, or as a couple of mountains, seem to say, Come what changes may in yon lower world, we remain immovably the same. The country from Halesowen to Bromsgrove, twelve miles distant, is seen from this elevation, and the whole scene reminds one of the poet's words,—

"Could we but climb where Moses stood,  
And view the landscape o'er,  
Not Jordan's stream nor death's cold flood  
Should fright me from that shore."

Cave Adullam Baptist chapel is situate on this Hill, and the people are, in more than a literal sense, lovers of the hill country; they love the height of Zion, and look with contempt upon the bogs, swamps, and marshes of Arminianism and legalism. The chief things of the ancient mountains, and the precious things of the lasting hills, the corn, the wine, and the oil, and the fat of the land they feed upon, and they are fat and flourishing, and bear their testimony that the Lord is upright—He is their Rock and there is no unrighteousness in Him.

It is an old proverb, but, nevertheless, a truthful one, "That it is an ill wind that blows no one any good." It was mainly owing to a north-easter at Oldbury that some zealous, prayerful, sincere, and affectionate men became settlers at this hill of Zion during the year 1874, and they have materially strengthened the cause. Seeking direction from the Lord they set to work in earnest: new seats, or, as they are called here, "sates," in the modern style, replaced the old pews; a porch built at the entrance as a shelter from the rain and stormy blast; new windows inserted, and the interior neatly grained and varnished, made this a nice comfortable chapel, and, above all, the blessing of the Lord rests upon the place; for the eye of the Lord is upon it for good from the beginning of the year to the end thereof.

On July 26, 1874, it was re-opened by Mr. Archer, of Blackburn, and was crowded with people who seemed anxious to know what all these things meant, and some who desired

"to see the beauty of the Lord and enquire in His holy temple." The proceeds of the day were something like £15. There is still a debt remaining upon the chapel which is built upon freehold ground.

An old and tried friend is Richard Parsons, who is decided for God's eternal truth; and while many have swerved from sound doctrine, he has remained firm, and is taught by his own experience, as well as the inward work of the Holy Spirit, that his salvation rests upon the eternal covenant engagements of a never-failing Surety, and that the topstone shall be brought home with shoutings of grace and grace unto it. In his humble home in the chimney corner one may meet with all they wish; and, with him and his cheerful dame, enjoy that conversation which brings to remembrance Paul's words—"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ. Nor are the temporal wants neglected, for "a coop of tay" (cup of tea) and some good wholesome bread and butter, at which you are continually reminded of your welcome by the words, "Don't spare, don't spare," inake matters very comfortable.

Of the records of sons, daughters, grandsons and granddaughters, the ups and downs, the trials and difficulties by the way, the mercies received, the faithfulness of God, and the good hand of the Lord making all His goodness to pass before them in the way, I should say this goodly couple could fill a volume. With such men as Philemon Jones, John Adams, and others who are blest with a spirit of prayer and supplication, I believe there will be abundant prosperity.

"Peace be within this sacred place,  
And joy a constant guest;  
With holy gifts and heavenly grace  
Be her attendants blest."

Reading of Scriptures and prayer in the morning, preaching afternoon and evening, is the order of service here. Mr. Shilton and Mr. Howard, both of Birmingham, and Mr. Richard Bradbury, of Darlaston, are usually the supplies. What do your respectable London parsons think of walking six or eight miles, preaching twice, and then walking back the same distance, and this after a week of hard toil? Such is the case with our old friend and brother, Richard Bradbury; he is not a dry letter man or learned theologian. Taught in the school of Christ, and led into deep experimental things, he brings forth the savoury meat for God's "Isaacs," and the secret of all this is "that the love of Christ constraineth him." Near to this spot is Rowley Regis, where Daniel Matthews has preached the truth for many years, and has a crowded congregation. He is quite one to himself, as I am given to understand: no one else, upon any consideration, occupies his pulpit, neither does he preach anywhere but Rowley and Willenhall. His people are building a large chapel for him, but how long he will occupy it, it is impossible to say, for being an advanced age his sojourn here cannot be long. What many peculiarities there are even with the Israel of God. The Apostle said there are diversities of gifts, but the

same Spirit; and there are diversities of administrations, but the same Lord; and while Daniel has remained faithful to the truth, one could but desire that he would acknowledge his own brethren and lend them a helping hand. One thing is certain, he must associate with them in glory, and, I ask, why not here? His people are warmly attached to him, and consider there is none like him in these parts, and appear like the servant of old nailed to the doorpost, and so rivetted to the place, that whatever you may say, their reply would be "There is none like Daniel." I would say there is none like the God of Daniel or the God of Jeshurun, who rideth upon the heaven of heavens, in His excellency upon the sky. May we esteem all the Lord's faithful servants very highly in love for their work's sake, but follow them only so far as they follow Christ. To be weaned from all creatures and look alone to the Lord for His blessing through the man must be the best position.

It is well sometimes to travel *incognito*. Many have tried, but in vain, to find out your correspondent, and if Samson has a riddle, why should he not keep it? Let the inquisitive ones still seek to have it propounded; but it will be in vain; yea, more, let them plow with my heifer they will only find out I am the same as before,

AN OLD DISCIPLE.

#### REVIEW OF THE ROLL OF FAITHFUL MINISTERS.

(Continued from page 24.)

We are stopped in our reviews and reflections by being called to order. It is considered ungrateful not to notice those ancient men who, although not in full work, are yet rendering the Churches some service, and whose labours in the Lord's work have been blessed unto the souls of thousands who have left the valley, and whose names are dear to many of our fathers and mothers in Israel, yet waiting to be called home to their Father's house on high. We can only briefly notice some of whom enquiry is made.

"The two Allnutts, are they gone?" We believe not. William Allnutt, the pastor of the Baptist Church at Sydenham in Oxfordshire, has just reached his jubilee in the pastorate over one Church. He is, we believe, over eighty, but is continued in the ministry of God's Gospel. His Church was formed in 1826; we suppose he was settled over them at the birth, and Church and pastor have travelled on together now for half-a-century. William Allnutt, as a farmer and a minister, has served his generation with industry and a steady perseverance—not without some shadows, not quite free from heart-aching sorrows. We trust in his last moments he may be able

"To read his title clear  
To mansions in the skies."

Henry Allnutt, once of Ripley, now of Brockham, has run his ministerial race with cheerfulness, faithfulness, and honour, being now about seventy-six; he is still singing,

"Pilgrims we are to Canaan bound."

For years we worked in the Gospel harness for and with him; but since he planted his standard more on the sunny side of the Surrey hills we have not been able to find him.

Of "Provincial Puritans" this must suffice for the present. The following note and lines, from the brother of the Maidstone Baptist pastor (who has again been very ill), will speak for themselves:—

THE VEN. PHILIP DICKERSON.

MR. EDITOR,—I felt deeply interested in reading "Review of the Roll," &c., but was somewhat startled by the following: "We suppose C. Stovel is the supreme senior," &c. Now I think that supposition would apply with far greater emphasis to the venerable Philip Dickerson who must be some years Mr. Stovel's senior, Mr. D. being as much over eighty as I am over seventy, if not more; albeit, I do not know Mr. Stovel's age. True, Mr. D., through infirmity, resigned the pastorate, yet he still continues to preach occasionally, and, as such, his name remains on the Roll. I knew him as a sound and faithful Baptist minister at Rattlesden in Suffolk, long before his connection with the Church in Alie street, that being the only change in his ministerial settlement, and a fact such as cannot be recorded of many pastors. And throughout his whole course he has maintained an unblemished reputation; an unflinching advocacy of "the truth as it is in Jesus;" a steady, unwavering adherence to New Testament ordinances, and has ever been a kind and deeply-sympathising friend to the poor of the flock, and universally beloved, though not perhaps gifted with such an amount of eloquence and "brain-power" as is the ambition of the present age.

You will accept these observations in the spirit of true brotherly love. No one is aware of the liberty I have taken thus to address my highly-esteemed friend and brother Banks, who may believe the writer to be one with him, heart and soul, though "poor as a Church mouse."

JAMES LINGLEY.

121, Princes road, Lambeth, S.E.  
January 4, 1876.

The accompanying verses will find an echo in many a poor tried heart:—

"THE LORD IS GOOD."

That God is good no one denies,  
Yet few believe it as they should,  
And sometimes when our faith He tries,  
'Tis hard to say, The Lord is good.

When overwhelmed with anxious cares,  
By doubt, dismay, and fear pursued,  
And heaven seems brass to all our prayers,  
'Tis hard to say, The Lord is good.

When harass'd by the tempter sore,  
And faith has not the foe withstood;  
When lightnings flash and thunders roar,  
'Tis hard to say, The Lord is good.

If God for our correction frown,  
However needful that He should,  
And sore afflictions bear us down,  
'Tis hard to say, The Lord is good.

When passing underneath the rod,  
And in a melancholy mood,  
Discerning not the hand of God,  
'Tis hard to say, The Lord is good.

When in this state, and much afraid  
To trust our Father, though we would,  
We find, without the Spirit's aid,  
'Tis hard to say, The Lord is good.

When Jesus sends for those we love,  
The partners of our flesh and blood,  
Though we believe they're bless'd above,  
How hard to say, The Lord is good!

But when we're kept by grace divine,  
And nourished with the living food,  
We cry, "Not my will, Lord, but Thine!"  
The Lord is good! The Lord is good!

And when the Saviour shews His face,  
The inward man, with strength renew'd,  
Let what will happen or take place,  
Will still exclaim, The Lord is good!

Then welcome tribulation's path—  
A safe way mark'd with lines of blood;  
Our Jesus helps us on by faith,  
And hence we sing, The Lord is good!

He'll guide us safely to the last,  
Nor sink we then in Jordan's flood;  
Safe landed and all dangers past,  
We'll shout on high, The Lord is good!  
Lambeth. J. LINGLEY.

#### "HALLELUJAH."

Thus our brother Wise bade farewell to earth. I am inclined to say a few words on this one word, because he who uttered it was not unknown to the Particular Baptist Churches of England. To me there is so much meaning in this grand old Hebrew word, as used by my departed brother. It does so exactly express "his faith" that it may be allowed to stand at the head of the few remarks I wish to make in this paper.

Called under a free-will ministry, my brother Wise was brought to see further than some of his brethren, and he saw—what, indeed, he might have seen before, but it was hidden from his eyes—that salvation was by grace. Seeing further, and knowing more than some others, he was counted an alien by his own brethren, and was led into connection with some others whom we are pleased to speak of as "lovers of truth."

It may be, that some dear brother may say more of the departed than I can say, not that I could not, but I will not, at least not now. I am not at all anxious to tread in the steps of another, still less to walk in another man's shoes, but I should like to say what I believe redounds to the glory of God, and what he, my dear friend, thinking of, talking of, or writing about, would say respecting it, "Praise the Lord," namely, that the Particular Baptist Cause at Watford, owes its origin to him, as much as to any other brother, living or dead.

Four of us who were joined together in one mind, clubbed together our pence, and paid one shilling a night, weekly, for the use of a building, in which three of us preached the new doctrine, and blessed be God, or, as Mr. Wise would put it: "Hallelujah!" the cause of truth still lives in that town, already mentioned, and is likely to live, in fact, must live, for "truth can never die." Hallelujah. J. B.

#### THE EPPING BAPTISTS.

Upwards of thirteen long years have rolled away since the comfortable little sanctuary in this ancient town was first opened for divine service, when the pulpit was occupied alternatively by brethren Weeks and Brindle. But from that time to the end of last year no Church had been formed. A meeting, however, of some interest, was convened a short time ago in this place of worship (Mr. J. Hall in the chair), when it was agreed that a Church should (D.V.) be formed upon New Testament principles; and the verification of this resolution took place on Jan. 10 of this new year. The season, spiritually speaking, was a solemn and profitable one, which, doubtless, will not be forgotten by many that were there till death shall usher their faithful souls into the grand company of the Church triumphant, within the home of many mansions.

Mr. J. S. Anderson, of Deptford, presided on the occasion, and commenced the service with an appropriate hymn (791 Denham's Selection). Mr. Brindle, of Clapham, read Ephesians iv. and offered prayer. Mr. J. Hall then read the minutes of a previous meeting respecting the organisation of the Church. Mr. W. Winters followed with a few preliminary remarks on the Scriptural nature of the meeting, and then read (by request) "the declaration of faith and order" upon which the Church was then about to be formed.

The President then asked the usual questions concerning baptism, and having obtained a satisfactory reply, he proceeded to give to each one the right hand of fellowship in the Name of the Father, and of the Son, and of the Holy Ghost. Mr. Hall followed in the same manner, when the president pronounced the fact that they were now a Scripturally constituted Church; and Mr. W. Cottis, sen., was at the same time unanimously chosen to fill the office of deacon. Mr. Hall concluded this part of the service with prayer.

Mr. Anderson then addressed the Church and congregation in his usual steady and truthful manner. The speaker said that the views of truth held by the members of the Church at Epping were very unpopular and much despised by many in the present day, and that the newly-formed Church now belonged to the "sect everywhere spoken against," because their belief was according to the revealed will of God, which necessitated a distinction of character. According to the mind of the speaker, there always had been two Churches in the world, the one true Church represented in Abel, and the false one in Cain; for Cain hated the religion of his brother, and hoped in the killing of him to have killed his religion also. So that the true Church has always been a persecuted Church. But God, in appointing a Church state on earth, had His own honour and glory in view as well as the spiritual happiness and blessing of His people. And there can be no substitute found to take the place of Scriptural order; moreover, were it not for a Church state (humanly speaking),

what would become of the world? God gave the Gospel to the Church to hold in custody, for the ingathering of His elect. The speaker thought that some persons did hold fast the truth, inasmuch that they rarely ever told it to others. This secret mode of living could in no way be commended. He (the speaker) then called upon the Church to see that nothing but the Gospel was preached in their midst. And with all his heart he wished them God-speed.

One verse of a hymn being sung, Mr. Brindle was called upon to speak a few words. He stated that he had long been known to the friends at Epping, and expressed several pleasing incidents relative to his first appearance among them, and was exceedingly glad that they had followed their great Leader through the ordinance of baptism, and were now openly on the Lord's side. After many other encouraging words, Mr. Brindle gave place to Mr. Hall, who spoke briefly on the various duties and privileges of the Church.

Mr. N. Oakey, who for a long time past has laboured in the Gospel at Epping with great acceptance, made some very excellent remarks relative to the Church's obedience to the faith; not, as the speaker observed, in point of merit, but to the praise and honour of Jesus; and which obedience would necessarily always be held at a sacrifice.

The old Doxology brought one of the very best meetings ever held within those hallowed walls to a close. To God be all the praise for such a bright day at Epping.

Waltham Abbey. W. WINTERS.

#### THE VENERABLE THOMAS JONES, OF BROSELEY.

"They shall still bring forth fruit in old age."

Thousands will feel a glow of gladness from reading the following note of our esteemed brother in the ministry, called, at one time, "Thomas Jones of everywhere." Our God can yet lengthen out his life for years to come. A kind correspondent says,

The past year, 1875, was a more happy one than the Church at Birchmeadow has enjoyed for a very long time, being favoured with the stated ministry of their esteemed pastor, Mr. Thomas Jones. For a long time the Church had supplies: many of them good preachers; sound in the faith. As most of them left on the Monday, the Church was without a minister during the week. Sometimes on Lord's-day we had to read a sermon or hold a prayer meeting.

Our beloved minister, Mr. Thomas Jones, was wont to come from London once or twice a year to see his old friends, and preach in the chapel he first preached in. He was many times asked to come and be our stated minister again, as long as the Lord saw fit to spare him; and so finish his ministerial life in that place where he first began it. His answer was, "I cannot see my way clear yet."

Thanks be to the Lord, the time came: the way was made clear: His servant is now among us, at the advanced age of eighty-

one; yet his voice is as good as it was forty years ago, which makes it very pleasant to his hearers. And on each returning Sabbath he comes up to the house of God full of Gospel truth.

There is in his ministry strong meat for them that are strong; there is a word of comfort for them that mourn in Zion; there is encouragement to the poor seeking soul; and for them that are ready to halt by the way. He has a word of warning to the ungodly, and them that know not the Lord. Ah! and a word of reproof to them that deserve it. The congregation has increased; the week-night services better attended.

There are some asking the way to Zion, with their faces thitherward.

The text for the first Sunday in this year was Malachi iv. 2, "But unto you that fear My name shall the Sun of Righteousness arise, with healing in His wings, and ye shall go forth and grow up as calves of the stall."

We felt it good to be there. The Lord bless our Zion, and add to its numbers those that shall be saved. This is the prayer of one of the least among them.

LUTON.—The Church and congregation worshipping in Ebenezer, Dumfries street, Luton, has been a little disturbed by the retirement of a few, and the commencement of another cause in the same town. Very few ministers have laboured on for thirty years in the same locality more carefully, faithfully, or with more blessed results, than has our esteemed ministerial brother, Mr. A. Cook. In his case "the little one has (almost) become a thousand, and the small one a strong body." You cannot look upon pastor A. Cook, but you discover the powers of keen discernment, spiritual life, "calm persuasion, a stern decision, with mildness and kindness to all who truly love the Lord." He has given full proof of his ministry; and between himself and his people existeth a bond of holy love and of Christian confidence. Whether, in rejecting some applicants for membership, he is always quite correct, we dare not to judge. Natural feelings are frequently very strong. The case referred to by W. G. was one calling for much sympathy. Let us hope the new cause, in such a busy hive as Luton, with its 20,000 people, will do good. Let us rejoice Mr. Cook's position is not lessened; let us pray that all poor returning prodigals may ever find some faithful friend to receive and encourage them. The question propounded requires thought.

CLAPHAM.—Our annual thanksgiving services at Rehoboth, Bedford road, were Sunday and Monday, Dec. 26 and 27. Sermons were delivered by D. Gander, J. Brindle, and J. S. Anderson. Our pastor, J. Brindle, presided over the public meeting, and opened it with sweet and sacred words on the kingdom and glory of our Lord. Isaac Ballard came forth with a clearly-defined miniature charge to ministers. He was truly powerful in expressing the work and character of the faithful labourer. As we listened we felt "Surely God is in this

place!" C. W. Banks said a few words on Asaph's great grandson, who was the principal to begin the thanksgiving service in prayer—which implied he wished to avoid playing the hypocrite. The Pilgrim Fathers, when delivered from persecution, thanked God for being permitted to enjoy "purity of worship and liberty of conscience"—blessings which the Church in Bedford road were favoured with: for brother Brindle told us he was surrounded with good, business-like deacons; and his members were of one heart and mind in the things of God. J. S. Anderson, on Brethren Dwelling in Unity, and on The Church as One Family, was interesting and instructive. On the Eternal, Endurable, Vital, and Fruitful Union Between our Lord Jesus Christ and His Church, the brethren Gander and E. Page delivered very excellent addresses, followed by the venerable Samuel Ponsford and friend Perrett. Our pleasant and happy-looking brother Meadows poured forth a feeling prayer. We were glad to see friends Baker, Lewis, Saunders, and others, all working together to hold up the good cause at Rehoboth, Clapham. We silently, solemnly pray, that our affectionate brother Brindle, his deacons and members, may long live and labour together, beholding prosperity in every department of their good work.

**WOOBURN GREEN.**—Our annual New Year's commemoration of the Lord's goodness to us was Jan. 9 and 10. It is twenty-two years since the corner-stone of our "Ebenezer" was laid by Charles Waters Banks. The house was well finished and opened; and from that time until the present, the truth of Christ's Gospel has been maintained. Popularity, or large prosperity, have not attended us. The ministrations of Abraham Howard were useful to many. William Wilson's pastorate was a helpful means in establishing us. Thomas Rowley had a good work to do here, and F. G. Burgess was sent to revive and cheer our hearts. During his pastorate the mortgage has been cleared off, and the chapel beautifully renovated and repaired. C. W. Banks commenced this year's annual meeting by reading Psalm ciii., in which we joined with some grateful feelings. He delivered four sermons; and we were enabled to present our pastor, F. G. Burgess, with a testimonial, which he feelingly acknowledged. We cry unto the Lord most fervently for an ingathering of precious souls to Jesus and His fold. Amen! ["The Village Preacher's" Notes on this little mission are in reserve for "Cheering Words."]

**CAMBRIDGE.—EDEN CHAPEL.**—Our New Year's tea meeting was held on Wednesday evening, the 5th. There was a very nice gathering, and we may well contrast our New Year's gathering in 1876 with 1875, although the latter was more numerous, and in its character more enthusiastic (our new chapel being but lately opened and paid for). Yet so much incessant mental and bodily toil

had so unhinged the nervous system of our pastor, that he was from that evening obliged to leave us for a few weeks and seek entire repose. But rest from labour, and prayer made without ceasing, were the means blest, and now the pastor's health is established, the Church has been largely increased, the school has nearly doubled, and God has graciously remembered His promise to our Zion: "I will abundantly bless her provisions, and satisfy her poor with bread." Surely here is indeed cause for much thankfulness in the opening of another year; and to show that our dear brother McCure still lives in our affections, our dear brother Deeks (whom we love for the truth's sake) was deputed to present to him, in the name of the people, 20 guineas, as a small, but tangible proof of their love. Our dear brother did this in his usual quiet and happy manner, interspersing in his remarks his good wishes for the continued usefulness of the pastor, and the abundant prosperity and unity of the Church. After a suitable reply, each of the deacons had something to say respecting the dealings of the Lord, and His goodness which never yet has failed, and never will, for we have indeed to say with Zion of old respecting our Covenant-God, "Who remembered us in our low estate, for His mercy endureth for ever."

J. FAVELL.

#### ILFORD.—EBENEZER CHAPEL.

On Jan. 4, 1876, a ten and public meeting was held in the above place—the meeting in the evening for the purpose of presenting to brother Hall a very handsome timepiece. Mr. Mayo, of Poplar, occupied the chair; a hymn having been sung, Mr. Woodard asked the Divine blessing. The Chairman, in stating the object of the meeting, said that Mr. Hall having served the Church and congregation in an acceptable manner for the last four years, and now that he had accepted the invitation of the Church at Richmond for three months, with a view to the pastorate, they wished to show in some practical form their appreciation of his labours and the esteem that they had for him—the form that that expression had taken was the timepiece, which he then presented to him, conveying at the same time the good wishes of the people for his future welfare and blessing.

Mr. Hall, in reply, stated that the matter had taken him quite by surprise, for he knew nothing whatever about it, so he could say he neither thought it nor sought it.

**BOW.**—Services to inaugurate Sunday school, at Albert terrace, were held Dec. 26 and 28. Sermons were preached by F. Green and G. Webb. At the public meeting G. Webb presided. Mr. Oakley led us to the mercy-seat. Messrs. Lodge, Hall, Pung, and Green, gave us good thoughts. The scholars sang their pieces very delightfully. The school numbered forty at the opening, and is increasing. To God be all the praise. Amen.

**MR. JOHN BENNETT AT WILDERNESS ROW AND THE SURREY TABERNACLE.**

DEAR BROTHER BANKS,—The longer I am in the world the more I feel my soul wants solid and substantial food. I can well understand Mr. Bennett when he says, "If my religion was as uncertain as all my surroundings I should really go mad." The cuckoo note of "Do, Do," is of no use to me. I find the religion of man is made up of two letters, "Do," while the religion of the Gospel of the grace of God has four letters, "Done;" "all is settled, and my soul approves it well."

Lord's-day, Nov. 28th, was a good day at Zion "in the wilderness." Mr. John Bennett took for his text, Luke viii. 15, "The seed sown in good ground." The Lord's own work from first to last. He Himself prepares the ground for the good seed; He begins the work in the seat of life, the heart, by taking away the stony heart and giving a heart of flesh.

In the evening we had "The one thing needful." 1st, A great declaration, "one thing needful;" a position at the feet of Jesus—Discipleship: blessed and safe position for a child of God to sit at the feet of a precious Lord, listening to His words, clothed and in His right mind,—“all His saints are in Thy hand and they sat down at Thy feet; every one shall receive of Thy words.

"Dear Name, the Rock on which I build,  
My Shield and Hiding-place."

We had a solemn conclusion: "one thing lacking," "Faith," to renounce all, to accept as able and willing, to surrender all to His control, and to follow Him.

How often it happens that for the want of one thing all must go wrong and be useless. Your watch might be one of the best manufacture and highly finished, but if I take out one little pin it would mar all its works, and your watch would be useless, one thing would be lacking. The noble ship at sea. Take away that square piece of wood behind the rudder, and all must go wrong. The engine, there it stands, a splendid piece of workmanship; and stand it would long enough—one thing is lacking for its motion. Put on steam, turn the handle, and its wonderful effects will soon be seen.

A man worth four millions of money—a dreadful weight on any man's shoulders; it drove him mad; and he actually worked in his own garden, and was paid by his own servant one shilling a day, that he might not go to the Union—one thing was lacking—his reason. Another had a splendid estate, but he told a friend he was not happy, he must die and leave it all—one thing was lacking—perpetuity. Another was very rich and had everything this world could bestow, but he was confined to his bed, and could not enjoy his riches—one thing was lacking—his health. In each of these illustrations, the preacher most sweetly traced out the life of God in the soul—the "one thing needful," "a good hope through grace," and by a blessed contrast proved

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

Simple testimony:—"One thing I know, whereas I was blind, now I see." A blessed evidence of life in the soul, born of God; this the poor child of God will cling to, and not all the wisdom of men or craft of the enemy can persuade him out of it.

Earnest expansion of soul:—"One thing have I desired, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in His temple.

Noble work:—"One thing I do, forget the past, press on to reach the prize: Jesus' attraction."

A gentle stream of hope and love  
To us shall ever flow;  
It issues from His throne above,  
It cheers His Church below,  
While Jesus shows His glory there,  
He dwells in Zion too:  
And to His saints doth He appear,  
While travelling here below.

On the following Lord's-day evening, Dec. 5, Mr. J. Bennett was at the Surrey Tabernacle; he took for his text, Heb. iv. 15, "The Priesthood of Christ:" a subject my late dear pastor, Mr. James Wells, was never weary of; and some of his most blessed sermons were preached here on the mediation of Christ, His eternal priesthood, and the substitutional work of the dear Redeemer, which filled his soul with love and praise, and in which he was enabled to extol his Lord and Master so many years.

It brought to my remembrance the golden days of the Surrey Tabernacle. I know what my own feelings were, and I do think many of my old friends did rejoice in the faithful testimony our dear brother Bennett was enabled to bear for the honour of His precious Lord.

"Tis He instead of me is seen,  
When I approach to God."

The living family that know the plague of their own heart, and values a rich experimental ministry, would do well to pay a visit to Wilderness Row with a "Who can tell?" Our spiritual Boaz can command to let fall a few handfuls of corn on purpose for them. And now dear brother Banks I do desire and pray you may realise in your own soul, with our dear brother Bennett and all the ransomed family, Num. vi. 24—26.

Yours in new covenant bonds.

A READER OF THE "VESSEL"  
FROM ITS COMMENCEMENT.

DEATH.—Mr. Charles Green, plait-dealer, Boxmoor, died Dec. 28, 1875, in the eighty-first year of his age. For nearly sixty years he was a follower of the Lord, and stood firmly and anxiously by the Baptist Church now meeting in Salem chapel, Two Waters. He has left a devoted and spiritually-minded widow, an affectionate son and daughter, and many friends to mourn over the loss of a good, but often trembling believer. Of his funeral we have a few words in store.

## NOTTING-HILL GATE.

Sermons by C. W. Banks and R. G. Edwards were preached on Sunday, January 2, in commemoration of the tenth anniversary of Silver street chapel; and the services were continued on Tuesday, the 4th. James Mote, Esq., presided. Brother John Fell implored the Lord's blessing.

The chairman said, He was glad to hear that the past year had been one of spiritual prosperity; and that peace reigned in their midst. He enjoined personal, practical piety on the part of the members, and hoped the year upon which they had entered would be marked by still greater prosperity.

Brother Winters, of Waltham Abbey, gave an address on "Christmas." I will not attempt to reproduce his excellent speech. Succeeding speakers referred to it in terms of high commendation, and he was asked to publish it. We hope it will appear in "Earthen Vessel" ere long.

Brother F. Wheeler gave an exposition of "The New Covenant" (Jer. xxxi. 31). If God had not thus spoken, "I will and they shall," there would have been no hope of salvation for any. The Triune-God, before angels were created, determined to have a people—entered into covenant concerning them; the Father's love being upon them from all eternity.

"Determined to save. He watched o'er my path,  
When Satan's blind slave, I sported with death."

The children of God are equally the property of Father, Son, and Holy Spirit: their salvation is unconditional, notwithstanding they have questionings, and doubtings, and trouble, and there is no trouble like that soul trouble, produced by the Spirit of God. Sin is a bitter thing to those who are brought to feel the plague of their own heart; but true believers are all complete in Jesus, and all numbered by the wise Counsellor. Bro. Wheeler warmly said, May God bless you, pastor Edwards, Church, deacons and friends, with many gracious visits from the new covenant Redeemer.

Brother Ward, of Carmel, Pimlico, spoke of a new thing in the earth, "a woman shall compass a man," and traced, in an able and thoughtful speech, the history of the woman—the Church in conjunction with the God-man from Eden—till the end of time.

Brother H. Hall, of Clapham, on "New wine in new bottles," said he had heard of good old Mr. Kershaw, who, after hearing a young man preach—who, for three-fourths of his sermon, dwelt on the historical—told him, at the finish, that it was advisable to get over the literal as soon as possible; the people want spiritual food. Brother Hall said the literal and historical should be used to open the door; those who know the truth want the spiritual. The legal dispensation ended with John; in Christ's Evangelical ministry was the wine of Christ's kingdom.

C. W. Banks spoke on the "New Jerusalem."

Brother Squirrel, of Trinity chapel, Borough, delivered a speech on the "New

Gate of the Lord's House," advocating the Divine authority, command and example for Believers' baptism. He evinced great faithfulness and growing power. His remarks brought to a close a very pleasurable evening amongst brother Edwards's loving and united people. So witnesseth

A LONDON SPARROW.

## SURREY TABERNACLE.

It is gratifying to learn that the sermons preached, and the services conducted by Mr. John Inwards, January 9th, were much appreciated by not a few of the well-instructed hearers and decided lovers of the precious and imperishable Gospel of our Lord and Saviour Jesus Christ. We knew John Inwards before he was publicly called into the ministry of the Word. We have heard him publicly declare that, on one special occasion, the Lord rendered our testimony a blessing to his soul. We knew him in the Isle of Wight, where he was jointly instrumental in having the truth proclaimed there. At Ryarsh, in Kent, his pastoral and preaching work had the sanction of heaven. Ryarsh Baptist Church still abides faithful; and E. Wood, the present minister, has many friends. Poplar Baptist Church was the scene of John Inwards' zealous labours; but, as yet, that Eastern suburb has never yielded much obedience to Christ's Gospel. Thomas Davies, a prudent and well-disciplined servant of Christ, has worked in dispensing the truth there over a quarter of a century; but many times has he gone forth weeping. From Poplar, John Inwards was carried to Irthingborough, in Northamptonshire, a good old Baptist cause, which is more than one hundred and fifty years of age. He has served a good seven years' apprenticeship there; and on anniversary occasions we have been assured that mercy and truth preserved and honoured John in his work. At Earl's Barton we heard him deliver an address, which we procured in writing, and feel ashamed to confess we have neglected to print it long ago. We are glad John Inwards has, at length, had his turn and his trial in the late beloved James Wells's pulpit. "What think ye of this man?" saith one to another. "He is a noble-looking man; there is nothing wanting in the physical proportions. His mind seems well stored—sound, sedate, devotional." "O, yes; and I hope to see and to hear him again!" "In adversity and in prosperity, John has, with decision and the growing intelligence, centended earnestly for the faith."

SPELDHURST ROAD, SOUTH HACKNEY.—Our school hall was full January 10, to hear brother Messer's lecture on "Sowing and Reaping." J. J. Fowler, Esq., occupied the chair; and the audience thought the lecture should be universally heard or read. The lecturer preached in the chapel the previous Sunday. We wish he was speaking all over London, if God and strength would permit.



## THE CLOSE OF THE DEBATE.

DEAR MR. EDITOR,—I did not intend to trouble you again on the "Aldersonian Controversy." I am constrained however to send you this brief letter which, as far as my part is concerned, shall "close the debate."

Mr. Hall, in his letter of "few words," extending over two and a-half columns of small type, has misrepresented my letter of December in various parts,—a more illogical jumble of words and sentences I have seldom read. To follow him through it would be like unravelling the Gordian knot. To answer it fully would involve more time than I can devote, and only lead to further letters of probably greater length (for I have always understood our brother's pen flows very freely). I therefore beg the reader carefully to compare my letter with what Mr. Hall has written, and unless he reads with prejudiced eye, he will see with what dexterity my remarks have been twisted about, as Mr. Alderson's have been before.

Mr. Hall tells your readers he is "deeply grieved that Mr. Congreve has entered into this solemn controversy, seeing he is not a minister," &c., &c. Is not this the spirit of Popery? Is the guardianship of the faith to be confined to the clergy? Are they to be the only exponents of truth and enter into "solemn controversy" with one another, and we laymen look on with closed mouths and folded hands?

I have been the only one who has dared to write in the defence of our maligned brother Alderson. I say "dared," for there are good men, both ministers and deacons, so shackled that they dare not speak out less they too should be pronounced unsound.

I trust this controversy may be a means of good. If it stir up any of the sleepy Churches to zeal and activity, it will be so. We want some of the old stereotyped notions and ancient prejudices swept away; and sectarian bitterness softened down at the foot of the cross. That higher and better days may dawn upon our Strict Baptist Churches, and that they may become a greater power for good than they have ever been before, is the prayer of,

Yours in the Lord Jesus,  
GEO. THOS. CONGREGVE.

Coombe Lodge, Peckham,  
January 15, 1876.

[Some impartial correspondents write us in strong terms: we are pledged to a review of the whole when convenient.—Ed.]

NEW END, HAMPSTEAD.—EBENEZER CHAPEL.—A social tea and public meeting took place in the above chapel on Tuesday, January 4th, to show sympathy and good wishes to the minister, Mr. Samuel Green, he having entered upon the third year of his stated ministry in that place. There was a good attendance of friends, including the following ministerial brethren: Messrs. Evans, Dearsly, Wheeler, and Golding; the pastor in the chair. The meeting was opened by singing that beautiful hymn,—

"Kindred in Christ for His dear sake."

A short prayer was offered by one of the deacons, who then made known the primary object of the meeting, which was to present the pastor with a purse of gold, as a New Year's gift, subscribed for by the Church and congregation. Brother Boys, after a few appropriate remarks, then presented the purse, containing between eleven and twelve pounds, to the pastor. He having been taken by surprise, and with great emotion thanked the friends for it, as another token of their love and attachment to him, and expressed his admiration of the peace-loving character of the people at Hampstead under his charge. He then called upon brother Wheeler to address the meeting, who did so from these words, "Jesus Christ the same yesterday, to-day, and for ever." Brother Evans followed, and taking up the same words, spoke very happily upon them, and congratulated pastor and people with their happy position. Brother Dearsly having spoken for a short time, then brother Golding closed the meeting with prayer; thus passed away a pleasant, quiet, and happy meeting, long to be remembered by those present.—From one who felt it GOOD TO BE THERE.

## BRIXTON TABERNACLE SUNDAY SCHOOL.

The services in connection with the first anniversary of the above school were commenced on Sunday, Jan. 9th, 1876, in the Brixton Tabernacle, Russell-street, Brixton, by Mr. Cornwell, the pastor and superintendent, preaching the morning sermon from the words in Psalm. xxxiv. 11.

In the afternoon Mr. J. Searle gave an address to the children of the school, after which each scholar was presented with a book as a New Year's gift; six being bibles given by Mr. Searle; a goodly number of friends came to see us, and partook of an excellent tea kindly provided by Mrs. Searle.

In the evening Mr. Lawrence, of Lynton road chapel, preached from Nahum i. 7.

On the following Tuesday, Jan. 11, Mr. Hazelton, of Chadwell street, preached in afternoon at 3 o'clock, from the words in Isa. xlv. 22. After which, between 80 and 90 friends took tea in the schoolroom, which had been decorated for the occasion by the teachers.

The evening meeting was presided over by our beloved pastor, Mr. Cornwell, the president of the school. The speakers for the evening were brethren Battson, C. W. Banks, J. Brindle, R. A. Lawrence, T. Stringer, F. Wheeler, and our neighbour Hall, of Clapham. All the brethren spoke on the great importance of Sunday school teaching, and especially of teaching the Gospel in the school as taught from the pulpits of our denomination.

The report read by the secretary showed the number of scholars on the school-register at present to be 44, with an average attendance in the morning, 18 children and 4 teachers; in the afternoon, 30 children and 6 teachers;

The meeting closed by singing that well-known and favourite hymn,

"All hail the power of Jesus' Name."

The services throughout were well attended, and the collections were very good, so that we are enabled to thank God and take courage to go on in His strength; looking unto Jesus the Author and Finisher of our faith.

G. H. STIMSON, Sec.

#### THE GOSPEL IN YORKSHIRE.

Our brother Joseph Taylor, writing of Barnsley, says, "In these parts there is more hope for the future than can be stamped out by a little opposition. It is time I let you know I am still alive, still deeply interested in the good work you are doing, not only in your own sphere of labour, but also by the circulation of the 'Vessel' among the Churches. May God spare your life yet many years to send us warning and 'Cheering Words.'

"I have a sister in America who desires me to send her 'Cheering Words' every month. You cannot tell where those little blessed messengers go, or what they are doing. Cheer up, my brother,

'Our passage lies across the brink  
Of many a threatening wave,  
The world expects to see us sink,  
But Jesus lives to save.'

"Bless His Name! I never felt Him so near or so dear to my soul as I have of late. I find no liberty arising from the flesh, it is in the Gospel, and from the Gospel; in my Saviour, and from my Saviour; and from His glorious love, as unveiled in that deep and unsearchable purpose of God the Father's gracious electing wisdom; it is from the provisions of this purpose, revealed in my heart, and sealed upon my conscience by the Holy Ghost, by unutterable power and most searching application, that I have both learned myself, and come to know what it is to be a child of God; what the Lord has showed me, and what He has made instrumental to the relief of my almost confounded and despairing spirit, proving He has sent me forth to preach. Blessed be God! I am not without witness that my poor rudeness of speech is made a blessing to others. One thing I know, the Gospel of grace is not a dead letter to my soul, it is the power of God unto my salvation.

"Sometimes in our Societies and periodicals we have shots fired at 'dead letter preachers,' sometimes these shots are meant very probably for those who are owned and blessed by the Master in their work. But what think you, my brother, are there no dead letter Christians in our Societies? may not dead letter Christians call living ministers 'dead letter ministers?' Let each man search himself, and prove his own work. Oh that men would read Paul's Epistles to the Corinthians, that we might learn to know no man after the flesh. There is nothing more effectual than preaching the absolute sovereignty of Divine grace in our Lord Jesus Christ, and the marvellous working of the Holy Ghost in our salvation by exalting a Triune-God in glorious Gospel truth; I

hope both to live down, and preach down, as you say, human depravity. Let those who please lift up themselves and the natural working of their corruptions, I will preach the Gospel that has set me free. The Lord sent me not to preach myself, but His glorious Word. Oh that my gracious Lord only might be seen in all our sermons! How often our poor foolish flesh obscures His glory from those to whom we are sent, and is it not to be feared that our hearers go away thinking more of the man than the Master? How careful ought we to be; wise as serpents, and harmless as doves.

"I spent a blessed time with a few lovers of Gospel truth at Barrow-hill, near Staveley, Chesterfield, a little while ago. I am glad to tell you the Word is spreading in these parts, all Satan's devices have turned out to the furtherance of the Gospel. There is hope! The best of all is, God is working; my hope is in Him who has upheld and sustained me and my brethren to this time, and will not let us fall. I watch upon the tower; I see the day dawn of an era for Gospel truth in this hot bed of wild Arminianism. Slow but sure it is coming; the Lord will hasten it in His time. Bless His Name! To Him be glory and dominion for ever and ever, amen. Good night! God bless you and yours.

"Your old friend and little brother,  
"Sheffield. JOSEPH TAYLOR."

**HAYES TABERNACLE.**—The annual New Year's gathering of the parents of the Sunday schools in connection with the Hayes Tabernacle, took place Monday, Jan. 3, 1876. On the previous Sunday afternoon, the spacious school-rooms were filled, and when nearly 200 boys and girls stood up to sing their parting hymn, the varied scenes and the harmonious sounds were delightful to those zealous and devoted friends who make unknown sacrifices to promote the present and future welfare of the dear children who are collected within those halls of sacred instruction from Sabbath to Sabbath. The Tabernacle was filled on Monday. Of parents and friends there must have been over 200, who enjoyed a bountiful tea; and we hope the evening meeting was not either unpleasant or unprofitable to that large and well-behaved assembly. As we watched the loving labourers providing and dispensing a comfortable and excellent tea, we could heartily thank the Lord that such generous friends as Mr. and Mrs. John Wild, and their affectionate daughters; Mr. and Mrs. Baldwin, the Gregories, the Rayners, the pastor Bardens, his zealous partner and sons, and many more, were so kindly waiting upon the guests. Mr. Ambrose Griffith, of the Surrey Tabernacle, presided over evening meeting. On the words, "Train up a child in the way he should go," Mr. John Wild delivered an address full of useful and of solemn observations. We all intensely desired the fathers and mothers might well lay Mr. Wild's appeals to heart, their homes would be happier, their sons and daughters would be better fitted for the battle of life, and the

stamina of society must thereby be greatly improved. Mr. R. C. Bardens gave us some account of his visits to the homes of the people. He works hard for their welfare, and often weeps in secret, while, with supplications most sincere, he pleads for good success. Mr. John Brunt and C. W. Banks also tried to reach the hearts of their hearers. God bless Hayes Tabernacle Sunday schools and all its labourers and friends. Amen.

READING.—Two hundred and thirty-five years ago the Baptists began to establish a Church in this ancient county-town; which now, with its surroundings, contains a population of fifty thousand or more. We have a sombre-looking review of Baptist progress during the last two centuries. It "delays" at present. The fact that Reading does not contain much more than five hundred registered Baptists out of 50,000 people is amazing, especially when we call to mind the highly moral and extensively ecclesiastical, and widely professing religious character of the borough. "The Lord knoweth them that are His." And our Saviour strongly emphasized His responsibility as regards His Father's chosen sheep among the Gentiles, when He said, "Them, also, I must bring." With this solemn certainty in our faith, we remember with what holy indignation the Lord came out against the "idle shepherds" in Ezekiel's time, which is a loud call to "work while it is called to-day." We wish you, Mr. Editor, to tell all the friends of Providence Chapel, in Oxford-street, Reading, that our pastor, W. F. Edgerton, has been stirred up to zealous work; and not a few are being gathered in. Some of our deacons look more cheerful; some are feeling the wear and tare of time. But as an old friend, though not a member, I shall rejoice, if presently I can assure you Providence Baptist Church is under the blessing of that good old promise: "I will be as the dew unto Israel."

WALTHAM ABBEY. — We finished 1875 in our Ebenezer chapel by holding a most happy meeting, when our valuable brother W. Winters delivered an instructive discourse on the word, "Eben-ezer." We believe brother Winters will yet be of great use to our Churches. Practice, and the power of the Holy Spirit, will make him a valiant man in Israel. So believeth, "Liberty taken without grant."

DALSTON. — Eleventh anniversary of Baptist cause at Forest road was held January 9th. Sermons were preached by S. Green, J. L. Meeres, and J. H. Dearsly, the pastor. On Tuesday, January 11, Mr. Anderson gave a Biblical exposition. At five tea was served by the ladies. Mr. Dearsly presided over public meeting, and said it would be ten and a-half years since the formation of the Church, which numbered seventeen at its birth; it had increased to eighty-two; some had been removed; they now numbered about fifty. Evidences of the Lord's presence had been realised;

and they had a good Sunday school. H. Hall, J. S. Anderson, S. Green, Kevan, Langford, and Wheeler, all spoke comforting and confirming words. W. Beddow closed in prayer.

#### MEARD'S COURT.

DEAR SIR,—Having lately seen in the *Vessel* remarks respecting the above; and being one who was baptized by the late beloved John Stevens, and still believe all the truths he so ably and sweetly preached, I am induced to write a few lines. So far as I can learn, there is no truth in the rumour which has been circulated, that the Church holds Open Communion principles. As regards the doctrines of grace, they are still held by the Church—the Trust Deed, drawn up when Mr. Stevens was pastor, still being intact. Although the present pastor is a good man, yet he is not to be compared to Mr. Stevens.

Whether the Church will ever practice Open Communion or adopt Fullerism remains to be seen. It will not be with the consent of the old members (though few in number now)—they having entered too deeply into the preaching of Mr. Stevens for that backward step. I would remind you that twenty-eight years have passed away since Mr. Stevens entered into rest; and that a great number of the present members have joined the Church since that event. Scarcely any of the new members ever heard Mr. John Stevens, never read his writings; in fact, know but little of the truths he preached. Out of the seven deacons, only three of them, I believe, were members when Mr. Stevens was alive; and as to the remaining four, I think I am correct in saying they never heard the dear man, although one of them is between seventy and eighty years of age.

Allow me to refer to what I consider to be an illogical and unkind remark. The Church has never adopted the sentiments of the two parties referred to; and I am quite sure Mr. Stevens did not, neither had his preaching that tendency. Most likely you can remember some ministers and members of Gospel Churches turning out bad—both in doctrine and practice; but what had their old ministers or Churches to do with it? Surely they were not answerable for such conduct. However, all the ministers who have come out of Salem, or from under Mr. Stevens' ministry have not been of the character of the men before referred to.

What say you of the late Mr. Irish, of Warboys, the late Mr. Couper, formerly of Dickers' Common (and a Standard man, too), and of Mr. Collins, of Grundisburgh? And with regard to some of the old members: where are there, or ever have been, firmer lovers of "the truth as it is in Jesus." Go and ask the Churches (among whom some of the old members have been dispersed), at Chadwell street, Pentonville, Keppel street, Mount Zion, Hill street, Soho, Peckham, Richmond Hill, Brighton, and other places, what their opinion of them is. I am persuaded the unanimous reply will be "Valiant

for the truth upon the earth." Had honest John Wigmore been alive, I feel certain he would have added his hearty amen.

I remain, dear sir,

Yours in Gospel bonds,

ONE WHO SAT UNDER MR. STEVENS.

[Thousands will rejoice to know Meard's Court still holds fast its integrity.—ED.]

ASKETT, BUCKS.—MR. EDITOR.—For more than forty years we have worshipped in this hamlet, near Princes Risborough, as a truthful New Testament Baptist Church. In doctrine, in discipline, in administering ordinances, we have never forsaken the order evidently revealed by our Divine Master. Our chapel will seat 300 people. Our audiences are large, our school works well. But, at times, the pulpit has been cruelly insulted, and the hearts of many have been made to bleed. Do not you think our Churches in England should be cautioned against receiving any whose walk is not with God in all holy conversation and uprightness? We bless our God our pulpit has not been forsaken. Lately the Church at Woodburn Green have lent us their pastor, Mr. Burgess; and to many of us his ministry has been a blessing. [We cannot describe the amazement and grief we feel for Askett. May our Lord God appear for them.]

WINDSOR.—From recent developments we are seriously alarmed: the little long struggling Strict Baptist Church has been sorely afflicted. It is certain the late Mr. Lillycrop left a good sum of money for the erection of a Baptist Chapel, where the great principles and ordinances, established by our all-glorious Master and the Apostles, should be maintained. It is also certain that a new chapel was built in Windsor for the Strict Baptist Church; but the questions are urged upon us: where is the money left by Mr. Lillycrop? where is the chapel? Why is it the people, for whom it was built, cannot meet in it for worship? We advise that a committee of investigation be formed. A fund for obtaining the chapel should be raised, and for the adjustment of this difficulty, the mystery must be explained. Many feel it is a subject no longer to be hidden.

A NOBLE ARMY.—More than one thousand "Valiant men of Israel" banded together by the faith of the Gospel, for the mutual support of each other in seasons of sickness, and in the hour of death, must certainly be considered "A Noble Army." And such is the constituency of "The Surrey Tabernacle Benefit Society," whose Annual Report has just reached us from the secretary's office. No words are necessary in commendation of this Institution, which has now entered upon the thirty-third year of its existence. The Report and Balance Sheet furnish ample evidence of its stability, its growing wealth, its immense value, and of its judicious and thorough business-like management, which is in the hands of able financiers, whose position, both in the re-

ligious and commercial world, are a guarantee that, in every sense, this Society is a safe refuge for all its friends in times of need. During the last eight years its members have received from its funds the sum of £9,010. Its invested capital in the Bank of England stands at £7,000, and its prospects of increase in every way indicate a permanent power of usefulness to a large number of families when tribulation overshadows their path. A merciful providence has shone upon this Society from its commencement, and will, until such sources of relief are no more required.

FOREST LANE.—The Strict Baptist cause in this Essexonian suburb is about five years old. It has had (as most young children have) some trials; but we hope its constitution is good, and under sound and godly training, will grow into a useful centre of Gospel evangelisation. This should be the one pure, patient, persevering effort of sound-hearted baptized believers; a work not so well carried out as it should be. Forest Lane Church has had the careful, devout ministries of brethren Gray and Elven. Now, we understand, John Hunt Lynn is called to exercise his ministry for a probationary term of six months. If afflictions sanctified, sorrows multiplied, and studies intensified, help to make a good minister, our nephew John may yet prove a blessing to many in that part of the Lord's vineyard.

HIGH WYCOMBE.—We have spent the first week in 1876 in uniting together for prayer and praise. On Sunday, Jan. 9, Mr. Thomas Chivers preached special discourses; in the evening a solemn meeting for supplication was held, and Mr. Collins, jun., delivered an address exceedingly suitable. We can witness Mr. Chivers preaches and lives the Gospel; and his labour is not in vain. In Pen Beacon our friend Miller still occasionally preaches; but his afflictions are severe. His happiest days on earth are left behind. His crown of life is in His Master's hand, waiting for a servant, who with patient humility has laboured to feed the flock on the top of the hill.

TRING—WEST END.—At the Christmas meeting, held Dec. 27, Mr. Edgerton, of Reading (formerly pastor at West End), preached. The sermons were from Deut. viii. 2, and Dan. xii. 13. There was a good attendance at both services. A large number sat down to tea, and the power and presence of the Lord was realised. The cause here still struggles to maintain the truth and doctrines of the Word. Although now in the valley, our prayer is that the divine Healer may restore comfort, peace and abundant prosperity to this part of His Zion.

### Marriage.

At Bethesda Chapel, Broad street, Bilston, December 27th, 1875, by Mr. Robert Howard, of Birmingham, Thomas Weston, to Mary Tildesley Harper, both of Willenhall.

# England's Throne and Protestant Power in Danger.

**CAN THIS BE "PROVEN?"** From whence comes this danger? What will be the result? We deal with no fiction—we state undeniable facts.

Proof of the danger is found in the duly authorised Roman Catholic Directories for this present year of 1876. Let us ask the Roman Catholic Directory for 1876 in what proportions the dark powers of the Papacy have progressed in England during the last twenty-five years? It answers in the following order:—

In 1851, in England and Wales, the Romish Church had 825 Dioceses ;	
in 1876, she has 1,780. Increase .....	955
She had, in 1851, of Romanistic Chapels, 586; in 1876, 1,061. Increase	475
In 1851, her Monasteries were 17 ; in 1876, she has 89. Increase .....	72
Of Convents she had, in 1851, 53; in 1876, she has 277. Increase.....	224
Her Romish Colleges have increased from 10 to 19. Increase.....	9

The increase of Popish institutions in twenty-five years is 1,735

Nearly 2,000 new Roman Catholic Colleges, Chapels, Monasteries, and Convents, in England and Wales, have been planted since the year 1851. In Scotland the same amount of progress appears, while her Priests, her Jesuits, her Bishops, Doctors, Sisters of Misery, and other advocates are filling towns, villages, cities, hamlets, and all approachable corners of the land. Immense numbers of the aristocracy are with them, and those who are not openly in the Romish Church are swimming over in sensational ships as fast as they can go.

Ritualism in England is making strides much stronger than the Romanists. Mr. James Grant, in his "Christian Standard," says:—

We are daily meeting with fresh proofs that Ritualism, which, until now, has only been spoken of as a sort of bastard Popery, goes much farther than Popery itself. The Ritualists are introducing forms and ceremonies into their services which are not to be met with in the most Popish of Popish places of worship. One remarkable recent instance has just been given by a correspondent, who writes as follows: "Few people seem to be aware of the steady and systematic manner in which a very large number of congregations are being educated up to an advanced Ritualism. I could name to you not a few Churches in the West End attended by so-called Evangelical persons who, a few years ago, would have scouted the least approach to sacerdotal preaching and practice, but who are now so habituated to both, that they are ready, without nausea, to swallow the rankest Romanism."

From Mr. J. Pearce, of Raunds, the following letter has come to hand while England's danger is forced upon us:—

"Hill House, Raunds, Feb. 1.

"DEAR BROTHER BANKS,—I am in the midst of Ritualism, and stand alone. I am writing every week for the local paper, exposing the awful teaching of those 'Mission Priests' (as they call themselves), and  
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who have visited this place. Their teaching is baptismal regeneration, the real presence in the Sacrament, and introducing the Confessional. They may visit some places where the *Earthen Vessel* is read, therefore I give the warning note. I say, brother ministers, be ready; stand up for God's holy truth. Do not storm away from your pulpit; but take a bundle of tracts on Gospel subjects and distribute them abroad. Here, in Raunds, we were all invited to attend Church for twelve days. There these Priests said they would teach and admonish. So I went. They prostrated themselves before what they call the altar, sung hymns on their knees, crossed themselves, and a variety of movements. The Priests distributed tracts inside the church-door; I stood outside and gave tracts away.

"Bless God, I have some faithful people to stand up for the wholesome doctrines of the Gospel. The time is come when ministers must work. When Christ healed the blind man He touched him, so, if we mean to do anything for our fellow-men, we must get near them; make them feel we are interested in their eternal welfare, looking to Him whose prerogative it is to cause the seed to take root and to bring forth fruit.

"My brother ministers, I suffer because of the stand I have taken—stand I will, by the grace of God; and, having done all, stand firm in the faith and promise of God. We must go outside our chapels; let our voice be heard. Christ is our pattern: He despised no man for his poverty, esteemed no man for his wealth; but descended to the lowly—went down to the poor man that fell among thieves. Many are falling into the hands of those Ritualists, and the result will be, not half dead, but dead! dead!! twice dead!!! 'Plucked up by the roots!' Let us constantly give the war-cry—'To your arms, every one!' Our God saith, 'I have set watchmen upon thy walls, which shall never hold their peace, day nor night: ye that make mention of the Lord, keep not silence. . . . Gather out the stones; lift up a standard for the people.'"

Mr. Pearce, in his letters to the local press, says:—

"On Sunday last a special service was held for men only. At the commencement of the service the 'Priest' knelt before a large wooden cross with his back towards the people. Some of the hymns they use plainly teach baptismal regeneration, apostolic succession, and transubstantiation. Allow me to quote—'Thee we adore, O hidden Saviour; Thee who, in Thy Sacrament, dost deign to be both flesh and spirit.' 'Bread to be, His body maketh, and His blood the very wine.' Let me ask the people to beware of these 'Priests,' of Ritualism and Ritualists. With soft words, fine vestments, loud pretensions, and winning smiles they seek to win their way."

#### WHAT DO THESE PRIESTS TEACH THE PEOPLE?

Mr. Pearce gives the following summary of the poison poured into the minds of the people:—

"I find many are perplexed respecting the teaching of the Mission Priests in Raunds Church. On Wednesday last one Priest said that Christ in purchasing the world paid down His life to Satan, and thus purchased and bought back the world to God; and that Christ was mystically present in the Sacraments. He illustrated his meaning by saying that 'as the blood circulated through the veins of the body,

thus giving life—although invisible, yet it was there—so Christ was in the Sacraments, not visible, but there.’ Now this differs very little from the teaching of Rome. Rome teaches transubstantiation—a change of substance—that is, the bread and wine into the body and blood of Christ. Consubstantiation teaches the union of the body of Christ with the Sacramental elements—that is, the elements remain the same, but the body and blood of Christ are substantially present. Now, to my mind, this doctrine refutes itself, for the same body may be dead and alive at once, and may be in a million places, whole and entire, at one instant of time. We are not told by what means Christ is introduced into the elements; nevertheless, the Priest asserts that Christ is in them. How childish is such a dogma? What sensible Christian man can believe in it? I hold that the Lord’s Supper is a commemorating ordinance, and by taking it we shew forth the Lord’s death till He come; and only those who are created anew in Christ Jesus are fit to partake of the same. This Priest has also taught us Priestly absolutions. He says:—‘Christ’s accredited ministers have power from Him, not only to declare in general terms His merciful promises, but actually to convey His message of pardon. But he cannot do this unless he sees you repent, and to shew him this it is needful for you to make a humble confession of your sins in his presence, and then he will give you that most blessed absolution. Do not be afraid of the Priest thinking badly of you when he hears how bad your life has been, &c. You must open to him your sins, and he will shew you where to kneel, and help you. He will then pronounce over you the absolution, and you may feel sure that your sins are forgiven you.’ I make no comment. Protestants, read and think! Has it come to this, that what was so dearly bought by the Reformers is to be cast aside now? Shall we again lay our necks under the heel of Priestcraft, for that is what this teaching tends to? Our fathers bought our liberty at the price of blood; let us, their sons, hold it fast, and be not again entangled with the yoke of bondage.

“Raunds, Jan. 24.

J. PEARCE.”

Things are bad enough from the progress of Romanism; they are still worse in our so-called Church of England, some of whose clergy are denouncing all Dissenters as Satan’s family. All this is alarming; but what shall we say to the civil wars in our Nonconformist Churches, and the almost universal overflow of duty-faith and free-will? With all these clashing and contradictory elements, where can there be any genuine peace? We English people have, for many years, boasted of our privileges, of our prosperity, and of our national greatness. We have been exalted; we have risen very high. Have we been faithful to the God of all our mercies? Have we abode in “the doctrine of Christ?” Have we lived in the spirit of that grand old representative Scripture—“God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world”? A remnant, according to the election of grace, as the salt of the earth, has (since the Reformation) preserved the nation; but when a people give themselves up unto idolatry, speedily, it has been seen, God giveth them up to ruin; and we hold, most alarmingly, that when, with a sudden and fearful stroke, the Almighty removed the good Prince Albert from the side of England’s throne, a pillar of strength was taken away. From that time the throne of England has tottered; the

constitution has gone into a political consumption; the advances of the adversary have rolled in with daring and determined force. Neither the Queen nor her counsellors; neither Lords nor Commons; neither princes nor peasants appear to be alive to the danger, nor conscious of the fact that Rome will stop at nothing; be satisfied with nothing short of entire ascendancy, supremacy, and absolute rule and reign over the whole of the islands of Great Britain; for thereby she assures us she will get the key to become mistress of the whole world.

“Strange to say,” says Mr. James Grant, “there are millions—literally, millions—of our countrymen and countrywomen who do not seem in the least concerned at the fearful strides which Romanism is making over the length and breadth of the land. We are astonished at this. We have not hitherto failed to warn the Protestants of Great Britain of the imminent perils to which our Protestant principles and Protestant institutions are exposed; nor will we cease, while we have a journal in our hands, to sound the alarm of what the frightful progress of Popery is preparing for our religion. And not for our Protestantism only, but no less for the throne itself, and the civil liberties of the land.”

With one word we close. More than two hundred years ago, Dr. John Owen declared that all the liturgies, homilies, and ceremonies in the public services were contrary to God’s command: it was but the making of a counterfeit anointing which was threatened with death. And in proportion as the professed worshippers of God have set up their spurious ceremonies, brought in their erroneous doctrines, and become the undue admirers of natural gifts, so the essential anointing has been withholden, error of every kind has come in, until the anti-Christian army threatens to take from us and our children those mercies of love and holy liberty our fathers gave us, as the purchase (under God) of their own heart’s blood.

As on the margin of this world I stand, once more I cry unto the servants and saints of the Most High God, beseeching them to cast off the works of darkness, to put on the armour of light; for certainly we may say, “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.” God help us to “take the shield of faith,” to be able to “quench all the fiery darts of the wicked.” So prayeth, a mourner in Zion, C. W. BANKS.

9, Banbury Road, South Hackney,

February 4, 1876.

[As a thrilling postscript, let all who presume to call themselves Priests read the following without prejudice.]

#### WHO ARE THE KORAHS OF OUR DAY?

*A Word for Ministers and the High Church Clergy.*

In “Biblical Outlines,” by B. B. Wale, on the Book of “Numbers” (R. Banks, publisher), the following piercing paragraph is found:—

The High Church party are very fond of comparing Dissenting ministers to Korah, Dathan, and Abiram, and of accusing them of intruding into the priest’s office. It is evident that they do not read Scripture carefully, or quote it accurately. If they did, they would find that **THEY** are the persons



who are committing the fearful sin referred to. Dissenting ministers do not profess to be priests; their service is Levitical—they serve the priests, *i.e.*, the people of God. No special order of persons is set apart for, or designated to, the priestly office in the Christian Revelation. Those persons, therefore, who, thrusting aside the Levitical service—the true idea of the Christian ministry—assume the functions of priesthood, are the persons that are guilty of the sin for which Korah and his fellows so miserably perished. And these are the High Church Anglican clergy. *It was the pretension of a title to priesthood, and a despising the priesthood of the Lord.*

“A Great Battle in England.” A penny monthly, “The Voice of Warning,” gives the following as the prediction of Bishop McIlvain in 1850:—

I see how Satan is mustering his forces for a great battle for England, and in England for the world, I see the crisis of the Gospel in the world drawing on in England, and there I expect to see the Lord make bare His arm, and lift up His standard and magnify His truth. The Lord help, strengthen, direct His servants, teach their hands to war and their fingers to fight, make the wrath of man to praise Him. Oh, how my soul hates all this spurious Gospel, counterfeit devotion, fanaticized formalism, galvanized death, painted putrefaction, mimic Popery, the wretched pretence of being the Gospel of Christ.

The judgment in the Folkestone Ritualist Case is driving the National Church clergy to terrible issues; and the snare now laid to unite the Anglicans and the Romans in one Unial Church will succeed in some form or other. “The saints of the Most High God are to take the kingdom, and possess the kingdom for ever;” but that one word, “TAKE,” implies it will be by storm. Long time, now, that storm has been “brewing.” And it has been helped on, it still is impulsively progressing, by some of the most idolised professors of Christianity that ever this world saw. “The nearer the truth, yet not entirely in the truth, the greater the danger!”

Can we suppose, for one moment, that a contradictory Gospel on the one hand, and a sacerdotal, idolatrous worship on the other hand, will bring upon our nation any permanent blessing? Nay, indeed; the issues will be seen presently; but we pause for awhile.

#### “THE EARTHEN VESSEL.”

In eighteen seventy six we pray,  
Friend Earthen Vessel may display  
One Triune God—love, blood, and power—  
Jesus, Redeemer, Refuge, Tower.  
Shew palms, and crowns, and harps of gold,  
Rich food, and robes, for young and old;  
The med'cine chest do not forget,  
Many are weak and sickly yet.  
The trumpet, parchments, charts, as well,  
The sword and shield; for “who can tell?”  
The cable, promise, anchor, hope,  
The telescope, and microscope.  
The glorious doctrines, jewels bright,  
Proclaim Jehovah's sovereign right;  
Precepts and promises all agree:  
Jehovah's will, to direct thee.  
Immersion of believers, too,  
With the Lord's Supper, keep in view.  
Some cast these good commands away:  
Many the first—O solemn day!

For ten decades, and one year more,  
Filled with Immanuel's heavenly store:  
In each successive month did see  
Parsons and people gaze at thee.  
Some who ploughed furrows on thy back,  
Who wished, in soul, to hear thee crack;  
Yet to a neighbour send to crave  
The loan of thee—twopence to save.  
Still friends, kind, hearty, and sincere,  
Hast thou in England, and elsewhere;  
Who love thy presence: hail to cheer  
“The Earthen Vessel” through the year.  
Go on, dear friend, in this thy lot,  
Visit the Churches and the cot;  
Disburse thy treasures to the poor:  
Jesus can open every door.  
Storms, tempests, earthquakes, thou hast past,  
But few remain, and then the last;  
The coronation day will come. [home.]  
“CHARLES WATERS BANKS, my child, come

AN EXPERIMENTAL ANSWER TO THE QUESTION :

“WHAT KNOW WE OF THE BAPTISM OF THE HOLY SPIRIT?”

BY JOSEPH TAYLOR,

*Minister of the Gospel at Barnsley, Sheffield, &c.*

**D**EAR BROTHER BANKS,—Your opening address for 1876 will find an echo in every Godly heart. Whoever reads those words must feel sympathy and oneness with you in the experience and truth developed therein. Your words set my heart all astir. I thought you are approaching the time when you must put off the harness of the blessed Gospel, and enter into rest—joyful rest; the fulness of that rest we have tasted by faith in our blessed Lord.

I am young; not many years have I borne the yoke of sovereign love. Oh, that I might catch your mantle; and feel the blessed inspiration, which alone can sustain and carry you to the end, as it has done in the past, with triumphant anticipation of the glory that is to be revealed in us!

By “the baptism,” of which you speak and write so anxiously, have you been sustained and blessed in the old paths of doctrine, labour, and conflict in Christ?—companions in tribulation; while here we have fellowship with the prophets and the apostles; yea, with our IMMANUEL Himself! We are saved by hope, which springs immortal in the Christian’s heart, for CHRIST IS OUR LIFE, and He is formed in our hearts the hope of glory! Baptized by the Spirit, we fail not from day to day; but endure, as seeing Him that is invisible: we run, and grow not weary; walk and never faint; by His light our darkness is chased away, and the morning breaks upon our soul: as children of the day we discern between good and evil, the righteous and the wicked. By His innumerable teaching we know all things; and under His baptism He leadeth us into all truth. We are drawn by Him in our inmost hearts to the Father; for the love of God is shed abroad in our heart by the Holy Ghost given unto us! How delightful are the revealings of this heavenly Comforter! How He dispels the clouds, and showeth the things of God! He giveth us the times of our laughter, and maketh us glad with His presence; then we feel the fire burn, and speak with our tongues of that which we have seen and handled of the Word of Life. We rejoice with joy unspeakable, and full of glory; and have a gladness more than in the time when the worldling’s corn and wine is increased. His love is sweeter than wine! Christ, eaten by faith, is bread from heaven; fresh manna, sound and good, which breedeth not worms, but giveth life to the heart. We taste and see that the Lord is good. We see the Son, and believe on Him, and have eternal life abiding in us—bless His name. All this we know, and, Oh, how much more, under the baptism which is full of light and blessing. The fire crucifies our flesh; even our mortal bodies are quickened by the Spirit dwelling in us; for head, and hands, and feet, and all are propelled and carried on to the execution of works of love and faith in Christ. In His light we see light, and learn that we are all dross, save what we are as He hath redeemed, sanctified, and separated us unto God in Christ by His glorious power and love. All who look for this

baptism in the clouds, shall not find it. It comes into man's heart; it is the kingdom of God within: righteousness, peace, and joy in the Holy Ghost. The Lord give us great enlargement therein; for THIS IS BAPTISM—the baptism of the understanding, and of the heart, with light and power, in the service of God and of Christ; under which we become wise as serpents and harmless as doves. Oh! for such a baptism upon our ministers and people! Under such a deluge of life and power, our petty jealousies and foolish divisions would be swept away, and our Churches become homes of love and unity. For these things the Lord will be enquired of by the house of Israel to do it for them.

Under this baptism righteousness is revealed, even the righteousness of God in that eternal covenant He hath made with His chosen, not in the letter only, but in the felt power and enjoyment of it, we enter in, take hold, and know that our election is sure, and glory in the Lord our God and His salvation. We are led in the way of righteousness, and become the servants of righteousness unto holiness, and our end is everlasting life. Peace is proclaimed within! The gracious voice of our Lord and Saviour calling His sheep is heard: "This is the way; walk ye in it," see that ye love one another; "if ye love Me, keep My commandments;" and our heart crieth "it is the voice of my beloved! My beloved is mine, and I am His, my bowels are moved because of Him, draw me, we will run after Thee. Lord, lift Thou up the light of Thy countenance upon us, and give us peace that we may go out from the presence of the Lord, and have the blessing of the peacemakers upon us." Oh, yes! I have felt Him baptizing my soul with peace in the wildest storms; in a moment I have been caught away in supplication and have been answered as speedily by the power of peace in my soul. Surely each member of Christ in particular should seek this baptism for themselves, that in it they may rise above themselves and have the world under their feet; for by it we are buried in Christ, our life, and rise with Him to joyful freedom from sin, from death, from hell. We taste our immortality, and sing with the Apostle, "Oh, death, where is thy sting? Oh, grave, where is thy victory?" Most heartily we join the chorus, "Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ;" "with joy we draw water out of the wells of salvation," for this baptism is a baptism of joyful power, opening a springing well of joy in the heart, even the joy of faith, and the rejoicing of a good conscience, void of offence towards God and man. The Church is an habitation of God through the Spirit; each member in particular is filled with the Spirit under this blessed baptism, not necessarily to prophesy or to work miracles, but that they may be strengthened in their inner man unto all patience and long-suffering, with joyfulness to spiritual apprehension of the gift of God in Christ Jesus our Lord, and to the bringing forth of all the fruits of righteousness.

His gracious aboundings are unto the body of Christ, but the times and seasons the Father hath put in His own power; who knoweth, therefore, but that the promise shall come upon us by waiting before God, and unitedly pleading for it? We shall know that it is upon us when we go forth in power to pray, to think, to speak, to work, to persevere, to suffer, to discern the truth, to rejoice in it; going forth with courage and fortitude, with self-consuming zeal in the cause of our

Master; to look and live above party strifes and divisions, and withal contend earnestly for the faith once delivered to the saints, with gentleness, kindness, and affection, knowing that the grace we receive in this baptism only maketh us to differ. This I understand to be the baptism of the Spirit. When these things are found abounding in our hearts and Churches, then let us rejoice, whether we be many or few, praying that we may all receive it.

I remain, yours faithfully in Jesus Christ,

JOSEPH TAYLOR.

### “IT IS ALL RIGHT UP THERE.”

A BRIEF ACCOUNT OF THE DEATH OF JOSIAH DAVID BEACH, CHELMSFORD, ESSEX.

**T**HE subject of this memoir was born 27th January, 1843, and departed this life 25th December, 1875.

Up to a short period of his death he was in nature's darkness; but for some months had been under strong conviction of sin. A friend, in conversing with him a few months before his death, referred to Joseph being a type of CHRIST: “I am Joseph, thy brother.” This made a great impression on his mind. Within a few weeks of his death he said, “The Lord has given me a severe reprimanding; but He has forgiven me.” He broke a blood vessel, which brought him down to the gates of death; but he said, “I had such a bright shining at the time, I did not fear.” He was never known to murmur, although he suffered great pain at times. Up to the Sunday before he broke the blood vessel, the Bible was a sealed book to him; he had prayed over and over again, but the Lord seemed to shut out his prayer.

On visiting him one morning, he said, “IT IS ALL RIGHT NOW!” I said, “*what?*” He replied, “‘Fear not, I am with thee: My rod and My staff shall comfort thee:’ this is strength.” These words came to him in the night with great power. At another time he was heard to say, “Though He slay me, yet will I trust in Him;” and, “If I perish, I must perish at His feet.” The enemy tried him in various ways, sometimes as regards the attitude of prayer—he being too weak to kneel down. He remarked, “We may not spend a merry Christmas this year, but if we have the Lord's presence we shall do well.” On entering his chamber one day, he put his hand upwards, and said, “It is all right up there: if the dear Lord is pleased to raise me up again, I must tell what He has done for my soul.” A few hours before his death, he said, “THE LORD IS COME! THE LORD IS COME!” and prayed earnestly for his wife and six children. I was summoned about two o'clock Christmas morning, and on entering his room found him under a cloud; but this did not last long, his countenance brightened. I said, “Is it well?” He took my hand, shook it, and with a smile, said, “It is, indeed, well; it is well, there is nothing to fear!” A very short time after he said, “Will you ask for a reception, or shall I?” In a few minutes after he passed away. Truly, I felt I could say “Lord, receive his spirit.” I feel certain the dear Lord gave him an abundant entrance into His everlasting kingdom, “where not a wave of trouble rolls across his peaceful breast.”

Trusting these few notes may be a blessing to many is the prayer of

Yours in Jesus,

ISAIAH G. BEACH.

## "THE OVERFLOWING SCOURGE."

**M**Y DEAR BROTHER BANKS,—Your stirring and concise epistle on the awful havoc which Papal Rome is making in this, and in other countries, deserves the strict attention of all Protestant England. Here I am reminded of the words of Paul (Rom xiii. 11) "That, knowing the time, that now it is high time to awake out of sleep." Had the apostle lived in the nineteenth century, he could not have used words more appropriate to the occasion. But thousands there are now sleeping, or in a torpid state (who profess to love the truth), while the enemy is busy sowing the tares of Romanism, Ritualism, Rationalism, Formalism, Respectable Heathenism, Anythingism, and Nothingism. In the Romish Church we have a potent enemy, her laws, like the Medes and Persians, are unchangeable, and she only waits for a favourable opportunity to stop the mouth of every Gospel minister, and to pour out upon all Dissenters that wrath which she has held back in reserve during the past three hundred years,—

" Sons of those martyrs ! see the flame  
Which fain would devastate our land ;  
Arise—assert fair freedom's claim,  
And Rome's intolerance withstand ! "

This apostate Church has gathered considerable strength in this country within the last quarter of a century. The climate on the continent became too hot for her, hence she felt it necessary to seek a more temperate atmosphere, and no place could be found more suitable than England, where so many pupils had been carefully trained at the country's expense by Dr. Pusey and others of the same seminary, and fitted for the service of the "father of lies." The 200 Jesuits who came to England a short time since were as eager for Protestant spoil as ever the Danish Northmen were, who pirated and pillaged our land centuries before, and ransacked the churches, flayed the fair Saxons and nailed their skins to the church door as ghastly memorials of the power of Satan's kingdom. Roman Catholicism abounds in most parts of the world: there are now upwards of 165,000,000 persons over which the triple crown rules with a rod of iron, and, in numerical power, Papal Rome is even stronger than in the pre-Reformation period. The Scriptural marks of the apostate Church, the harlot of Rome, is predicted with unmistakable clearness in the Apocalypse. There she is seen in the form of a "*Woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.*" The whole history of Popery, as Dowling says, is a commentary upon the truthfulness of this awful description. The history of Rome Papal is written with the blood of the faithful. The persecutions of the Pagan Emperors, during the first three centuries of the Christian era, falls into insignificance when compared with the most horrid butcheries of godly men, women, and children by the *red hand* of Papal Antichrist. It is estimated by the most reliable historians that, from the birth of Popery (A.D. 606) to the present day, there has been more than 50,000,000 of the human family slaughtered for the crime of standing to the truth, or what their persecutors said, for *heresy*. And not a tithe of the blood of the martyrs was shed by Paganism that has been spilt by Popery. Moreover the

former has never exceeded the latter in devising means for torturing and murdering the family of God. The inventive genius of the sons of the "great red dragon" has been displayed in a most wonderful manner, and in it all the worst side of human nature is seen with a vengeance. She, the Babylonish harlot, in the language of Pollock,—

"———With horrid relish drank the blood  
Of God's peculiar children—and was drunk;  
And in her drunkenness dreamed of doing good.  
The supplicating hand of innocence,  
That made the tiger mild, and in his wrath  
The lion pause. The groans of suffering most  
Severe were nought to her: she laughed at groans;  
No music pleased her more; and no repast  
So sweet to her as blood of men redeemed  
By blood of Christ."

From the year 1198 to 1240 1,000,000 of the Waldenses were murdered by the Romish Crusaders; and in the beginning of the thirteenth century no less than 150,000 were cruelly put to death by the Inquisition. This dreadful state of things went on till the glorious days of the Reformation; but Papal Rome remains unchanged, though religious liberty for a while is granted. May God, the merciful God of our fathers, prosper every effort put forth for the suppression of the power of the man of sin, and greatly bless the labours of C. W. Banks in this particular, prays

W. WINTERS.

Waltham Abbey.

P.S.—Prosperity to Mr. Newdegate and his Bill! I pray that the Lord will lay this matter upon the minds of His servants to cry loudly and sincerely on the walls of Zion warning the people.

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### WHO WILL TELL US?

**H**OW near are we to the end of the "Sardis" section of the dispensation? Sardis represents that portion of time which reaches from the Reformation to the reign of the Spirit of Christ, prophetically traced out in the Philadelphian Church. So some of us believe, but we are not infallible Popes. "Sardis" yields a three-fold interpretation: (1) "Healing;" the Reformation brought in the healing doctrine of justification by faith, in the person and work of the Son of God. "Sardis" is (2) a "Rule;" we measure everything by the rule of God's Word. "Sardis" is (3) a "Remnant;" all of us who by grace Divine abide by the covenant of God, and by the commission given by Christ, must be, indeed, comparatively, a "remnant." But can any one tell how near is the end?

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#### LINES IN MEMORY OF THE LATE MR. JOSEPH WARREN!

Our brother has been called away  
To the bright realms of endless day,  
To see his Saviour, face to face,  
And sing aloud of saving grace.  
A faithful pastor! but he's gone!  
Gone hence, to join the glorious song;  
To sing, and bow, and sing again,  
"Worthy the Lamb that once was slain."  
His days of trial on earth are o'er;  
How blessed is he for evermore;

No sin can now distress his soul,  
Long as eternal ages roll.  
Our brother's finish'd his long race,  
He's reached his destined dwelling place.  
Hence, to the Lord all praise shall be,  
Throughout a long eternity.  
Yes, we have said a short adieu,  
But soon we hope to join with you,  
And bear our part in chorus high,  
Shouting, through Jesus, "Victory!"

High Wycombe, Oct., 1875.

G. WHITE.

“IN OUR FATHER’S PALACE WE SHALL SEE THE KING IN HIS BEAUTY.”

THAT spiritual child of the ancient patriarch Jacob—Joseph Cartwright, a laborious itinerant preacher—died some little time back, leaving his widow entirely dependent upon the providence of God, which, through the kindness of friends, never failed her. She also departed this life, Feb. 15, 1876; and almost with her dying breath she earnestly entreated Mrs. C. W. Banks to return her unspeakable gratitude to all the dear Christians who, during both her husband’s illness and her own, had never ceased to supply them with all things needful for the body. “Poor Kitty,” as we were wont to call her, never could, or never did, express any confidence of her interest in Jesus. She always appeared like “a bruised reed, and smoking flax”—never altogether broken, or quenched; but, to the last, sorrowfully looking to the Lord alone. And so she passed away, crying out, “dear Lord!” We leave her for the present, to give the following

#### NOTES OF A SERMON

BY MR. SQUIRRELL, OF TRINITY CHAPEL.

*Preached on the occasion of Joseph Cartwright’s Death.*

“Precious in the sight of the Lord is the death of His saints.”—Psa. cxvi. 15.

My hearers are aware that our aged brother Joseph Cartwright, once a deacon in this Church, has entered into his rest. I am here to-night, in accordance with the wishes of friends, to utter a word relative to that circumstance: hence I may speak to you of death. Do not shudder at that word, friends! we ought not to, if our hopes are fixed in a precious Christ. O happy thought, Jesus died! and has not only left in the grave a sweet perfume, but His all-atoning blood has robbed death of its sting—changed its visage and image; so that the cruel monster, after all, shall be to the believer as the gentle hand of a loving friend, leading the departing spirit up the ascending steps of light into our Father’s palace above, where we shall see the King in His beauty, and the land which, to us, seems so very far off.

Three leading thoughts arise out of our text:—

I. It presents to our view the saints of God. What are the features of a saint? It is an appellation applied to God’s people in all ages: it means one separated to the service of God. There is an invisible and also a visible separation which we do well to hint at. Before time, in God’s foreknowledge, or, if you like, in God’s forelove; God never did know His Church without loving her, and surely He never loved her without knowing her. Let me illustrate the difference between invisible and visible separation. Yonder is a man sitting down, it may be, in an easy-chair: people rudely say he is doing nothing. You and I, friend, may have to toil many hours a-day for the bread that perisheth; but as for that man (for shame!), the most he does is to sit there hour after hour, knitting his brow and folding his arms. But what if I were to tell you that he is an architect, and although to you it is invisible, yet, in his brain, he has a beautiful temple; mentally, he has it all complete and, it may be, sees it answering the very end for which it was intended. But it is not until he calls in the powers of a builder that you

get a correct idea of the connection between invisible and visible separation, which disconnects a man from hell and carries him to heaven (the way of life is above to the wise, to depart from hell beneath); from sin to holiness of desire and motive. His life receives a new bias; things once loved he now hates. Our brother Cartwright knew this change by experience, for we are informed that when about the age of twenty, after a severe illness, he was walking through a wood, when the thought took possession of his soul, "What would have become of me if God had taken me away?" He was regenerated by the Holy Ghost; and if he could come in our midst to-night, he would rejoice to hear me say, "He was a mighty sinner conquered by Almighty grace!"

II. A dying saint. Jesus saves His people from the sting, but not from the humility of death. He has done the greater, could He not have done the lesser? But there is a need's-be; death is a separating power, a testing power: it exhibits the weakness of man, and he yields up his breath. We are made to say, "What is man?" &c. When the world needs him no longer, God's arrangement bids him pass off the platform of time.

III. Look at our text as it throws a halo of glory around a dying saint: he is precious. See the universality of the fact: in whatever nation, whatever tribe, kindred or tongue, where you behold a dying saint, that dying, withering thing is precious in Jehovah's sight. It is an unconditional fact. Let me die on a bed of down, or on a bed of straw, with all the endearing associations of a sick chamber; or, it may be, yield up this breath amidst the foaming billows of the mighty ocean; this I know, that solemn moment shall be precious to the eye of Omnipotence. But why, let us ask, is it so? Because God sees that it will bring us into fulness of knowledge; even as a father may look for his son's return, who, when far from home, often puts a wrong construction on his father's best intentions. Precious, because it brings us from sorrow to fulness of joy. Our departed brother knew much of sorrow, but to-night he is realising fulness of joy at God's right hand—pleasures for evermore. He is gone from weariness to rest; not the rest of sleepfulness, idleness, or insensibility; but rest of holy activity, having every faculty of soul capable of enjoying unceasing worship above. The saint's death is precious, because the Lord knows that death brings the saint to Himself,—“Absent from the body, present with the Lord;” and all this, dear friends, because God sees in every dying saint His rightful property. Concerning our brother Cartwright, what a bright light in the cloud of our sorrow to know the ship is now at rest; the traveller has reached his home; the soldier has dropped the sword—his warfare is over, and he is waving the victor's palm, crowning his precious Christ Lord of All.

We get a further truth from our text by implication—namely, that the death of a saint is precious in the sight of angels. They are said to rejoice over one sinner that repenteth; also that they are ministering spirits unto the heirs of salvation. Shall not the death of such a one be precious in their sight? They delight in what God delights. What is precious to Him must therefore be precious unto them; precious also to the spirits of just men made perfect. Is there not such a thing as spiritual recognition in that better land? Yes! The happy saint's death is precious to us that are left to mourn the loss. To young and



old, is not our faith strengthened as we look into our brother's life for sixty-nine years? God never forsook him—loved him to the end; and then says that end is precious in His sight. Cannot we see God's faithfulness written as with a diamond? Let us not forget that what God did for our brother, as one that loved His Word and preached the Gospel, He can and will do for us. Let it be precious to us by making our hearts soft one toward another. We shall soon be gone. Let us drop the seeds of kindness, that we may be remembered, not by having our names written in tablets of marble, or with letters of gold; but by having our memory engraved on the fleshly tablets of some broken hearts; that we may be missed, not so much by the noble and great as by the fatherless and the widow. May it be precious to us by softening our hearts Godward, so that we may say, "The Lord has given, the Lord hath taken away; blessed be the name of the Lord."

As we part, it must be with this truth upon our lips and hearts,—  
 "The memory of the just is blessed, but the name of the wicked shall rot."

### CHRISTIAN FIRMNESS IN THE FLAMES.

**T**HE consolations of the Gospel have proved sufficient to sustain the minds of Christians under all circumstances—in joy and in sorrow. Their trust is in God! Oh, precious Jesus, Thy love is great. Yea, it is an overflowing fountain; a well of living waters. Yes, streams from the everlasting hills; and truly blessed is he whose mind is stayed upon God. The world may frown, or seek to fascinate with her smiles: such blessed ones are steady to purpose. In the past, when bigotry forged its fetters; when intolerance reared its gibbets; when persecution heated its furnaces, and kindled its fires, many individuals said, "None of these things move me—nor all of them put together." One good man said, "With the Bible in my hand, Christ in my heart, and heaven in my view; let wheels torture me, let swords pierce me, let lions devour me, let crosses suspend me, let flames consume me; in all these things I am 'more than conqueror through Him that loved me.'" Bless God for the gift of Jesus (not an offer but a gift). When the Holy Ghost fills the soul with holy desires—works an internal work—the cry of the soul is, "Give me Christ!" "Christ is now my meat and my drink." Thus we have an internal and an external evidence of the power of Christ upon the soul. As the shining of the stars is a better proof of their existence than the figures of an astronomer; and as the restored health of the patient is a better argument of skill in a physician than examinations and certificates, so the power of Christ upon the soul is to the soul the best evidence of vital godliness; for it is based upon a living experience—which is "Christ in the soul, the hope of glory!" And this indwelling Spirit of God is to the Christian the spring and source of his spiritual life, the sure token of his sonship and of his union with God in Christ (Rom. viii. 14, 15, and Gal. iv. 6).

Raunds.

J. PEARCE.

[Give us more of these heaven-born outflowings of grace. They are of more value than all the critical essays and controversial debates in the world.—ED.]

## A WARNING TO TRUTH-TRIMMING MINISTERS.

**D**EAR MR. BANKS,—Find a corner for the following:—

## PARTING WORD BY JOHN STEVENS.

DEAR READER,—The day of setting apart of our esteemed brother, George Wyard, to the pastoral office at Soho, was a solemn season to many. “The Lord was there.” A stand was made for Gospel principles, for sterling truth, in doctrine, experience, and practice; for principles which are very much declining in our Churches. Oh, to hear Him that saith, “Hold that fast which thou hast, that no man take thy crown.”

What said Rebekah to Isaac? “I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of the land, what good shall my life do me?” Yes, reader, the great evil of our day is the marriages of our young ministers with the daughters of Heth. They find that, unreservedly maintaining, with unaccommodating, inflexible firmness, the great and glorious doctrines of our most holy faith, with the ordinances as they were delivered, and the scrupulous avoidance of the leaven of self-righteousness and creature-performances, as an admixture in that salvation which is all of grace, which exalts the God of grace on the throne, and tends to lay saved sinners low at His footstool—they find, I say, that this is not the pathway to worldly riches, to creature smiles, and fleshly ease, to human applause, to greeting in the markets, and to be called of men, “Rabbi, Rabbi” (Matt. xxiii. 7). These things they love, and, to obtain them, they form their plans accordingly; they learn, by degrees, to train, to temporise, to conceal, to corrupt, and alas! at length they even venture to asperse that truth which once they delivered. In all this, they escape the censure, and secure the applause, of the proud, self-adulating professor, who loves to hear his own imaginary native excellences and free-will powers extolled, though it be done at the expense of the truth of the “glorious Gospel of the blessed God.”

O popularity! how many hopeful young ministers have paid their unhallowed devotion to thee, and have sacrificed at thy shrine sacred truth, fidelity, honour, conscience; yea, the precious bread of the household of God! Dr. Gill says:—“One truth of the Bible is given up after another, till at length there is scarce anything left worth contending for. In controversies there is a something given up on the side of truth, for which the writer is complimented as an ingenuous man, and a man of good sense. This proves a snare to him, so that when he writes again, he will give up something more to confirm his character, observing which way the stream of reputation runs. Thus are we likely to be wheedled and cajoled out of truth by artful and designing men on the one hand, and through the weakness of some on the other; and we shall see more and more of this giving up of truth as the night we are entering into grows darker and darker.”—See Dr. Gill’s Sermon, “The Watchman’s Answer,” &c.

If ministers are (they should be) the “stewards of the mysteries of God,” and if Gospel Churches are the pillars and the ground of the truth, whereon truth stands, and where it ought to be found—then

assuredly both ministers and Churches should be found faithful in the truth, and valiant for the truth; both the one and the other should hold fast and hold forth the pure, unmixed, unadulterated Word of Life, and never give way for any puff of human applause, nor for sordid pecuniary advantage. Oh, ye ministers and Churches, give up nothing: "If you would keep the enemy from getting within the citadel, preserve your outworks; stand by them; quit not even such as seems of the least importance. Dispute every inch of ground; give not way in anything that is Scriptural; no, not for an hour—that the truth and ordinances of the Gospel may continue amongst you. It is this giving up of one thing after another that is the ruin of us. Popery and Arminianism are spreading, not only in the Establishment, but among Protestant Dissenters, and that rapidly: it is traversing the land in the length thereof, and in the breadth thereof. Oh, ye ministers of the Gospel, blow ye the trumpet of Zion while life and strength continue; let your feet stand firm on the mountains of truth; let electing, justifying, redeeming, regenerating, and persevering grace be the grand subjects of your ministry. Fight the Lord's battles manfully; the victory in the end is certain, and the happy issue will be, even as the Apostle declared, saying, "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." J. F. K.

[Five-and-thirty years have rolled away since these solemn warnings were left on record by that gifted servant of Christ, John Stevens. Are they not a thousand times more applicable now? Ministers, will you read them for yourselves? Then ask your people to read them. They are weighty and true.—ED.]

## A LOSS AT RYE LANE, PECKHAM.

A BRIEF MEMORIAL OF THE LATE MR. WILLIAM ROGERS, OF PECKHAM.

"**B**LESSED are the dead that die in the Lord." Sweetly sleeps in Jesus, our beloved brother. "One gentle sigh," and he passed away on Tuesday, January 25th. For nearly twenty years he was a member at Rye Lane; for four years he filled the office of deacon well. We shall miss him very much. He rests from his labours, and, truly, his "works do follow him." In the absence of our beloved pastor, from continued weakness, Mr. W. Alderson preached the funeral sermon on Lord's-day evening, February 13th, to a crowded congregation, from 2 Tim. i. 10, "Who hath abolished death, and hath brought life and immortality to light through the Gospel." The following sketch of our departed brother's life and peaceful death, written by his relative and brother deacon, Mr. Creasey, was read at the close. Reader, may you and I be as consistent followers of Christ as he was, and may our last end be like his.—G. T. C.

"The deceased was the child of pious parents, his father being the pastor of the Baptist Church at Eynsford 38 years. He was blessed with the early instructions of a devout mother, and was, from infancy, placed in the Sunday school; his parents thus testifying their appreciation of this institution. Deceased was called by Divine grace early

in life, and was baptized by his father when quite a youth. A Christian friend, hearing of his death, writes thus to the family:—

“ I remember when we were boys together, playmates and school-mates; when we were about sixteen, we set out on the pathway to heaven together, and I well recollect the Lord’s-day morning when he was baptized: after we had had a little prayer meeting together, before he went into the chapel he repeated this verse:—

‘ Fading is the worldling’s pleasure,  
All his boasted pomp and show;  
Solid joys and lasting treasure  
None but Zion’s children know.’

And then, just as we were in the doorway, he said

‘ Let the world deride or pity,  
I will glory in Thy name.’

Thus we see an old proverb verified, ‘ *The child is father of the man.*’

“ From this time forward his talents were consecrated to the Lord. For many years he was a devoted Sunday school teacher; and lived to see the fruits of his labours. One of his scholars is now a Baptist minister in Kent. He afterwards became the superintendent of the school in which he had been a scholar, and for some years used the office of deacon well, “ being found blameless,” and purchased to himself a good degree and great boldness in the faith which is in Christ Jesus.

“ Removing from Shoreham, and remaining for a time at Borough Green, he retired early from business, with a small competency, and with leisure to do good and fulfil his generation. He served the cause of Christ amongst the young, and occasionally proclaimed the glad tidings of salvation in the neighbouring villages; was the means, while there, of inducing a Christian young man to speak in the name of the Lord, one who, from that time till now, has been a successful preacher of righteousness. In the year 1857 Mr. Rogers removed to Peckham, where his manner of life was well-known and respected. Whoever might be absent from the house of God, his place was always filled; while he was ever ready and happy to promote the cause of God and truth to the best of his ability, which he did by his example, *fidelity, influence, and liberality, there and elsewhere.*

“ He was at home with the young, seeking to inculcate scriptural knowledge, while devotion was the element in which he lived. For eighteen years he was a useful member of the ‘ Aged Pilgrims’ Friend Society,’ and being on the committee of that excellent institution, rendered efficient aid by his wise counsel and conciliatory spirit. In 1872 he was chosen deacon of the Church at Peckham, which office he filled with much acceptance to the Church, and comfort to his pastor, relinquishing it only upon his failing health and presentiment of his early departure. He had long been a sufferer, but not until last year were serious fears awakened as to the issue. As he saw the last enemy approach, with too clear a vision (as his friends imagined), death had no terror to him. He knew whom he had believed. He felt the principles he had embraced and loved so well were able to carry him through. He was an experimental and grace-taught Christian, thus being enabled to exercise unwavering trust in Jesus and His great salvation.

“ While he had no ecstatic joy, he enjoyed both solid peace and tranquillity of mind. He often remarked in his last illness, ‘ I am poor

and needy, poor and needy, but the Lord thinketh upon me.' Frequently he would say to his friends who called to see him, 'I am deeply in debt, but I have in my pocket wherewith to pay,' and would give the explanation by saying, 'The blood and righteousness of Jesus meets every demand.' Although his sufferings were severe and protracted, a murmur never escaped his lips. On friends expressing sympathy with him, he would say, 'It is all right—it is well.' No text was more frequently quoted by him than Psa. xl. 2, 'He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and ESTABLISHED my goings.' He would say, 'That's the word, ESTABLISHED.' To his pastor, on calling on him, he remarked, 'Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen,' &c. 'Ah!' he said, 'that's the pivot, "while," how much turns on that word, "while."' Once he asked his friends to sing, as expressive of his own experience:—

'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.'

"On being visited by his friend and brother, Mr. Congreve, who remarked, 'I trust the Lord will be with you to the end,' he replied, quaintly, 'I have no reason to doubt it.' Mr. Congreve, on taking his farewell, said, 'I trust we shall meet on the other side of the river,' to which he answered, 'I am sure we shall—I shall be looking out for you, and will give you a welcome.'

"When seen by his nephew, John Creasey, the morning before he passed away, who said to him, 'Uncle, we have been praying for you,' he replied with considerable difficulty, 'That's right—pray on—praying breath was never spent in vain.' On another occasion he quoted the Scripture: 'Be ye also ready, for in such an hour as ye think not, the Son of Man cometh;' and again, 'Have oil in your vessels, with your lamps;' also the verse:—

'Yet a season, and we know  
Happy entrance will be given,  
All our sorrows left below,  
And earth exchanged for heaven.'

On his dear wife asking him, about a hour before he entered into rest, 'Shall brother read and pray with you?' he said, 'Yes.' The Psalm was read, and he audibly responded to the prayer, which was his last articulation on earth.

"Thus he passed away, in a gentle sleep, fifteen minutes past twelve in the early morning of Tuesday, the 25th of January, when his happy spirit took its flight to those regions of bliss where he now

'Bathes his weary soul  
In seas of heavenly rest,  
And not a wave of trouble rolls  
Across his peaceful breast.'

In consequence of the indisposition of his beloved pastor, Mr. Moyle,

Mr. Alderson, of East Street, Walworth, affectionately performed the last kind office at his interment, which took place on the 1st of February, at Nunhead Cemetery, surrounded by a very numerous, representative, and deeply sympathetic assembly."

### THE LATE MR. JOHN GOODMAN.

[We can confidently affirm that the name and character of the subject of the following memoir were much in harmony. We thank our esteemed brother Griffith for a testimony so interesting and true.—ED.]

WITH the spirits of the just made perfect is numbered that of our brother John Goodman, whom we remember with deep Christian affection. He was born in the county of Devonshire, 1815. Of his childhood little is known; except that by the mercy of God he was preserved in the days of youth from the many snares to which such a period is exposed.

When quite a young man the Lord was graciously pleased to draw him very gently to an experimental knowledge of divine things: He could not refer to any special instrumentality by which he was awakened; but could say he was led to hate sin, to seek unto God, to rest for salvation on Christ, and to love the doctrines of distinguishing grace, and to feel an attachment to those ministers who held forth the Lord Jesus Christ as "All in All."

In the providence of God he was brought into connection with the Church over which the late Mr. Cartwright was pastor, meeting at Ebenezer Chapel, Commercial Road, E., where for many years he filled the office of deacon: after this, he became connected with the Church meeting at Bloomsbury Chapel, East, then under the pastoral care of the late Mr. Bayfield, where he served the Church as deacon for some years.

Some few years before his death he was a constant attendant at Hope Chapel, Bethnal Green, where he felt at home under the ministry of Mr. Griffith, and was a very encouraging friend to the cause and minister.

His conversation was always of a cheerful kind. He was not one to grumble, but to sing of the mercies of the Lord which he felt to be great towards him. His experience on the whole was of a cheerful stamp. He was a man of prayer, and reading of the Word; and one that had reason to rejoice in the blessings that follow such a course of life.

For some years he was afflicted with an asthma, which became more distressing as time moved on.

His departure was unexpected: being more than usually unwell, he thought it advisable to remain from business a few days to nurse himself, the weather being very trying. With the care of his tender wife, and the assistance of medicine, he appeared to be improving; but a few hours before his departure, he said to his wife, "My dear, I am dying." Medical aid was at once called in, but the Lord's time was come. While they were trying to give him assistance, in a moment his spirit took its flight to the region of light and life.

During these few days of illness he had evidently the Lord's presence, and very sweetly felt the value of the Word of God; when sitting by the fire, he gave expression to his inward meditation by expressing the beautiful lines,—

"There shall I bathe my weary soul  
In seas of heavenly rest."

But he did not feel that he was so near that rest.

The day before that of his death he kept to his bed and was very comfortable in his mind, and had much conversation with His wife upon the blessings of salvation; he could speak then of the love of Jesus Christ, of the covenant of grace, the immutability of God, of the solid foundation of Christian hope. It was a happy afternoon to his beloved wife, so happy, that the recollection will be a pleasing employ in the midst of her sorrow. But with all this enjoyment of the Lord's presence, there was no idea that he was near the home of the blessed. But the appointed moment soon came; when, "absent from the body and present with the Lord" was his realization.

Thus on Tuesday, March 23, 1875, his race of sixty years was run. In the following week his remains were interred at Nunhead Cemetery.

A funeral sermon was preached at Hope Chapel by Mr. Griffith with 1 Thess. iv. 14: "Them also which sleep in Jesus will God bring with Him."

May the Lord support and bless the widow, who, after walking for near forty years with a man of God, is now compelled to walk alone; may she not feel alone, but realise the God of her husband is with her indeed; and, with the prospect of re-union with the departed, be able to say, "Father, Thy will be done."

#### PRAYER FOR A BRIGHT LIGHT IN THE VALLEY.

MR. EDITOR.—DEAR SIR,—Kindly insert the following lines in "The Earthen Vessel;" they were written by that good and gracious man, Augustus Toplady. They were made sweet to my soul in a time of deep affliction; and I trust many of your readers may realise the same blessing.—ELIJAH COE.

<p>Great God, when my weak trembling steps Shall tread the deathful vale, Let not a dark, distressing doubt My heavenly hopes assail. Show me in Christ that Thou art mine, For there's my total rest; Then calmly I'll my breath resign, And smile to be undressed. Resplendent o'er my heav'n-born mind, O let Thy image shine:</p>	<p>While, with an unobscured view, I trace the stamp divine. Place me beneath Thy guardian wings; Do Thou my passage guide; And if a shaft from hell be thrown, O turn that shaft aside. Bright thro' the solitary shades Transmit Thy blissful ray; And turn the gloomy walks of death Into the path of day.</p>
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AUGUSTUS TOPLADY.

#### UNBOUNDING LOVE.

"We have known and believed the love that God hath to us. God is love."—1 John iv. 16.

<p>A bold offender, Lord, I feel: As wandering to and fro— From sin to Thee, from Thee to sin,— I daily come and go. Ingratitude marks ev'ry step Of my imperfect walk; Nor dare I think without a blush Of all my idle talk. Still do I come; for tho' Thou dost Oft hide Thy face from me Behind a black, dark cloud, that I May not Thy glory see; Yet, Lord, I know Thy loving heart Has forc'd Thee oft to say— New Kent Road.</p>	<p>"I pardon thee,"—"go sin no more," Turn, "turn thine eyes away." Yea, more, by grace hath held Thee fast, Not satisfied with this, 'Till from Thy sacred lips hath pass'd The reconciling kiss. O lov'd Immanuel, what joy To know and to believe The love wherewith Thou lovest us, And thus Thy love receive. No higher bliss on earth than this, No greater joy above! Oh! shout, my soul, His praises forth, And witness "God is love."</p>
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ANNIE M.

## THE PULPIT—THE PRESS—AND THE PEN.

"Did you Begin with God? or, Did God Begin with You?" In *A Narrative of Mercy and Grace*, by P. Leigh, of Liverpool, the quotation is employed with good effect. From no-religion to a legal-labour, then to a letter-creed, and, finally, to a living embracing of Christ by a Divine faith, Mr. Leigh travelled. He is a gentleman long afflicted, intensely faithful. We commend all seekers for the way of life to send three stamps to P. Leigh, 2, Shaw Street, Liverpool, for this discriminating narrative.

*The United Kingdom Anti-Papal League Magazine*. No. XXIX. charges the English Cardinal with being guilty of "high treason." This would be a fiery confirmation of our first article this month; but we love to write of Christ more than of all the cardinals in Christendom, therefore, for the present, we must not intrude. From 1, St. James' Square, Edinburgh, this magazine can be had. It is the strongest literary ironclad in the Protestant waters.

*The Clifton Selection*, with many original Psalms, hymns, and spiritual songs, for public and private use. London: Houlston and Sons. A bound vol. with nearly 1,000 hymns, by Editor of *Gleaner*, &c., for 1s. 3d., is cheap enough. Of its real merits we hope to write, when through its massive form we have passed.

"The Laver Psalm." This is the title Mr. Robert Edward Sears gives to Psalm cxix. in his *Gospel of the Tabernacle*, and if that singularly comprehensive Psalm is read in the light of this idea, it will give the enlightened reader clear and useful views of its design. To preachers, teachers, and our people generally, this interpretation of the tabernacle will be a book for reading and reference for ages yet to come.

"That Grand Old Book—the Bible." A most extraordinary discourse by the late Mr. James Wells on the Bible is to be given in consecutive monthly numbers of *Cheering Words*. We ought all to endeavour to get the people to read this discourse. The truth-loving heart, and the intelligent mind, of James Wells was never more fully developed than in this sermon. Let us zealously entreat our children, our neighbours, yea, everybody, to read it. Six penny stamps to R. Banks, will bring twelve copies to your door.

*Old Jonathan* has become quite young. We never saw him look so pretty before.—"The Gleaner and Sower Sheet Almanack" is the best we have seen. Its

hieroglyphics and lessons, texts, and verses—all good. "A Letter to Mr. Aikman; a Few Friendly Words to Mr. Sears, and a Rebuke for Mr. Baxter." We have, also, Mr. C. Hemington's "Remarks on Mr. Aikman's Book. We are fearful that a religious insanity has fallen upon not a few in these latter days. During the last thirty years, at least, have we read, watched, thought upon, and sorrowed over the rise, the roar, and the relapse of many who have appeared on the religious platform, and a mysterious grief hath often overwhelmed us. Having a beam in our own eye, we would not be hasty in attempting to pull any mote we may think we see in our brother's eye. Strong men, who have never been broken, and holy men, who have always been as good as the elder son, can do things we must never attempt. We have several books we cannot yet notice; and poetry comes faster than we can yet find room for; but this is not designed to hinder any from sending either books or poems. We use all that are good as fast as possible.

*Conventual Life Unveiled*. Wilson, Peckham. "A Parent" who was misled, herein writes warning words to parents. The craft of the enemy to catch souls in the Papal net is working in every way. Look well after your children, unless you can leave them to perish in the cells of a convent. Insist upon Mr. Newdegate's Bill being carried.

Works by David A. Doudney, D.D., Vicar of St. Luke's, Westminster. (Book Society, Paternoster Row.) *Walks and Talks with Jesus; or, Great Sinners and a Gracious Saviour Meeting and Greeting*. The spirit and sympathy of our precious Redeemer are here practically delineated by a servant of Christ whose labours of love are ever flowing out with blessings on the poor. A companion volume bearing the following title—"Yet: a Motto for All Times and Seasons," &c., wherein "God's Promises and Faith's Pleas are Encouragingly Presented." The experiences of loving and longing hearts are Scripturally expressed in these volumes—not with a hard dogmatism, but with the dew which freshens, the love which wins, and the truth which confirms. The Lord still spare and honour our much-esteemed Dr. D. A. Doudney. As small presents these books must do good.

Mr. Godsmark's *Protest* ought to be read by every one who has anything to do with Church management. We anticipate giving an analysis soon.



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### AUSTRALIA : MINISTERS WANTED. TIDINGS OF DEATH—A MINISTER'S HELP-MEET.

MY DEAR BROTHER IN THE LORD,—  
Love, mercy, and peace unto you from Him,  
and to all the Israel of God.

I am requested to write to you by our aged and venerable brother Simeon Emery, for many years a Particular Baptist minister in England and in this colony, relative to the departure of his wife from earth to heaven, after fifty-two years' pilgrimage together in this vale of tears.

Our brother is in his seventy-fifth year, and much affected by this departure of his dear partner, in his natural senses, yet most blessedly sustained, cheered, and filled with joy in his spirit, so that he is a mixture of weeping and laughing, crying and smiling, sighing and singing, blessing and pining, and sorrowing and rejoicing, something heavenly and something earthy.

You can therefore see why he cannot write himself. Our dear brother has been with us almost from the time I came here, after his return from England. It will be remembered he was holding forth the Word of Life here before our brother McCure came to Sydney. Since he became a member with us, with his wife, now glorified, he has, with her, declared that during this time he has heard and seen the Word of God in a more enlarged and Christ-glorifying sense than ever he did before, though he has been believing and preaching it for the last fifty years. This has been a source of comfort and encouragement to me amid the many extinguishers we meet by the way, by crabby criticism and straitened souls.

Our brother Emery has been supplying at different places; a few days before his partner departed he was requested to supply for brother Hicks, at Ryde, who was very ill. Though our dear sister was so near her end, she urged him to go, and leave her with the Lord. God's ministers need ministerial wives, who can, in spirit, enter into their work; true help-meets, indeed, in a divine sense. Sister Emery was one of them. For forty-eight years out of the fifty-two she has thus loved, honoured and served her husband, the Church of God, and thereby the Lord of the Church. I mention this to the honour of free grace, which she has loved and professed for forty-eight years, without casting dirt in its beautiful and fair face. In her life and death we have had another blessed witness that free grace leads to holiness and God.

Thus our sister came, down to the time of her farewell to earth and entrance into heaven, like a shock of corn fully ripe. She was not full of ecstasies when I saw her three days before her death, but she was wholly trusting in Jesus as the only hope of her acceptance with the Father, and entrance into heaven. She said :—

"I seek no other blood nor name  
To cleanse my guilt and hide my shame.  
But that wrought out by God the Son,  
Which God imputes and faith puts on."

### PRECIOUS PREACHING ON THE BANKS OF THE JORDAN.

Isaiah xxxv., which we read and expounded to her, was very much blest to her. She said, "I am the wilderness and the solitary place, just ready to be made glad." "I am the weak hands and the feeble knees, just ready to be strengthened and confirmed." "I am the fearful heart, and the Lord is saying, 'fear not!'"

After this she was comfortably cheerful, waiting to pass over into the

"Sweet fields beyond the swelling flood,  
Which are dressed in living green."

As she was near her land's-end, she was much blest by her husband pointing out to her that she was near the ends of the earth, and the Lord was saying, "Look unto Me, all ye ends of the earth, and be ye saved, for I am God, and there is none else." She entered into this view of the text with great delight, as she said she was then at the end of the earth, just ready to launch away. So I found her a little before her departure—leaning very comfortably on her Beloved, the blessed Jesus.

Brother Emery tells me, with all that mixture of feeling I named at first, that she made a great effort to turn round, in order to put her head right in his bosom, and so she fell asleep in Jesus until the glorious resurrection, when the Lord Jesus will call and wake her up again in His holy likeness. Our aged brother, in his "innocent love," seems just like an old boy, for he says he fell in love with her at first sight, when he first saw her through some window, and that he has loved her ever since—fifty-three years. He says "The Lord has blessed him with her all these years, and now He has taken her away from him, to her gain, and his loss, but that he will soon be after her." Thus I saw death and corruption, worms and dust, make no difference with divine love in the hearts of the Lord's dear people.

"How fair is thy love, my sister, my spouse," says the Lord Jesus. Many of the Lord's people went with us, as we "laid her flesh to rest."

### SAINTS ARE FLYING FROM THE COLONIES.

How very, very many of the Lord's honoured servants and dear children in Tasmania, Victoria, and New South Wales, the Lord has called me to attend to in a most mysterious way, at their deaths, sometimes taking me 300 miles, yea, 800, not knowing it was for this purpose, until at their bedsides! This was the case with the very venerable and most dear pastor, Henry Dowling, in Tasmania, who had been a minister of the Gospel of the grace of the Lord Jesus for

sixty years: and by whom I was baptized. Not knowing God's design, I was, before my time, hastened from Sydney to Victoria, and from Victoria to Tasmania, a distance of 800 miles, to be with this dear servant of God four days before he "closed his eyes, and saw his God," and then to lay his flesh to rest. I have many cases of this kind, which fills me with much surprise. God has sent me to sow His seed in His field, where His rising corn shall come up.

#### CHRIST'S KINGDOM IN NEW SOUTH WALES.

I must now beg leave to say a word about the Lord's kingdom on this side the sea. I have just received letters from Tasmania—that they have no minister of our principles in the land. The house of God at Hobart Town is clear of debt, and kept open by a very dear brother (Hinsby), and waiting pastoral aid. The house of God at Launceston is free of debt, and kept open by our very dear brother H. Dowling; longing for pastoral care from some God-sent servant of the Lord.

I have letters also from the inland parts of this colony, that a chapel, built by one of our ministers, but of late possessed by one of the other Baptists, who has kept it closed for many Lord's days at a time while he has been following a worldly calling. Now it is deserted. By this means and others, he says, he is ordered to sell the chapel, and devote the proceeds to what they call "A Home Missionary Society," of which they have made this man the only missionary. This means: You have ruined the cause, now sell the chapel and pocket the money. Yet this chapel was raised by one of our ministers, who never received a penny for it. These are the works of Free-will Baptists.

I have requested a brother to buy it, and let us have the deeds and see what they say, and then see that they are acted upon. This is one of our fields of labour for some God-sent man, when the Lord shall make him.

#### TRUE MINISTERS WANTED.

Now, my brother, will the Lord send five or six good men from old England to these places? Will our Churches in England raise the money to send them? Is it wise for me to come to England to urge this upon the Churches? Most of the other denominations have assistance from home-Churches for this work. Are your Churches too indifferent to the cause of God and truth for this?

These things came powerfully upon my mind when I received and read the letters referred to, and as I went out and thought and prayed, the Lord seemed to say,—“In blessing, I will bless thee;” it seemed rather powerful, and very sweet. I would say to you, “come and see these things, and then lay them before the Churches at home.” But it would take years in the Colonies to know sufficient to do this.

Let your dear people think, pray and act. With very fervent love to you and them, I remain your affectionate brother in the Lord,

DANIEL ALLEN, Pastor.

Sydney, Dec. 20, 1875.

#### HOW TO HELP THE CHURCHES IN THE COLONIES.

[To brother Daniel Allen's queries we answer, with much confidence, if the Lord is pleased to constrain him to come over to us, we are persuaded of three things:—First, multitudes of Christians here would hail his advent into England; secondly, they would abundantly meet all his expenses; thirdly, Daniel Allen would thereby, under God, be instrumental in gathering up a few valiant men who might return with him to be the Lord's ambassadors to build up the New Testament Churches in the Colonies. We must confess we think a lay committee should be formed, and a lay fund raised, from whence a special pre-paid invitation should be sent to brother Daniel Allen to spend six months in England. We have long believed the Lord would use him as a “Barnabas,” to stir up, to comfort and to confirm our Churches at home; and out of such a God-wrought revival some young Timothies would be brought forth, saying, by grace Divine,—“Here am I, Lord, send me!” Jealous parsons will sneer at this, but the Editor of “The Earthen Vessel” has no such unhappy feeling.—ED.]

#### FAVERSHAM.—NOAH'S ARK.

We held meeting Monday, January 31, to take farewell of beloved minister, J. Wise, who is chosen pastor at Mount Ephraim, in Margate. Many friends were present, among whom were brethren Rowden and Jarvis, of Canterbury; Perry and Denme, of Margate; Mote, of Sturry; Barden, of Whitstable; Drake, of Sittingbourne, &c. Over back of pulpit, in splendid needlework, was the motto, “Farewell, dear pastor, the Lord go with you.” Sixty or seventy took tea. Service commenced by brother Rowden giving out a hymn,

“Ye pilgrims of Zion, and chosen of God,  
Whose spirits are filled with dismay,  
Since ye have eternal redemption by blood,  
Ye cannot but hold on your way.”

Brother Rowden engaged in prayer, and gave an address; beginning where God began with His people, shewing all that He did for them before time and in time, was according to the good pleasure of His will, that God had fixed the bounds of His people's habitation; appointed their lot; that there was a boundary to all associations and settlements here. God gave His brother Wise to them as their pastor; and blessed the Gospel preached by him to their souls. The Lord was about to remove him to another part of His vineyard, but He would not take all the bread from them: the bread of God would be continually set before them in the ministry of the Word and the institutions of His house. He hoped the Lord would bless them with His presence, that Christ might be glorified in them and by them.

A testimonial to brother Wise was presented by brother Banks, expressive of the love which the members and friends had to him for his work's sake; all felt very sorry to part with him; but he desired to bow with submission.

Brother Wise thanked the friends for their kindness. It had been reported they had driven him away. When he looked at the motto,—“Farewell, dear pastor, the Lord go with you,” and at the proof of their love to him on this occasion, all proved such was not the case.

Brother Drake, of Sittingbourne, said our brother Wise was called by grace, and preached the Gospel for months before he heard the truth (as he had been taught it by the Holy Ghost) from the lips of any of the Lord's servants. It was a time of joy when the Church was formed, and brother Wise became their pastor some five or six years since. I was impressed at the time that the Lord would bless His children within those walls. He has done so.

Brother Barden gave some good counsel in spiritual matters.

Brother Perry said, the Gospel preached by brother Wise in Margate had been blessed of God to the ingathering of others to the fold.

Brother Mote said much for the consolation of God's family. He spoke of the decline, and rising again, of the cause at Sturry; how the few that once were left thought they must give up and close the doors; how the Lord answered their prayers; sent a minister to give them a sermon, blessed the Word, so that they continue until this day.

To brother Denme the Lord gave a month and wisdom. The words flew swiftly from his lips; his words were glorified in the hearts of the Lord's family.

Brother Rowden concluded with a short address and prayer. W. DRAKE.

NORBITON.—We had favourable time in London street, Norbiton, near Kingston-on-Thames, Feb. 14, 1876, when memorial stone of our new chapel was laid. A hymn was sung in open air by friends surrounding the front. C. W. Banks asked the Lord mercifully to grant the building might be erected without danger or damage to any, and that, when completed, it might be filled with seekers, worshippers, and with the glory of the Lord. Mr. J. B. McCure then carefully and correctly unfurled our denominational banner. He told the people we were, 1. Protestors against the iniquities of Rome. 2. Nonconformists, Dissenting from all National Established Churches. 3. Baptists, fully believing our Lord commanded that all true believers in the Gospel should be immersed in water. 4. We were Particular Baptists, holding firmly the revealed fact that the redemption of our Lord Jesus Christ, was special, particular, and effectual, on the behalf of all the Father had given unto Him. 5. We were more than all this, said Mr. McCure. We are obliged, in order to stand clear of those who separate what the Lord has joined together, to call ourselves “Strict Particular Nonconforming Baptists,” being fully persuaded that no persons can scripturally come to the Lord's table, but those who have been previously immersed in water, by faith, in the name of the Father, the Son, and the Holy Ghost. 6. We were,

with all this, believers in the full proclamation of the whole of the blessed Bible Gospel, to all, and to every one, who would come within our chapel doors. At the same time, knowing no man can receive the message to the saving of his soul, no man can really and truly come to Jesus Christ, and unto God, by Him, unless the Holy Ghost work mightily in his soul, by the new life-creating power of grace, faith, and fervent prayer. The stone was then laid; another hymn was sung, and the outdoor service concluded. We hope in June to see the place opened free of debt. Tea was enjoyed by a large company in Zoar chapel. Over evening meeting, James Mote, Esq., presided. The brethren Hunt, Marshall, Charles Turner, John Bunyan McCure, Thomas Stringer, C. W. Banks, and others, assisted in the services of the evening, which Mr. Greylin's notes in “Cheering Words” rather largely describe. The history and prospects of the movement we hope to give in another month. We did not see much money laid on the stone, nor any notes or gold in the plate. These Norbiton believers (said one), are a few poor feeble Jews, but they are valiant for the truth. Let us all pray for and help them.

WALWORTH ROAD.—The Sunday school conducted by friends connected with the Surrey Tabernacle has now been established about four years. We indirectly, last month, mentioned the school as the Surrey Tabernacle Sunday school, but the worthy superintendent has quietly reminded us of our error: we were wrong, perhaps; and ought now to say, that at present our designation of the school was an error, which error we expect ere long will *not* be an error; for at the meeting three of the deacons of the Tabernacle were present, and no gentlemen could have expressed themselves more favourably to the school than did Messrs. Bouden, Mead, and Carr. Perhaps a word of explanation here will put our readers right on this point. There has never been a Sunday school held at the Surrey Tabernacle; but a number of friends connected with the place, feeling the great importance of such institutions, resolved to be found in the work, and accordingly they commenced a school in a hall in York-street, Walworth-road. From thence they removed to their present place of meeting, the handsome Board school in Penrose-street, Walworth-road, where on Tuesday evening, January 18th, 1876, they held their fourth annual meeting. Prior to the public meeting, a gathering of friends took place, and the “cup which cheers,” &c., was bountifully supplied. At the evening meeting, Mr. John Piggott (of Cheap-side), the superintendent, took the chair, and observed in his opening, that their idea was not “to manufacture children into Christians, but to pray that the Lord would bless their labours, bless His own Word, and cause the good seed thus sown to bring forth fruit to His own glory.” Mr. Bennett spoke of the original idea of Sunday schools, when the poor were gathered together and learned to

read the letter of God's Word, for at that period there were no Board schools, and the Sunday school was the only opportunity that the poor had of gathering a little learning. But now the case was entirely changed; and the labours of the teachers were of a different character. Mr. Thos. Stringer congratulated the teachers on the progress they had made; and prayed that God might continue to prosper the cause, the school, for the welfare of the children, and the glory of God. Mr. John Mead followed, and in the course of a very interesting address, gave a succinct history of the Bible: its origin, its contents, and how we came in possession of the same. We hope the friends will get this address and have it printed *extenso*. Mr. R. G. Edwards was the next speaker. He remarked, the wisest man that ever lived said, "a good man leaveth an inheritance to his children:" that good man was the Lord Jesus Christ, and He had left the richest inheritance to His children. What an inheritance to have all our sins forgiven, and to be made heirs of God! What an inheritance also to see our children called by the grace of God, and blessed with all spiritual blessings. Mr. Albert Boulden expressed much pleasure in being present, and in seeing so good a work being carried on. They had his hearty sympathy and support. Mr. Holden (of College park) said he desired to speak also to them some words of encouragement, and he should take for his text the words, "Instead of thy fathers shall be thy children," &c., from which words he delivered a very spiritual address. Next speaker was Mr. Thomas Carr (another of the Tabernacle deacons), who at once confessed that he had for years had certain prejudices and objections to Sunday schools, but they had now been completely swept away, and he thought he was now a wiser if a sadder man. He was glad to find that the Bible was the foundation of the teaching given in the school; and after some remarks upon the first school established by Robert Raikes, the speaker closed with wishing the school and those engaged in it every blessing. After singing and prayer the proceedings were brought to a close.

**CHALKSHIRE, BUCKS.**—Amidst all the shifting and departing in these last days, there are some at Chalkshire who love the truth, and strive together for the faith once delivered to the saints. We enjoy peace. Let us be thankful for this. I sometimes look at the dear old Christians with grey hairs, and think they will soon be gone; then I look at the young ones, and long and pray that the Lord would raise up a seed to serve Him when the heads of the fathers shall be laid with the clods of the valley. Shall I pray in vain? Faith saith No! May God give us faith that will not let Him go without the blessing designed for us. We would not dictate, but say, "Thy will be done!" Sunday, Feb. 6, we had our much esteemed friend, Mr. Price, of High Wycombe. Some sat beneath the shadow with great delight: the Word was sweeter than honey.

"Bless the Lord, oh, my soul!" Oh that the time may soon come when the Lord will send prosperity to Zion. May all the living family continue in prayer and watch in the same with thanksgiving. May the God of our forefathers be with us. The Lord strengthen you, Mr. Editor, in everything you are called to endure, and enable you to say at the close, "My Jesus has done all things well." So prays your friend in Christ,  
G. LANE.

[We expect C. W. Banks to preach our anniversary sermons on Friday, April 14. We beseech our friends to come with praying hearts and fill our chapel. God help them.]

#### HOXTON.

Services at Bethel Baptist chapel, January 9. Sermons by Mr. Joiner. Tuesday, 18, tea and public meeting; Mr. W. Osmond, pastor, presided, and told us the chapel was comfortably filled on Lord's-day; prayer meetings well attended. Sixteen had been added to the Church in 1875. Mr. Phillips spoke of present blessings. Mr. Griffiths spoke on time and eternity.

Mr. H. Brown said, "hitherto hath the Lord helped us." He had been, he told us, a very bad character: on one occasion he was preparing a piece for the play, entitled, "Road to Ruin;" he was led to reflect upon it; he found the subject described his state; the end was, that, as a poor sinner, he was brought to Calvary, and received peace and pardon from Jesus Christ.

"He who has helped us hitherto,  
Will help us all our journey through."

Mr. Joiner and Mr. Milbourne followed, and spoke encouragingly. Mr. Osmond said they were going to build a gallery. The meeting closed with the Doxology.

W. B.

**CAMDEN TOWN.**—Mr. Gander's sixth anniversary of Pastorate, at Milton Hall, Kentish Town Road, on Saturday, Feb. 13. Sermons were preached by brethren Langford, Stringer, and Gander. On Tuesday a tea and public meeting. The pastor said nineteen members were formed into a Church six years ago; now they numbered seventy two. During the past year seven had been baptized, five received from other Churches, four had been dismissed, and two deaths had taken place, thus leaving a clear increase of six. They had three Bible classes and a Sunday school. Mr. Edwards spoke on the "Mystery of Iniquity." Mr. Langford on the "Mystery of the Union." Mr. Nugent was not far behind on the "Mystery of the Kingdom." Mr. Hall advanced thoughts on the "Mystery of the Incarnation," and then gave way to Mr. Squirrel, who closed up a series of interesting subjects by a few warm-hearted thoughts on the "Mystery of the Gospel." Mr. Hood, one of the deacons, presented the pastor, on behalf of the Church, with a purse containing £6, also a comfortable arm-chair. Praise and prayer brought a happy meeting to a close.

## THE MOUNTAINS OF THE BIBLE.

In Lynton road chapel, Bermondsey, public services were held on Tuesday, Feb. 8, 1876, to commemorate the seventh anniversary of Mr. Lawrence's settlement. Charles Wilson, Esq., presided. Brother Barrett prayed; brother Knott read the financial statement. It shewed this convenient chapel cost about £2,000. Up to January, 1875, £1,280 had been paid off; during the year 1875, another £200, leaving an existing debt of £448. The chairman congratulated them on their favourable position, and, in a practical speech, advised a systematic laying aside of the Lord's portion, stating he had never prospered so well as since he had adopted this system.

Brother Lawrence took a review of the Lord's goodness to him during the past seven years. The number seven signified perfection. Perfection of weakness was all he could find in himself: he began in weakness and trembling; but had been sustained to the present, and had received such expressions of kindness from his people that he would never forget. Fifty had been added to the Church during his pastorate: twelve during the past year. The present chapel had been built, nearly £1,500 paid off, and if spared another year, and pastor and people pulled together, there would not be much debt remaining. To those who call our denomination "a do-nothing people," he could point to the place as a sufficient answer, shewing what the grace of God enables them to do.

There were nine down for speeches on some of the principal mountains spoken of in Scripture. The time allotted to each was not sufficient for a thorough explanation of the mountains; but all the speakers had warm words of congratulation and encouragement for the pastor and Church. A few extracts from the speeches is all I can give:—

Brother Anderson was on Mount Ararat. The chief interest in Ararat arises from the ark of Noah and its contents resting there with the whole population of the earth—eight souls; the position was central, fruitful, and healthy. They were to migrate and populate the world; God intended that the ark should rest on the best spot. If we could see the end of God's providence, we should acquiesce in His arrangements. Christ was set forth on that mount—"The Rock of Ages"—on which the living could alone find rest. There was the altar, the priest, and the rainbow encircling; they came there by God's appointment; He chose the person, the place, the means, and the element that destroyed all besides. He brought them there in safety. God gave Noah a Divine revelation; told him of the approaching flood in such a manner that he could not help believing. There may be some here to-night deeply convinced of their state as sinners before a holy, righteous God. How did you come to have these convictions? God reveals to your conscience the awful flood that is approaching, and then reveals the way of escape. The means and the end are brought

about by the power of God alone. It is encouraging to know there was not one shut out that sought to get in. The saved raised an altar to God, and He smelled a sweet savour.

Brother Stringer, on Mount Moriah, quoted Job xxxix. 8—"The range of the mountains is his pasture, and he searcheth after every green thing"—and Abraham's three days' journey to offer up his son Isaac. Moriah has for signification, "The bitterness of the Lord," and is associated with Mount Calvary, as a type. The temple was built on Moriah, exhibiting the Redeemer's human nature. "Destroy this temple, and I will raise it again in three days." It was also a type of the Church of Christ. "The bitterness of the Lord" on Moriah, or Calvary, who can picture it?

"Well might the sun in darkness hide,  
And shut its glories in,  
When God the mighty Maker died  
For man, the creature's sin."

(Dr. Brown, in his Bible Dictionary, tells us that the land of Moriah was the site of Araunah's threshing-floor, where the destroying angel (after destroying seventy thousand of Israel against whom the anger of the Lord had been kindled when stretching out His hand against Jerusalem to destroy it) was arrested with the words, "It is enough; stay now thine hand." How suggestive of the solemn scene enacted on the same spot, when the sword of justice smote the Shepherd, and was for ever sheathed against His people, when He uttered the words, "It is finished!")

J. L. Meeres, on Mount Sinai, said the brethren were anxious to get to the top of their mountains; but he doubted whether they would be so with his, for here there was fire, smoke, and thunder, and if so much as a beast touched the mountain, it should be destroyed. A solemn place where the law was given to the children of Israel when brought out of Egypt. A place of grandeur. Paul says, "If the ministration of death was glorious, how shall not the ministration of the Spirit be rather glorious?" The law has its place; no one can fully appreciate the Gospel without understanding the law's legislative claims. God gave the law to His people only; He was their Monarch and had the right to give laws—"I am the Lord thy God." When the people said, "Give us a king," it was an attempt to throw off allegiance. When the Church imitate this example, they find a mistake. The laws were to be observed. "The people said, All that the Lord hath commanded we will do;" but they soon broke not only the moral, but ceremonial law. Typical atonements were provided by the various sacrifices to cleanse them from ceremonial defilement when appearing in God's house. The spiritual Jew did not stay here—he saw Christ through all—the morning and the evening lamb, the red heifer, and scape-goat. "Abraham saw My day." Our faith centres with theirs; we look back, they looked forward, to the same glorious Person.

"My faith looks back to see  
The burdens Thou didst bear,  
When hanging on the cursed tree,  
And hopes her guilt was there."

Brethren Cornwall, G. Webb, J. Bennett, and Chas. Spencer delivered expository addresses. We hope to furnish them. The collection realised about £20, including the liberal donation of £5 from a warm-hearted friend and brother.

#### A LONDON SPARROW.

#### WARNING VOICE FROM THE EAST.

We had a little meeting in our Lecture hall, January 31, 1876. After hymns and prayers I read Ezekiel xxxiii. 7: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the Word at My mouth, and warn them from Me." If I know anything of the solemnity of the ministry, then those three things are experimentally true in me: 1. God Himself sets and sends each and every one whom He will have to be as watchmen unto the house of Israel. 2. They must and they shall hear the Word at His mouth, which means nearness and the direct speaking of the Spirit of God into the man's own spirit and soul. 3. That man speaks, not as from himself, nor from simply "reading up" for the occasion; but as from the Lord. He may be of no account among men; the prophets of the world's Churches, the D.D.'s of the theological schools, and the popular orators of the day may know nothing of this obscure individual; but in some places as a watchman, and in some sanctified hearts as a witness, the Lord will make him known.

What further tidings we shall presently have of the progress of the old Asiatic plague remain for the future to unfold. I will only notice two preliminary facts: First, in 1674, Dr. John Owen said, God had, by judgments, threatened to give England up to Popery, and now, for the last century, that black stream of awful idolatry has gradually been rolling through and almost covering the land. Mr. Pearce, of Raunds, writing me says, "I am in the midst of Ritualism. The Church here has had special services; the Confessional has commenced, and that dreadful doctrine of Priestly absolution is become prominent."

Not Raunds only, but all the country through is saturated with the Papal poison. Protestants of Great Britain, if ye have one drop of God's holy life and love in your souls, consider ye are called upon to "Come out" from the whole system of darkness; band together, and be ye as terrible as an army with banners, telling the Queen respectfully, telling the Lords and Commons unmistakably, and telling the whole of the false Church most faithfully, that, by the help of God, ye are determined to warn the people against that fearful apostasy so rife, yea, so rampant, in Great Britain at this time. Failing in this your solemn duty, ye must prepare for some severe calamity to overwhelm you; in fact, on the seas, on the railway lines, on the commercial marts, and

in the social circles the boomings of great calamities have been roaring now a long time; and the more clearly ye can read the unholy condition of the people, from the highest pinnacle of England's dignity down to her meanest serfs, ye shall be alarmed with the fear that "the mystery of iniquity" is now at work in all its most jesuitical and malignant forms.

Secondly, Bridge's Forerunner of Wrath appears, in our day, to be painfully verified. William Bridge declared in his day that "When God intends utterly to destroy His enemies, He does first suffer His own servants and His dearest children to flee and to fall before them." Surely ye must have seen how fast God's servants have fallen; how the dear children of God are abased in affliction and sorrow because they cannot bow the knee to the many images of Baal now everywhere set up. Almighty Lord of hosts, give us grace to take unto us "the whole armour of God that we may be able to withstand in the evil day, and, having done all, to stand." So crieth,

Feb. 1, 1876.

C. W. B.

Ye sheep of Christ, a warning take  
Before Rome drag you to the stake,  
Let earnest prayer ascend the skies,  
In combin'd force the throne surround,  
That God would all her plots confound,  
And fill her rulers with surprise.

#### TRING—WEST END.

Cheerful and, we trust, spiritual services were held Lord's-day, February 13. Mr. Edgerton, of Reading, preached. Morning sermon was based upon Psalm xx. 5; in the evening from 1 Cor. iii. 21-23. A large company gathered in the afternoon, when an address was delivered upon school work, in its moral and religious aspects. About seventy scholars received prizes; five senior scholars were presented each with a Bible and dismissed, according to custom; and not the least interesting was the presentation of a handsome volume to the superintendent, Mr. C. Goodson, by Mr. Edgerton, on behalf of the teachers. The whole of the day's services were encouraging, and we hope the Lord's blessing was realised. On the Monday evening a goodly company gathered to hear a lecture by Mr. Edgerton on the History of our English Bible. Mr. Crampin, of Aston Clinton, occupied the chair. The lecture, which occupied one hour and a-quarter in delivery, was very attentively listened to and manifestly appreciated.

When the readers of the "Earthen Vessel" pray for Zion's prosperity, let them bear up before our covenant God this part of his vineyard. In the past the Lord has been good to them; and while, at the present, their hands are weak and their knees are feeble, we hope that again the voice of the turtle may be heard, and the flowers appear on the earth. There is a field of usefulness here for one who knows how to preach, teach, and labour in word and doctrine. May God send them such an one.

VERITAS.

**STOWMARKET.**—The ancient Baptist chapel in this town, which dates from 1795, has lost its venerable pastor, Mr. J. Thornley. "A Peace-Maker" writes us respecting the long persecution with which Mr. Thornley was afflicted, and kindly reproves us for being "against Mr. Thornley." We think the "against" was on the other side. Mr. Thornley we never knew; against him we never wrote one offensive word that we can recollect. We may yet review his life. We only now add, respecting his funeral, that service was held in Bethesda chapel, which was full of mourners. J. Reeve, Congregational minister, offered prayer and read portions of Scripture, and was followed by J. Cooper, of Wattisham, who conducted the funeral service. The procession then reformed, and the body, followed by a large number of the inhabitants, was carried to its last resting place. J. Cooper delivered a short address at the grave, and, after singing a hymn, the service was closed by Mr. Houghton offering up prayer. A funeral sermon was preached by S. Collins. The deceased was nearly thirty years pastor of the Church in Bury street, and laboured incessantly to spread the Gospel in and round the neighbourhood. [As we have said, of Mr. Thornley, personally, we knew nothing. "Peace-Maker" says, "As a fellow-townsmen, I believe rumours against him many years ago were false." It is a dreadful fact that professing Christian men should seek to destroy each other. Some who are considered the most honourable men in some of the Churches, will, we know, secretly slay any man against whom some report has been raised, or over whose head some painful storm has broken. The word of our God is eternally true—"Whatsoever a man soweth, that shall he also reap." God helping us, we will only sow good seed.—Ed.]

#### PASSING OVER THE JORDAN.

We have memorials of many who are gone from us. The widows of the late Wm. Garrard, of Leicester, and of the late Joseph Cartwright, of London, with others whose departure we may notice more fully in the future. The venerable Thomas Jones, of Broseley, in a recent note, says: "I have been doing business in great waters: three excellent members of my congregation were removed in one week, and while I seem to be as familiar with death as with any circumstances of life, I am made to feel that I am human, and that none of our family live to themselves or die to themselves; for when one member is removed, other members feel the jar, and all our wise premeditation, and even our faith in the Christian gain of dying, fail to make the operation painless.

**GUILDFORD.**—Our brother Cornelius Slim and his friends celebrated their school anniversary in January. A full and happy meeting persuaded us that prosperity is with them. Brother Charles Turner, of Ripley, and others came to help them. [We have not yet been able to report progress of Mr. Kern's ministry since their re-opening.]

#### "CARRY DOWN THE MAN A PRESENT."

"That's a friend! and there's no other,  
Who in times of need comes near;  
Sticking closer than a brother,  
Striving one's poor heart to cheer."

Charitably, practically, and faithfully to carry out the Scriptures, must be one of the best of all works in this world. We have heard ministers preach on the types, at times; but we never recollect listening to a discourse on the words of good old Jacob, as written in Gen. xliii. 11, with a keener interest than we did on Thursday evening, Jan 27, 1876, in the Hayes Tabernacle, by Mr. John Wild, the excellent and sincerely devoted deacon of the Baptist Church in that place. I had been quite unexpectedly invited to attend this meeting; and that chief director in the immense book-making establishment of Messrs. Waterlow—Mr. Ambrose Griffith—promised to accompany me. Mr. Griffith happens to be a member of the Surrey Tabernacle, and a gentleman who reveres the memory of the late Mr. James Wells with an affection as firm and as full as his heart can hold. Ambrose Griffith is no pompous flimsy talker; his honest heart comes gently rolling out with his excellent utterances whenever he refers to his much-lamented and greatly-beloved pastor. As I happen to be one of the very few ministers now left who knew and appreciated the ministry of James Wells, good Ambrose Griffith and myself travelled to and fro to the Hayes Tabernacle meeting, on the 27th of last January, in perfect harmony: we slandered no one; envied none; but mutually conversed together respecting some of those happy days when our now deceased friend would frequently carry us clean away from carnal shams to heavenly visions—yea, to the solemn realities of a new and everlasting covenant.

When we reached the Tabernacle, I began to inquire after the object of the assembly on that particular occasion; for I found no bills, announcing the meeting, had been issued: none of the popular gentlemen were either preaching or presiding on the occasion. Still, as time for tea drew on, I found the friends were steadily gathering, and there was manifestly an expectation of something unusually attracting. I ventured to ask what all this meant. Mr. John Wild frankly said, "It is seven years this day since the Tabernacle was first opened; this is the seventh anniversary of our opening!" "Very snug and quiet affair," thought I to myself: and up into the beautiful hall we all went; and after I had announced the verse, by Mr. Wild's request,—

"Be present at our table, Lord;  
Be here and everywhere adored;  
These mercies bless, and grant that we  
May feast in Paradise with Thee"—

we comfortably drank our tea, and proceeded to the public meeting in the Tabernacle.

Pastor R. C. Bardens presided; gave us a precious hymn, and read a Psalm. I tried to seek the Lord's blessing, and then, with perfect equanimity, Mr. Bardens began the

business of the evening by telling us himself and many of the friends had been moved with a desire to present to their beloved friends, Mr. and Mrs. John Wild, some memorial of the high regard in which they were held by the Church and congregation in that place, on account of the grace of God which had been so signally and continuously evinced by them in the promotion of the well-being of the people in that neighbourhood, and in the prosperity of the cause of Christ within those walls.

"Farrar's Life of Christ," in two handsomely-bound volumes, were then handed to Mr. and Mrs. John Wild. So thoroughly unexpected was this gentle little demonstration of the people's expression of their love for their friends, that even that steady and strong-minded man—brother John Wild—was almost taken off his equilibrium. However, he speedily recovered, expressed the thanks of himself and of his dear partner; and then taking his Bible, he read his text,—“And Israel said unto them, If it must be so now, do this—take of the best fruits of the land in your vessels, and

#### CARRY DOWN THE MAN A PRESENT.”

The ancient history was well expounded; and after a pleasing review of all the circumstances (where we clearly saw Mr. Wild had carefully studied his discourse), he emphatically said, “Now for the application!” Then, taking from his pocket a purse with twenty-two pounds ten shillings, he stepped up to Mr. Bardens, and with such words of encouragement, respecting the usefulness of his ministry, as must have thrilled through the good man's heart, Mr. Wild presented it to him in the name of all the friends who there assembled for the worship of Almighty God.

The pastor was almost mentally stunned. He recovered a little, and tried to say something; but it was not a very easy matter. So he gave out a hymn, and asked me to deliver an address; but after such exciting scenes, although Ambrose Griffith and myself both attempted to speak to the people, it was almost useless; for, compared with that splendid “Life of Christ,” and that handsome purse with more than twenty guineas in it, our words must necessarily fall flat on the floor; especially as the people knew there was more of the presentation work yet to be done. As we poor platform-speakers broke down under the pressure of the excitement, and while the Chairman was stammering out a few words, suddenly on the scene appeared Mr. Gregory, to present to Mrs. Bardens, the pastor's wife, a little token of the people's long-felt love for her. While such of us as were in the dark about all this business, wondering what was coming next, the vestry doors are opened, and on to the platform comes Mr. John Wild, with a noble tray, filled with a splendid china tea service, which he held up for all to see, as a present for Mrs. Bardens. She silently and gratefully accepted the same.

Prayer was then offered by dear brother Wheatleys Chamberlain; and a hymn closed

up such a representation of royal charity as C. W. B. has seldom seen—and he has witnessed a few in his time.

The friends separated highly delighted, and well they might. We regretted, with all our rejoicings, that illness kept from us that evening those valuable friends, Mr. Davies, Mr. Willis, Mr. Baldwin, and some others.

#### MR. KERN, ON BAPTISM.

On Jan. 12 an interesting service was held in Kingston Providence chapel, on the occasion of the public profession of two believers (one the son of our good brother and deacon Smithers). Mr. Kern preached a sermon on “If ye love Me, keep My commandments;” starting with an allusion to the very proper pause suggested, “if.” This point satisfactorily answered, he said, then go on as fast as you please. The parties who love Christ, who love His name, love to hear about Him, think about Him, hear from Him; for there is a correspondence between the two.

Mr. Kern referred to the second part of the text as an outcome of the first: love makes the willing feet in swift obedience move. When Philip saw the eunuch he was invited up to take a seat, and the eunuch asking what hindered that he should not be baptized? Philip would say, “Well, we must have a Church meeting, and being only one present, I must ask you a question.” Ultimately we learn that “he went on his way rejoicing.” Was it ever, or could it ever be said of infant sprinkling, that they went on their way rejoicing? They say sprinkling is to perpetuate something. Yes! it perpetuates two things: first, the sin of those who introduced it; and secondly, the ignorance of those who practise it. Baptism is a manifestation of love and gratitude for mercy shown. There is nothing saving in this ordinance.

At the water Mr. Kern endeavoured to impress three words on the hearers—“Search the Scriptures.” After a suitable word to each candidate came the practical part: in his “plain and simple way, knowing nothing of baptizo, or rhanizto, but the unmistakable meaning to him of the Word of God being immersion.” Thus closed an evening not to be forgotten by  
PURSUANT.

FAVERSHAM. — We are thankful to the Lord for still sparing brother Wm. Drake, enabling him to supply the pulpit at Noah's Ark, near Partridge lane, Faversham, which has been vacated by J. Wise's call to Margate. Friends of truth eternal, who may be in or near Faversham, are kindly invited to the Ark on Lord's-days.

HOMERTON ROW. — Annual New Year's meeting was held January 25. Mr. Lodge presided; Mr. Meeres spoke on the Wonders of Salvation; Mr. Gander dwelt on the word Wonderful; Mr. Langford on the Christian, a Wonder; Mr. Lawrence on Apostolic Wonders; Mr. Steed on the Wonders of iniquity. Pastor Lodge has recently lost a son, after long affliction.



## OUR CHURCHES IN "THE BLACK COUNTRY."

## EPISTLES TO APELLES.—No. 6.

MY DEAR APELLES,—It is said by the mouth of two or three witnesses shall every word be established. I find in the Life of the late William Allen, of Cave Adullam, Stepney, writing of the people in the neighbourhood of Gosty hill, he states "they were very poor, most of them nailers, and by working from four in the morning till nine o'clock at night, could earn but about eight or nine shillings per week; so they could give a minister nothing for preaching but their prayers, good wishes and attendance"—and, I may add, faithful reproofs, admonitions and encouragements.

On one occasion Mary Flakner, a dear saint of God, who had often been deprived of some garment or other, was one day dressing to come to chapel, and her husband said if she did he would shoot her when she returned, and charged his gun in her presence. She came, and while at chapel, her husband being fond of shooting, seeing a bird at the front of the house, discharged its contents, and the gun bursting, shot off his right hand. But I must say with Kent,—

"Judgments nor mercy e'er can sway  
Our roving feet to Zion's way."

This would be many years since, but the Lord in this part still has a remnant according to the election of grace, and which have already been described. I must now ask you to accompany me to the large town of Bilston, situate in Staffordshire, and which contains 24,364 inhabitants, is  $9\frac{1}{2}$  miles on the Great Western Line from Birmingham, and about three miles from Wolverhampton.

Many years since there were some who walked every Sabbath to Willenhall to hear the truths of the Gospel proclaimed. They banded themselves together under the Lord's guidance to form a cause of their own, and in process of time a plot of land was obtained upon which has been erected a commodious and convenient chapel. It is situate in Broad street, and bears the name of Bethesda Chapel. Deeply graven in stone is the following:—  
"This Stone was Laid by Mr. James Wells, Baptist Minister, of London, September 25, 1860."

Not only was the stone laid by this champion of truth, and an address given to the then assembled multitude, but in connection with the late Mr. Charles Drawbridge, of Rushden, this chapel was opened by him, and many found it good to be there. It is fitted with an organ at one end, the clock is placed over the pulpit, which seems to me anything but a bad idea, as it certainly puts a stop to a practice too common in our congregations of turning round to look at the clock. I regret I cannot report that there are good congregations. There has been of late a sad falling off in attendance. The Church and congregation are blessed with good deacons, godly, active and business men, and who earnestly desire prosperity.

Mr. David Lodge, who resides at

Birmingham, has been their minister since the opening, although of late they have had other ministers to supply; doubtless he could inform you how it is there is no manifest increase. A book has been written by him, and he is self-styled, "V.D.M." What degree this may be, and at what college obtained, I cannot explain. His autobiography is highly interesting, of his various removals and the company he meets with, his visit to France and Brussels, of his adversities and prosperities; we have a full account from his birth to the time of his leaving Uppingham. But it appears quite an oversight that from beginning to end the book is dateless. At the end a report is given of a sermon from Romans viii. 1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." After describing "the freedom from all condemnation, and not only a freedom but a positive justification in the conscience by faith in the blood and righteousness of Christ," he then comes to the character, first, negatively, "they walk not after the flesh," by which is meant either the moral and ceremonial laws, which are sometimes called "the flesh;" and second, positively, "they walk after the Spirit," the Gospel which is called "the ministration of the Spirit" in contradistinction to the law, which is called the killing letter. They walk by faith and not by sight; they flee from the condemning sentence of the law to the atoning blood of Christ for the pardon of sin, and from the commands of the law to the obedience and righteousness of Jesus. Surely if this is a sample of the truth preached at Bilston, the people there are highly favoured.

Your old friend and brother Ritson still resides at Bilston, and has laboured in word and doctrine for many years; he has been sorely tried with heavy bodily affliction, but the Lord has been gracious, and His all-supporting presence has cheered him in his hours of trial. In the neighbourhood round in this Black Country he has been a shining light and a witness for the discriminating truths of the Gospel. He has now been raised up again, and may his last days be his best in proclaiming far and wide the unsearchable riches of Christ. When the time shall come for his departure, there is no doubt but that he will be safe housed in the heavenly garner above.

One of the deacons of Bethesda, Mr. Simeon Lloyd, has an afflicted daughter who has suffered for many years with a spinal complaint. Have you not found, my dear Apelles, it is better to go to the house of mourning than the house of feasting? What spirituality of mind is to be found in those who are in the furnace of affliction, what justifying of the Lord in all His dealings, and how one speaks out from the bottom of the heart that "He hath done all things well." How mysterious are His dealings and His ways past finding out. How sweet to sit by the side of this one, and to hear her talk of the Lord's supporting

grace, of that God who hath said I will never leave thee nor forsake thee, for—

“When through the deep waters I call thee to  
The river of woes shall not thee overflow; [go,  
For I will be with thee, thy troubles to bless,  
And sanctify to thee thy deepest distress.”

You may have asked, as I have done many times, why are such left here with a poor afflicted body to groan being burdened? are they not preachers of the Lord's righteous dealings, and do they not prove that (when sanctified) tribulation worketh patience, patience experience, and experience hope? Hindered from the means of grace, but Christ made increasingly precious, makes her look forward to that happy hour of departure, having a desire to depart and to be with Christ, which is far better, for she has proved, and oft repeated the poet's words—

“This world's a vain and empty show,  
But the bright world to which I go  
Hath joys substantial and sincere,  
When shall I wake and find me there.”

May an entrance be ministered unto her abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ; to you, also, my dear Apelles, and also to

AN OLD DISCIPLE.

ROCHDALE. — At Newbold Baptist Sunday school opening services, Mr. Tatham gave an address to scholars, teachers and friends, very appropriate. Mr. Thornton preached from the text, “One thing have I desired of the Lord, that will I seek after.” Mr. Hand (Luke i. 1), “A declaration of those things which are most surely believed among us.” Mr. Crowther took the apostle's determination to know nothing among men but Jesus Christ and Him crucified; also, “The ransomed of the Lord shall return and come to Zion.” Mr. Greening, Baptist minister of Ogden chapel, preached from Acts ii. 37, “Now when they heard this they were pricked in their hearts,” &c. The Lord was with His servants in preaching the Word of Life to large gatherings of people. May the seed sown have fallen into good ground, made so by the power of the Spirit, bringing forth fruit to the glory of a Three-One-God. At the close of the services the collections and proceeds of the tea meeting realised £155 6s. 3½d.

“Praise God from whom all blessings flow” was sung with cheerful voices.

PLUMSTEAD TABERNACLE. — The Church at the Tabernacle still exists. We have been helped still to hold on in the truth as it is in Jesus, having no desire either to enlarge our views or to give up any part of that truth which the Holy Ghost has made dear to our hearts. Hitherto the Lord hath helped us; and to all the ministers who have assisted we tender thanks—to the Editor of the “Vessel” especially, who has always evinced the deepest interest in our welfare. Jan. 4th, our annual meeting was held—a very encouraging season. Public meeting was cheerfully presided over by our esteemed brother R. Webb, who, in a warm-hearted speech, declared his determination, by the

help of God, to abide by the good old paths. Brother Weeks offered prayer. Brother Cowdry encouraged us still to hope on. Friends Smith and Weeks addressed us in the spirit of truth and fellowship. Brother Bardens, of Hayes, with a basket full of precious fruits, in a warm-hearted address, full of vitality, blended with a gracious experience of the things he set forth. I would say to the Churches who are looking for anniversary preachers, turn your eyes to Robert Bardens. After this, brother Crown made a few remarks upon the importance of truth, and asked which it was that saved the soul—truth or error? He concluded with moving a resolution—“That the best thanks of this meeting be tendered to Mr. Hall for his noble defence of God's truth;” which was duly seconded, put to the meeting, and carried unanimously. Brother Hitchcock brought this happy meeting to a close by prayer. ONE WHO WAS THERE.

RICHMOND, SURREY.

“Lamentable to my mind,” says an ancient visitor to Richmond, “is the fact that in this beautiful town we have the truthful disciples of Jesus divided into three small companies. I have been to the Baths, where I was told a most wonderful minister was preaching, called Mr. Hall. He is clever, well-read, and nicely-spoken; a fair representative of a select section who are considered the most respectable. Then there are a few meeting in another place, called ‘the Standard people.’ I know some of them to be walking in the fear of the Lord, but why they so rigidly exclude all others, I cannot understand. When I hear their preachers, I think of Jude, where, of some, he says, ‘These be they who separate themselves.’ By no means would I say, ‘not having the Spirit,’ for no people contend more for the work of the Spirit than these people do. Then, I have heard Mr. Gooding, in Rehoboth chapel, and he is a tried, faithful, and sound preacher of Christ's Gospel; and men of ripe judgment have heard him for years blessedly. He is a thorough Suffolk divine of the old school, and you aged ministers must encourage and help him.”

[We thank “A. V.” for “hints,” and would suggest that, as our dear brother Gooding is often so unwell, such excellent men as Thomas Pickworth, Esq., C. Spencer, Esq., and others, should occasionally go and render him help.—ED.]

WOORBURN GREEN.—We expect our pastor, Mr. Burgess, will preach and baptize here Sunday, March 5. Truth lives! Christ's ordinances are maintained, and we pray for a deeper consecration to the work and honour of our Lord and Saviour, through the love of the Father and the power of the Spirit. We have some good friends who yet stand outside. In the Lord's good time they must come in. For years I've been to Wooburn Green a loving friend, I know.

**MR. HALL TO MR. CONGREVE.**

DEAR MR. EDITOR,—As Mr. Congreve has been pleased to say of my letter in *January Vessel*, "a more illogical jumble of words and sentences I have seldom read," I must ask you to allow me to say, in justice to myself and to the cause I am defending, and hope to defend so long as my life shall last, that I have taken the opinion of a classical scholar on the subject, one who is wholly disinterested, and not of the unchanging creed, and he assures me that Mr. Congreve's statement is wholly without foundation. On the contrary, he says, "My letter is a proper one, and effectually answers Mr. C's, to which it was intended to reply, without misrepresentation or twisting," and also, "that my deductions are perfectly justified by the premises."

I have heard that when lawyers have practically no defence, they instruct their counsel thus: "No case—abuse Plaintiff's attorney," &c. Whether or not this is our brother Mr. Congreve's position, I must leave your readers to decide; but one thing is very patent, and that is, that he does not bring forth one single proof in support of his assertions, but contents himself by saying that "to follow me would be like unravelling the Gordian knot," and "to answer me would involve more time than he can spare."

Mr. Congreve catches at my "expression of regret that he should have entered upon the controversy" with the greatest avidity, and implies that I am advocating popish tendencies by ignoring the lay element, whereas it is well known that I am a thorough advocate for blending the lay interest with the ministerial—but in this particular instance, as the subject of the lecture was "Ministerial Fidelity," and as it was ministerial brethren who were accused of holding the antinomian element, and the hard-hearted and do-nothing features, and not lay brethren, nor Sunday school superintendents, I considered that Mr. C's entering the arena was altogether gratuitous, and such is my opinion still—hence my regret.

I most sincerely hope, Mr. Editor, as Mr. Congreve hopes, that good will come out of this painful controversy, but a good of a very different description from that which Mr. C. hopes—the good which I hope will result from it is, that the brethren of the unchanging creed will see the importance of advocating God's eternal and unalterable truth with far greater decision, and that, while some are advocating the "free invitation system" and the "removal of stereotyped language and ancient prejudices," our high doctrine brethren, deficient in brain-power though they be, will come to the front and proclaim electing, love-redeeming blood, justifying righteousness and sanctifying grace with increased boldness—"not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual," and that our Strict Baptist Churches will be influenced by the spirit of truth to contend for the faith with a most determined and holy contention, and resist unto blood

every approach of the enemy even though it be in Fulleritish garb.

I am, dear Mr. Editor,  
Yours in an unchanging creed,  
HENRY HALL.

SURREY TABERNACLE.—"A Member for many years, and one who loved with a holy love our late pastor." [We must not let all his letter appear.] Sunday morning, January 23, we were comfortable under the ministry of our long-loved brother, Mr. Thomas Stringer, who once more appeared in our pulpit, as also on the following Wednesday evening. We are glad to see and hear those ministers who have long been known to us, proved by us, and from whose testimony we have derived soul-profit. Thousands have heard Thomas Stringer for over thirty years. We thank God he works well, wears well, and is heard well, although the snow a warning voice doth give, [The notes of the sermons are not quite prepared.]

LINCOLN.—Brother W. Simpson says the overwhelming deluge of free-will is carrying almost all the city with it. Mighty armies are parading the streets and singing their hymns. To stand away from all this excitement, to faithfully witness for the truth of Christ's Gospel, to abide by His doctrine and discipline, brings upon us the contempt of professing men, and grieves our hearts most deeply. William Simpson having bought the truth in the fires of terrible afflictions, cannot sell or deny it. All who know truth's value, pray for him and for us. Amen.

CLAPHAM.—Our venerable pastor, Mr. Samuel Ponsford, has had a severe shaking from a kind of compound affliction. Our prayers are going up in earnest for the Lord yet to spare his life, and raise him up to more usefulness in preaching unto us the one only Gospel which giveth all the glory and honour of the Church's salvation unto her exalted Three-One Jehovah—Father, Son, and Holy Ghost. Amen.—A FRIEND TO ZION'S HILL IN COURLAND GROVE.

STOCKTON-ON-TEES. — We have reason to hope a faithful, truthful, new covenant Baptist Church of Christ will soon be planted in that great northern market, called Stockton-on-Tees. Brother David Vernon, of Middlesborough, has been, and is, preaching to them that Gospel which the Lord has made powerful and saving to his own soul. He comes forth from under the pastoral care of Dixon Burn, and is quite as sound in the faith as his late pastor. We must not say the light of truth shines clearer upon David's mind than it does upon Dixon's; but some children have a stronger sight than others. Let true believers in Christ pray for David Vernon. He preaches at 5, Newton street, Norton road, Stockton. Our inmost soul yearns for God's special blessing to rest on his ministry.

## Notes of the Month.

**ORDINATION SERVICES.**—Mr. Editor,—Can you inform me why the old fashioned Ordination Services are altered? When shall we have men whose mind is of sufficient calibre to withstand the introduction of fancy? Query, is it done that some of the men-made parsons may creep into our Strict Baptist Churches, under the sanction of a Fullerite Moderator? Where are the ministers of our Churches? Have they no spirit, no love for the truth? Oh that our people could open their eyes to the man of sin amongst us. Yours in truth,

SAMUEL JONES.

[Brother Jones must not conclude that all the faithful ministers are dead yet. As regards the rising generation, many are reported to be full weight in point of doctrine, the "cloven tongues of fire" resting upon their souls, and going forth with their testimonies, is the blessing we need. As regards Ordinations, that searching ordeal which was considered of vast import, has been gradually dying out. Neither in members coming before the Churches, nor in pastors settling over Churches, the question of vital experience is not now much looked into. We find, in preaching, the people either run from its sound, or laugh it down.—ED.]

**BURNHAM, ESSEX.**—To Staplehurst friend Lewis flies, where William Birch did preach; 'tis true the Gospel never dies, though its meaning few can reach. 1 Cor. i. 27, down to 29, contains peculiar words. Foolish and weak, and things so base do stand off in the pastor's place as wonders unto many. We have had a respectable, useful minister in the New Open Baptist Chapel for a few years, but the people gave him a watch, a purse of gold, and permission to go into the North. The question still comes up, "When ministers are settled over good causes why do they leave?" Alas for the Gospel in Burnham! What shall we do?

**DORSET SQUARE, Hill-street.**—Mr. Editor,—We shall gain the day. In Jan. we had baptizing service again. We are increasing with fresh, young life. None of our London Churches are more prosperous. We are losing old friends, but new ones multiply fast.—B. S. C.

**THE BAPTISM OF THE SPIRIT.**—Mr. Editor,—I beg to move one honest and affectionate reply to your New Year's address, wishing you grace, mercy and peace, and every other blessing which a covenant God of love and mercy hath in store for the poor and needy. I like the thought of "mercy" as a banner. "I will have mercy and not sacrifice," is a declaration from God, which but few seem to understand; yet some of us have been brought by Divine grace into the grand secret. I wish to notice your last idea, namely: "The Baptism of the Holy Ghost! What do we know of it?" Now, sir, I have not read any of the recent works upon Baptism. My mind has long been settled. I was baptized some years ago

by Mr. David Wilson, at Boston. My sole motive for attending to that Divinely-instituted ordinance, was to follow the command and example of that blessed Redeemer who had indulged me with a feeling sense, a most demonstrative manifestation of the pardon and remission of my sins, which had been so long a heavy and painful burden. For some time before attending to that sacred ordinance I was constrained to pray earnestly for the sweet and devotion-inspiring anointing of Him who rested in dove-like form upon the Divine Master: and I am happy to be able to bear testimony that my request was granted; insomuch that I believe if all the Peto-Baptists in the world could have come before me to say that the practice was wrong, I should have said, "Ah! but I know for a certainty that it is the Lord's institution. I feel the approbation of God, the special unction of the Holy Ghost filling my soul with love to Him with whom I am now being buried by baptism!" Yours in Him,  
JOSEPH WARTLEY.  
Spring Street, Spalding.

**SOUTHEND.**—"A Friend" who loves and can appreciate Gospel grace and Bible truth, assures us the Baptist Chapel at Prittlewell is much revived. Mr. Margerum's ministry is well received, but both the Church and its pastor require help and the Lord's providential blessings. Time is approaching when many friends will be visiting Southend. We feel fully justified in beseeching them to attend and worship at the little Prittlewell Baptist chapel, and to give the struggling cause all the help they can.

**DR. JABEZ BURNS.**—As the month of Jan., 1876, was fast expiring, this venerable preacher and writer fell asleep. He lived and laboured as a "General Baptist" and zealous abstainer. We hope he died in the faith of God's only begotten Son—the Head of a family chosen of the Father in Jesus—and was by the atoning sacrifice of the Lamb of God redeemed and saved.

**"AN HONOURABLE EXAMPLE."**—Dear brother Banks,—Mr. F. C. Holden having preached to the friends meeting at Heaton Road, Peckham, one Lord's-day every month for the past four years, was, on the occasion of his leaving for a stated sphere of labour at Lewisham, presented with a purse containing twelve pounds, a farewell meeting being held for that purpose at the residence of Mr. J. Firminger, when many expressions of Christian love, accompanied by earnest prayers for his future success, were offered.  
F. C. HOLDEN.

## Deaths.

**DIED,** Dec. 28, 1875, suddenly, at Glenfield Frith House, near Leicester (the residence of her son Mr. David Challis), Mary, the widow of the late William Garrard, Baptist minister.

That well-known man of God, Francis Child, died at Warboys, Jan. 6, 1876, aged sixty-six years. We should be thankful to see a faithful memoir of him. We expect he has left much MS. behind.

# “Jerusalem” and her “Beautiful Garments.”

“Put on Thy beautiful garments.”

LET us have a word or two upon the inner Christian life! There has been much stir of late of the Higher Christian Life. Come we now to the inner springings up of love after God, after Christ, after the witness of the Spirit, and after those pinings for a foretaste of glory, which none but the saved and sanctified, the chastened and confirmed Christian, can understand.

Those persons who frequently are obliged to take long journeys know how anxiously they anticipate reaching home—especially as they get nearer and nearer the terminus, where they give up the ticket, and once more safely escape from the dangers of the rush and rattle of a long express-train-toil! We have entered a third-class carriage at the end of South Wales early in the morning, and reached London about nine the same evening—tired and heart-aching for home: truly thankful unto the Lord when it was found in peace and comfort. Is it ever so with the Christian as regards

“HIS HOME IN THE FATHER’S HOUSE?”

There was a strong feeling in that ardent cry: “When shall I come and appear before God?” We must believe Paul realised this when he wrote those expressive lines: “Having a desire to depart, and to be with Christ—which is (as the Greek scholar renders it) the best of all!” We cannot yet define that verse of the Psalmist’s: “Into Thy hands I COMMIT my spirit, for Thou hast redeemed me, O, Lord God of truth.” No, we must fall asleep in death, as regards the body, before we can know what it is to be absent from that frail tabernacle, and to be present with the Lord. Nevertheless, we may experience a soul-yearning for a more sensible and certain nearness unto the Lord, in a communion and fellowship, which must be of a heavenly and of a supernatural kind.

On Tuesday morning, February 29, 1876, I was drawn into a quiet corner, and pleaded in a feeble, yet fervent spirit, for a felt sense of greater nearness to God: I said, “Lord! I do beseech Thee to let me feel that there is but a very thin veil between Thyself and my soul; no mountains of guilt; no black streams of iniquity; no unforgiven sins; no thick clouds of unbelief; no torturing mists of slavish fear; nothing but a slender partition between us.” As Daniel says—“Whiles I was speaking and praying” there came this sentence up in my soul—very strongly—as though some voice within did say:—

“MADE NIGH BY THE BLOOD OF CHRIST!”

“You are nigh! When Christ offered up Himself a sacrifice to God, with a sweet-smelling savour, He removed from My sight all your transgressions, all your infidelities and unbelief: and by faith in that one offering you are perfected for ever, being sanctified in Him, by Him, and with Him; and although your sins may often be sought for

by Satan to distress you: by men to reproach you, and even by yourself to humble you; yet they shall never be found to finally condemn you, or to cause Me to cast you away."

How quietly I left the silent chamber! How steadily I returned to my study! How calmed and peaceful! With a very little tinge of gentle reproof, it appeared to talk to me like this:—"Have faith in Jesus: in His person, in His work, in His promise, in His fully confirmed proclamation:—"Him that cometh unto Me I will in no wise cast out." "Believe and rest in Him who first called you, and who has been your faithful Deliverer in every season of danger and distress."

How much of deep meaning was found in that one short sentence:—"Made nigh by the blood of Christ," I cannot put down in writing. The soul's experience of the true grace of God is like the "*Urim* and the *Thummim*," the interpretation whereof has defied all the commentators in the world. The religion which comes from heaven into the saved soul is well expressed in that memorable text—"The secret of the Lord is with them that fear Him, and He will shew unto them His covenant."

Nothing from the Lord comes single-handed. Often have I paused over that Genesis xii. 1:—"Now the Lord *had* said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." Secretly the Lord had been talking to Abraham, and preparing him for his going forth. So the Christian will find it. God gently prepares us for His dispensations toward us. After that morning, when that wondrous sentence came,— "Made nigh by the blood of Christ,"—my mind was specially arrested by the whole of Psalm cxxix.:—"Many a time have they afflicted me from my youth, may Israel now say." This is repeated:—"Many a time have they afflicted me from my youth, yet they have not prevailed against me!" Oh! what a two-fold light did that Scripture throw over the whole of my life. From a little shrimp of a child afflictions have sharply followed me:—"The plowers plowed upon my back; they made long their furrows." Long, indeed! they have made my back ache right through into my heart many a time. Fierce furrows. False furrows. Deep, long furrows. Destructive furrows. But "the Lord is righteous:" and, therefore, though they have all but killed my spirit, cast down my soul, made me read Heman's melancholy eighty-eighth Psalm again and again, "yet," so far as my faith in Jesus, and my love to His Person, and my zeal for His Gospel, and my concern to benefit His people, is concerned, in none of these things could these plowers "prevail against me." That Psalm cxxix. was a second word of help to me.

Walking through the city that same day, and calling on business in one of our publishing offices, I saw something which again fastened upon my soul. "What is that?" said I to Mr. Davies. He held it up. I saw—I felt—the words entered into me: "Simon, son of Jonas, lovest thou Me?" A most searching sentence, and such a discourse upon it as I had not read for a long season. It drew out from my heart the assuring response: "Yea, Lord, Thou knowest all things; Thou knowest that I LOVE THEE!" In my inmost, new-born soul, from that glorious morning—now nearly fifty years ago—when He was revealed, and when His words were heard within the inner chambers of my heart, from that

morning until now, no other answer could I give but that which trembling Peter did: "Thou knowest that I love Thee." To all the world, with meanings many, and motives pure, through grace, I can declare many waters of affliction have rolled over me, many floods have threatened to overwhelm me: but that love He, Himself, poured in, they could never destroy.

"Love so amazing, so Divine,  
Demands my soul, my life, my all."

And "my all," through grace, I have given Him, and only mourn because the *return* of my love for His is so poor, so imperfect, so mixed with things which make one's heart to bleed, and often walk in grief and shame because I cannot more honour and magnify His blessed Name. But as He knoweth the pride of my naughty heart, He has let the lions roar, He has allowed the wolves in sheep's clothing to hunt after my very life-blood. And they have pursued their commission most fiercely: "Yet they have not quite prevailed against me."

One sentence in that paper to which I have referred, whereon the question stood:—

"LOVEST THOU ME?"

One item, I affirm, much interested me. It said: "The doctrines of Christ are His garments." Were I to attempt to describe the sensation which followed upon this expression, some might think I was fast going out of my senses; and as I desire to avoid any false or extravagant ideas, I will simply write down a mere outline of the unfoldings of truth which followed; although I shall not be satisfied unless I can more fully define those doctrines, or teachings, or revelations, which one dares to hope the Divine Spirit makes of our Saviour's salvation, through the use of such metaphors as those employed by Isaiah, where the Lord saith: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city."

Rashly to speak of the author of any exercise of the mind, relative to Divine principles, never should be allowed; but as the ancient Temanite once said, so this modern little scribe may say:—"A thing was secretly brought to me, and mine ear received a little thereof;" and it was something in the following order:—It was as though

#### THE GOSPEL WARDROBE

was silently opened up, and the garments of the Son of God were faintly discovered, with some interpretation of the blessings derived from them by those to whom they were given.

First—There was the invisible garment of His eternal power and Godhead. This, as hinted at in many parts of the Word, delighted and confirmed my faith, and gave me holy joy.

Secondly—I saw the garment of His perfect Manhood as the joint workmanship of all the Three Persons in the ineffable and glorious Trinity.

Thirdly—The garments of Immanuel's perfect obedience, with the Holy Ghost's expositions of it, was most exalting, both to the Son of God and to all that certainly believe in Him.

Fourthly—The garment of His wisdom and knowledge, with all its large, loving, and loyal flowings; with its various shades, tints, and beauties, was far beyond my power to grasp: and yet so sweet and simple, that of it many excellent things I could relate.

Fifthly—Came to my view the garment of His charity, which made me brimful of zeal for the moment, and I could not withhold the loud cry: "Put on this beautiful garment!" It is Heaven's own texture, and is of more value than all the robes the Pharisees are adorned with, find them where you may. So perfect was this garment that there was not one of the dreadful diseases or evils which "the Fall" brought in, but the omnipotent and beneficent charity of our Lord Jesus Christ overcame and cured it. Then came up

Sixthly—The blood-sweating garment of His faithfulness, which, as I tried to look upon, I heard inside of me the words spoken:—"Bind the sacrifice with cords, even unto the horns of the altar." Even now I cannot refrain from re-echoing:—

"This was compassion like a God—  
That when the Saviour knew  
The price of pardon was His blood,  
His honour ne'er withdrew."

Seventhly—His Priestly garments, as He now appears in the presence of God for us, were seen in the distance.

His "dyed garments," when from Bozrah He shall come, travelling in the greatness of His strength, stirred my soul in me; for never till then will the powers of Anti-christ be cast down. After that final victory He will appear in His garments of royalty as King of kings and Lord of lords for ever and ever. A little more to describe these garments may be useful to seeking souls—if the Spirit will help their servant in the Gospel,

C. W. B.

## MY CALL TO THE MINISTRY.

BY FRANCIS COLLINS, BAPTIST MINISTER, PLYMOUTH.

**T**HE unfailing promise God has given to His Church is, "And I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding" (Jer. iii. 15). The great commission of Christ to His disciples, and through them, by the Spirit, to His ministers, through all time is, "Go ye into all the world and preach the Gospel to every creature." Intellectual gifts, however shining, extensive and profitable to their possessors, do not constitute a call to the Gospel ministry. "Though I speak with the tongues of men, and of angels, and have not charity (God's love shed abroad in the heart), I am become as sounding brass, or a tinkling cymbal." A merely gifted preacher, with his philosophy and elocution, is the tinkling cymbal: he plays skilfully, his music touches and influences the natural mind, so that the multitude who hear him will dance a profitable response; yet the cymbal has no divine life: the cloud is empty of heavenly dew: the well, though deep, has no spiritual springing: it gives pleasure to the intellectual and carnal; when they have done their work, they are cast aside as spurious metal. The Lord's ministers are called, "Servants of God," servants of Jesus Christ, servants of the Church for Christ's sake; they have one Master, the Lord Jesus. "Let a man," that is, every man, "so account of us, as of the ministers of Jesus Christ." Christ calls them to their work, sustains them in it. Ministers are also spoken of as stewards, whose office is the highest in the household; to whom is committed the keeping of the Master's property; and to them are en-



trusted the keys that open the Master's treasures; the ministerial stewards of Christ's house possess the keys of the house, that they may bring forth from the treasury things new, and things old, for the edification and satisfaction of the members of the household. They are also "labourers;" we are, says the apostle, "labourers together with God;" the work is not man's work, but God's work. He calls them; anoints them; employs them; goes with them; works by them. Without God's presence there is no breaking up the fallow ground of the heart, no sowing of good seed in good ground, no strengthening the weak hands of faith, no confirming feeble knees, no feeding the hungry, no healing the sick, no casting up the highway above the wintry floods of temptation, and the awfully stagnant marshes of the corruptions and abominations of the flesh, to the sight and encouragement of the weather-beaten traveller; no showing to the joy of little faith the covert from the tempest, and place of safe retreat from the wild beast of the wilderness; no rock of safety from the fowler of hell. No, no, these labourers cannot be useful nor contented apart from God's special grace, special presence, special qualifications.

The Lord had in special mercy brought me through many distressing exercises of soul; had graciously delivered me from the galling yoke of the law of works. He had filled my soul with the precious peace and liberty of the Gospel, having drank largely of the wormwood and the gall; by the great goodness of my heavenly Father, I was favoured to drink plentifully of the sweet elevating wine of the kingdom of Jesus! Then a strong desire sprang up in my soul to go and tell to others

"What a dear Saviour I had found;"

to go and bear testimony to others of the riches of God's free and sovereign grace as manifested to me in the deliverance of my soul, the chief of sinners. I had been ready to sink in black despair; the sentence of death I carried within daily. I had no plea to urge why inflexible Justice should not cut me off from the land of the living, and appoint me to eternal perdition. Perish I should, was the only conclusion of my thoughts. But, oh, precious, glorious grace! I was shown Jesus Christ upon the cross, bearing away my, even my guilt, and my sin. The quickening word entered: "I have suffered this for thee;" my soul leaped forth out of the pit wherein is no water. A little of the grace contained in that word rested upon my branch, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, He hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound;" for I felt

"If all the world my Saviour knew,  
Then all the world would love Him too."

The Bible now presented itself to me as a new chart of the spiritual world, the new Jerusalem; its pages unfolded to my view sparkling beauties; its doctrines, its precepts, its principles, its promises, were read by me as with new eyes; sweet life-giving refreshing streams of spiritual peace and joy flowed into my soul from Christ, the Fountain. Through these blessed channels I became astonished at my blindness. I had many times read the same Scriptures; but their precious beauties and wondrous treasures had not been seen. Now they were clear to my view. At such seasons my fears, doubts, unbelief, and troubles, all rolled away,

while I feasted upon the precious Lamb, the precious efficacy of which would make me weep and sing, pray and adore.

“ Sweet are the moments, rich in blessing,  
Which before the cross we spent.”

These soul-refreshing seasons were not of long continuance; clouds overshadowed my mind; fears prevailed. Oh, thought I, perhaps, after all, I am deceived. What an awful condition to be in, to go preaching to others, unsent by God, and uncalled by Jesus Christ! These thoughts filled me with an inward trembling, causing me to cry unto the Lord to preserve me from self-deception, and from taking the solemn step of going forth to preach the Gospel without His commission and His presence with me. As a member of the Church of Christ I availed myself of the privileges of membership, taking every opportunity of attending upon the meetings for prayer, hearing the Word, and the Lord's Supper, I became established in the things of God.

#### A PATTERN DEACON.

The prayer meetings were conducted by one of the deacons, a man of God; of a spiritual mind; of quick discernment; of rough exterior; a terror to hypocrites; of generous impulse to God's ministers and His poor people. I loved this man's company, being one who was well disciplined in the school of tribulation. A personal intimacy grew up between us, which continued until the Lord called him home; being blessed with a teachable spirit; anxious to be taught more perfectly the more excellent way, I have listened to him as he has opened up the way God led him forth from the world, and showed forth the blessedness of the Gospel, until I have been melted with comfort, which dropped into my heart while he has been speaking, my soul became charged with the truth of God's Gospel, and an ardent desire to go and tell the great things the Lord had done for my soul.

I tried to put away these thoughts; I had no one in the ministry to take me by the hand, my abilities were not equal to the work; besides, it was clear to me that to take such a step would cost me my situation, and involve myself and family in poverty. I endeavoured to stifle that feeling which would incline me to the solemn work; the forebodings of distress, and the darkness which surrounded the prospect, made me miserable beyond expression.

#### THE PROMISE GIVEN.

As I was returning from the morning service one Sabbath, passing Bethlehem Hospital, Lambeth Road, and reasoning upon the difficulties of my future course, the Word of the Lord came into my soul, so that in a moment every fear departed—“ Thy bread shall be given thee, and thy water shall be sure.” Happiness filled me, victory was given over all my forebodings; “ Bless the Lord, O my soul, and all that is within me bless His holy Name.” “ Known unto God are all His works from the beginning;” His blessed wisdom shines conspicuously in creation, in providence; but pre-eminently so in the operations of His grace, in the quickening, calling, sustaining, and sanctifying of His Elect, and in fitting them for the spheres to which they are appointed in His Church below; each member of the body having its distinct place and office to fill. In the school of grace I had been educated, in the lessons of ex-

perimental godliness (a school to be preferred to any of the English or continental Colleges). The blessed Spirit witnessed with my spirit that I was a child of God, and if a child, then an heir of God, and a joint-heir with Jesus Christ. I was taught the great mystery of the Three in One, the Father in His everlasting love, and choice of His Church; the Son being made sin for them, that they might be made the righteousness of God in Him; the Spirit quickening and bringing them into the knowledge of the Father's everlasting love, and the Son's redeeming mercy, according to the covenant purpose and grace given them in Christ before the world began; I saw plainly none could make a true and faithful minister of the New Testament but God.

#### THE STAND-STILL.

Thus I was brought to the decision that I would make no attempt to preach, nor put myself in the way of attempting it, until the Lord should send for me. He knew my difficulties; He knew my address. If He had any work for me to do, He would send for me. Should He send for me, then, whatever distress my going might cause, go I would. This resolve I made secretly before the Lord with earnest prayer.

At the prayer meeting, being called upon to read and "expound" on two occasions, I was informed that God blessed the Word, as spoken, to the souls of some of the people. This gave encouragement. I could not stifle the feelings I possessed. Several attempts to avoid the work were made; every attempt met with failure: there was no friend who could sympathise with me. Sometimes my nature, under temptation, would become so discontented, that my soul was shaken to its very centre. Satan suggested it would be better to die than endure such disquietude. Affliction, and my foolish heart ready to entertain the thought, impelled me to leave my home with an awful recklessness of feeling as to my destiny. God intervened, in covenant mercy, for my deliverance: my heart was broken under a sight of my rebellion. I was laid low in the exhaustion of all my strength: tears of repentance, mournings for the joy of salvation, with one look upon HIM who bore my sins, filled me with solemn joy and surprise. Then, like one in his right mind, I sat at the Redeemer's feet; being chastened and instructed, I smote upon my thigh, and felt a blessed hope that Ephraim was a son and a pleasant child. Oh, the infinite patience and lovingkindness of the Lord! Who is a God like unto our God! He retaineth not His anger for ever. My soul now, like a weaned child, saw the Lord in His own time would appear. I am not ashamed of being so great a debtor to covenant mercy: it has discharged my debts to law and to justice; it has ransomed me from the power of the dog; it has enlightened my eyes; it has spoken pardon to my guilty soul, and brought into the conscience peace, through the blood of the cross, with which nothing in this world will bear comparison. Where sin abounded, grace doth much more abound.

One day I was informed a message had been sent from Mr. B——, a deacon of the Church, that he desired to see me. I went to his house; he said, "Brother C., I have sent for you to ask if you will go into the country and preach the Gospel?" I asked him how he could think such a thing? He replied, a minister came to him in the morning to inquire if he knew of a person he could recommend to go to Aylesbury to preach. I informed him, I did; "it had been laid on my

mind the Lord had a work for you to do in the ministry: now I have sent for you to ask you if you will go?" I felt surprised; yet, remembering my vow before the Lord, that if He opened the way and called me to the work, I would go and leave the consequences with Him. Being persuaded the matter was of the Lord, I consented. I felt I was come to the hour of trial; to a new source of exercise. How shall I preach, so as to be assured that I am God's mouth to the people? What shall be my text? Feeling jealous, lest I should appear in another man's clothes and deceive the people. I realised the solemnity of being God's mouth to the people. I cried unto the Lord to preserve me from all deception. I determined I would consult no book but the Bible. I was anxious for a confirmation that my going was of the Lord. At the appointed time, with much trembling, I went forth like the shepherd boy, with a few stones I had picked from the brook of God's truth, to bear testimony against the giant of sin, and in behalf of the glorious Conqueror, the Lord Jesus Christ. These two general subjects were the preaching God gave to me, viz., The fall, and total helplessness of man to deliver himself; and the glorious sufficiency of Christ to absolutely and eternally save man according to the riches of the Father's grace, and invincible power of the Holy Ghost. The Lord was pleased to help me to preach three times, and to speak with some liberty of soul; but, immediately after leaving the chapel in the evening, a temptation came with darkness, never again to open my mouth in public. I hastened to my lodgings, ashamed to see or speak to any one. The people sent to say God had blessed this Word to their souls, and they desired to hear me again, which led me to accept invitations to preach at various places in the neighbourhood of London.

Thus, having related some of the circumstances and evidences of my Divine call to the work of the ministry, and for more than a quarter of a century have been employed as pastor and preacher, it may be asked if I have repented, or have had cause to regret going forth in the solemn work? I answer, "No! none whatever." Has the Lord fulfilled His promise, as to needful supplies? I answer, the Lord has been faithful to the very letter: not one thing has failed me of all that the Lord has promised; my own infirmities, ingratitude, and failures have been conspicuous; the hate of foes, and afflictions from friends, inward opposition, and outward disappointments have at times filled my soul with agonizing fears; but God has never failed in His blessed manifestations of friendship, "bread has been given me, my water has been sure:" doors of usefulness have been continuously opened, grace according to my day has been supplied, enabling me to bear witness to the Truth, as He has given me to see it with my eyes to look upon, and my hands have handled by the Word of Life. Offers of financial help have been made me from organized funds of the Baptist connexion, which have been respectfully declined. The Lord has supplied my wants from the voluntary liberality of the people to whom I have ministered; and while my natural taste would have led me to seek for intellectual gratifications, and learned displays of science and philosophy, so-called, the Lord has preserved me from that snare. My labours have been with the poor of the flock; though I have not escaped temptations to pursue the flesh-pleasing policy of pandering to the rich; long seasons of darkness, deep convictions of my inability and follies; have gone to the

pulpit in chains, found sweet liberty in preaching, and then returned to my condition of bondage. The Lord has not "suffered me to run away from my work, nor to fall a prey to the foe." Still I sing—

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

Thus has God raised up one, and him as good as dead; an orphan, poor and afflicted, to preach the unsearchable riches of the Gospel of the grace of God; one uneducated for the work by men; one who has been signally sustained by God in His providence, though despised by the Scribes and Pharisees. What, then, shall I say? My boast is this, that under the heavens, nor above the heavens, none are more indebted to free and sovereign grace than myself, nor under greater obligations to speak well of mercy and faithfulness to me, who, for the Gospel of Jesus, was called to sacrifice my only and my whole source of a temporal maintenance for myself and family. Let His Name be praised from this time forth and for evermore. Amen.

F. COLLINS.

Corpus Christi, Stonehouse, March 4th, 1876.

## DIVINE INSPIRATION NOT IDENTICAL WITH GENIUS!

BY W. WINTERS.

IT is a prevailing idea with many able and learned disputants, whose Christianity we venture not to question, that the genius or vast inventive powers of the human mind, as displayed in the writings of the classic *literati* of modern times, is identical with that divine *afflatus divinitus inspirata* which accompanied the writers of the Old and New Testament in their work and labour of love (2 Pet. i. 21). Such an idea, however, with all the force of argument or gloss of language, cannot be established with propriety as consistent with divine revelation. For if the works of Homer, Plato, Shakespeare, Scott and others are to be termed inspired, simply because they are popular with the world and have outlived the works of inferior writers of the same school; then is the inspiration of the Bible superlatively higher in its nature and more effective in its course of action. It cannot be doubted but that the wonderful intuitive knowledge, or capacity for thought with which some persons are naturally born is a supernatural gift of no mean order, and which is beyond the purchase of any by mere mental labour, yet still this gift, with all its natural qualifications, is not rightly to be compared with either the plenary or verbal inspiration known to the writers of the Scriptures. Natural genius is an inborn power, that can measure with mathematical precision the starry host, and every movement in the upper sky, "from the eccentric orbit of a comet to the regular beat of Jupiter, and Saturn and Earth," yea, "Genius splendidly guesses" in determining the cause and effect of all external laws, but it fails to grasp and unfold the mighty problems couched within the sacred pages of that blessed Book, the Author of which, rightly to know, is life eternal,—

"O, Book that helps the reader's eyes,  
The well to cleanse the sin it shews,  
That makes unto salvation wise,  
Which he that hath the Spirit knows!

O Book of books, removing doubt !  
 When God, its Author, speaks to me ;  
 Thy words do search and find me out,  
 And I my God find out in Thee."

Genius has done great things, but inspiration has infinitely superseded it. And this God has openly shewed to us in His choice of men both learned and unlearned to pen the wondrous transcript of His own mind and will, every word of which is divinely inspired. This is not to say that every mistake made by the early copyist is inspired, any more than it is to say that translators, transcribers or printers are infallible or inspired. Inspiration triumphs over genius and is not affected by the weakness of the mental functions of the outer man. Thus we see that the testimony of St. Peter and St. John, who were in the world's eyes ignorant and unlearned, is as full of meaning and as equally useful to the saving of the soul as that of St. Luke or St. Paul. The writings of Moses, although he as a man was favoured with great knowledge in the arts and sciences of the Egyptians, and moreover was highly blessed of God as a saved man—savour not more of the Spirit of God, and are not more trustworthy vehicles of the divine will, than the writings of those vulgarly called the minor prophets. The inspired Word of God cannot be fully comprehended or rightly explained by the unassisted powers of any man, as "no prophecy is of *self solution*." And the blessing is, no man can render it "invalid" or ineffectual where the Holy Ghost determines to work by it. Dr. Pye Smith observed that it "was essential to the scheme of prophecy that it should not be of self-solution, meaning that it could not be explained from itself by any scrutiny of its own terms, till light should be cast upon it by the event; for the Scripture prophecies are not detached predictions of separate independent events, but are united in *system*, all terminating in one great object—the promulgation of the Gospel and the complete establishment of the Messiah's kingdom." And the reason is, as Bloomfield suggests, on the authority of Horsley, that the predictions or prophecies of the prophets did not originate in their own minds, like their own private thoughts and sentiments. All Scripture, says the apostle, is given by inspiration, and is not of any private interpretation. It was not even in the power of the prophets to interpret that to others which God spoke to them, without divine assistance. Inspiration is therefore independent of genius or any human power; and reason, though it be an excellent principle in man, must not intrude, where spiritual faith alone is required, though the former may be a substitute for the latter in the religion of the natural man, it can never prove a satisfactory equivalent in the true service of God; for without faith it is impossible to please God or to be pleased with God.

Church Yard, Waltham Abbey.

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Lord, give us grace to trace everything to Thee. If the pathway be rough, it is needful, if the waves be turbulent, they are but obeying Thy bidding. Does Satan harass, does the world oppress, do false brethren betray? All is according to Thy will. Oh, may we be passive in Thy hand!

## MR. EDGERTON'S EXPERIENCE IN FEW WORDS.

**W**E have noticed the exposure of the awfully-dangerous doctrines of the Unitarians, as given in a sermon by Mr. W. F. Edgerton. The following epitome of his experience is worthy of special notice. He says:—

UNITARIAN TEACHING CONTRADICTS MY OWN EXPERIENCE. I put it in this form, because one of the lecturers, taking for his subject Why am I a Unitarian? answered the question thus,—Because of a personal experience. Allow me, therefore, the same ground. My youthful days were spent in sin and folly; I was far from God by wicked works, not outwardly, but my heart was dead in every sense to God; my only idea of religion was drawn from the attractions of Ritualism, and I admired the externals. Among a white-robed choir I took my place on Sabbaths and Saints'-days, and my mind was at ease. It pleased God to direct my feet to a Baptist Chapel; there I was convinced of sin, and brought to tremble as a breaker of God's law. I wept and prayed, I saw my danger and felt my load, I strove to make my own peace, but either broke my vows or forgot them, I saw no true joy until, upon an occasion which I shall never forget, a flood of light broke in upon my soul: I saw that all my sins were laid on Jesus—He bore the curse of the law for me, and now there was no condemnation; I burst forth into singing,

“Sweet the moments, rich in blessing,  
Which before the cross I spend;  
Life and health and peace possessing,  
From the sinner's dying Friend.”

I joined myself to the Church by baptism; my soul soon began to pant to tell out a Saviour's love. After a season of care and prayer, a loving Church bade me God-speed in ministerial work. I no sooner began to preach than sinners were converted, careless and godless ones were brought into the fold, and many a soul was brought from sin to holiness by the same Gospel which had proved effectual in my case. Still, in measure, that work goes on; I preach the same Gospel, and God owns it. I have been in temptation, affliction, and sorrow, wave upon wave has gone over my head, but this glorious Gospel of the blessed God has always sustained me; therefore I most unhesitatingly say, I cannot be—no—I cannot be a Unitarian. My soul needs better rest than that.

[When our risen Redeemer led His disciples out as far as to Bethany, the Sun of Righteousness shone clearly. They “saw Him!” “they worshipped Him!” they “returned to Jerusalem with great joy.” “They were continually in the temple praising and blessing God.” But very soon after they went forth to preach the Gospel, the clouds began to gather; erroneous men with fatal heresies sprung up thick and fast; through seas of blood the Church has had to wade, and now, in more angelic forms, the same delusions abound. We, are glad therefore, to find any young men contending for the truth.—Ed.]

## ANOTHER SMITHFIELD NOT FAR DISTANT.

A DARK SPECIMEN OF THE MOORGATE STREET HALL PROCEEDINGS.

**I**T may interest your readers to hear that (in a sense) one of the best meetings for the glory of the Redeemer took place to-day at the Moorgate Street Prayer Meeting, since the so-called late revival. Most

people are aware of the way these meetings are conducted. After the address is given, the meeting is generally thrown open for remarks, or for prayer: but on this occasion the leader, seeing several men of truth present, would not allow the meeting to be thrown open. A dear brother in the Lord Jesus, Mr. Cox,\* asked the chairman to be allowed to speak for one minute in prayer to God, or to the people, but was instantly stopped. He asked again at the close of the meeting, but was refused; and in a moment two or three of the Arminian School laid hold of him by the collar, as though he was a thief, or a robber, and commenced putting him out: but he shook them off, and went on his way out at the front entrance. During this, a dear old grey-headed saint, a Mr. Shrive, stood up to speak a word on behalf of Mr. Cox. In a moment a Mr. ——— commenced the most violent treatment on this poor old saint, by dragging him into the vestry, and turning him into the street, and slamming the door in his face. As I did not like to see my brethren treated in such a manner, I made my way up the aisle, and was met by Mr. ———, who at once took me by the collar, although I had not spoken a word; but he knew I was dead against the Arminian and Free-will School. Had I not the grace of God in me, he would have been down on his back; but "the weapons of our warfare are not carnal, but mighty through God:" and this passage came home with power to my heart: "They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service." And I have no doubt this man thought he was doing God service by laying his hands on us.

The place was all in an uproar. I thought it was a good meeting, because it will help to separate the people of God from the world of professors, who speak of the Eternal God so lightly; and make His salvation so cheap as to be picked up when they please. It is my solemn impression that thousands will tumble into the burning lake with their heads full of this kind of religion. Ought not the conduct of to-day's prayer meeting be made a matter of the deepest concern and solemnity to the saints belonging to the Lord Jesus? Would it not be better for those who set themselves in authority to be teachers, to remain dumb, and ask themselves if they do not need to be taught instead of attempting to teach? Ought not the conduct of such physical force to free citizens (as shewn to-day) create deep searching of heart to know if such rash acts that terminated to-day's meeting is indicative of living faith in Christ?

Yours in Christ, through His election and predestination,  
 THOMAS ALPIN TAYLOR.

28, De Beauvoir Square, Kingsland,  
 March 2nd, 1876.

[We are bound to thank Mr. Taylor for this note of warning. The Ministers and Churches of truth should unite together, convene a public meeting, and send forth a trumpet-tongued exposure of these deadly errors, and a faithful exposition of the way of salvation. We have painfully proved for many years that the most wicked enemies, the most cruel foes of God's people, and of Christ's Gospel, are these professors and preachers of a universal and free-will delusion. Nearly all the popular and wealthy persons and Churches are in league with them. Every man who has a grain of true faith in his soul, should exert himself to make this wickedness known to all who are by it being awfully deceived.—Ed.]

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\* An eminent artist, originally a Member at the Surrey Tabernacle.



“FATHER! I AM REDEEMED BY THE PRECIOUS BLOOD  
OF CHRIST!”

A RECORD OF THE FIRST AND AFTER WORKS OF SAVING GRACE.

[With sacred pleasure we give the following truthful testimony. To every saved soul it will carry its own witness.—ED.]

THE LATE MR. PHILIP BUGGS, OF CAPEL, KENT.

By R. BURBRIDGE,

*Minister of How Street Chapel, Plymouth.*

WHAT I write I know from personal acquaintance with him; the Lord gave me a place in his heart, and he gave me a place in his house, in his farm, in his vehicle, in his bed; so I gathered the incidents of his life while we talked together by the way.

From tender age his father took him to hear the Gospel at Hadlow, Kent. In early life the Lord showed him the necessity of the new birth; the Lord shot the arrow of conviction into his conscience, from which he never recovered till brought to that fountain opened for sin and uncleanness, even the Saviour's atoning blood, which cleanseth us from all sin. This wounding for sin made him cry, “Carry me out of the host, for I am wounded.” He found trouble and sorrow, heart-rending sorrow for sin. ETERNITY was opened to him, the Spirit quickened his soul from a state of death into life; he not only saw he was a guilty, hell-deserving sinner, but he felt it. It is the office of the Holy Spirit to convince the elect world of sin, of righteousness and judgment. He confessed before God that he was a lost sinner, deserving the righteous indignation of a holy God, and the torments of hell for ever. Oh, how he cried to God to have mercy upon his never-dying soul; the sins of his youth awoke in his breast. The Spirit of God's righteous law ploughed up the fallow ground of his heart. Sovereign grace broke up the dark cells of iniquity. He found he was a mental sinner, there was sin in his thoughts, in his looks, in his words, in his prayers; he was cursed when he lay down, cursed when he got up, cursed at home and in the field. Then he would cry out in the bitterness of his soul, “How shall I escape the condemnation of hell?” Oh, how he wished he had never been born. He shed tears of holy contrition in the fields, barns, hop-gardens, and in the woods; he would pray for mercy, and beseech God not to let the pit shut her mouth upon him. These deep discoveries of a sinner's lost state before a holy God brought him to feel his real need of JESUS CHRIST to wash his guilty soul from from all the defilements of sin. He would say, “Justice seems to stand as with a drawn sword, to cut me off, saying, ‘Pay me that thou owest! perfection is my demand! nothing that is unholy can enter heaven!’” Fully persuaded that where sin was found, eternal punishment must follow. It is the Spirit's work to show a poor sinner where he is and what he is—to cut us off the old stock, that we may be grafted into the good olive tree; to empty that He may fill, to wound and to heal, to kill and to make alive. Nothing but the sheer mercy of God through Jesus Christ could meet his case. “This poor man cried unto the Lord, and the Lord heard him, and delivered him from all his troubles.”

Thus have I shown the work of regeneration by the Spirit of God, and the conviction of sin in the heart of one of God's redeemed children.

*Secondly*, his deliverance through the pardoning blood of Jesus Christ. The time drew on when this sincere seeker was to become a finder. One day, he was on the farm with his father (his father feared the Lord, and knew what it was to be convinced of sin, to cry to God for mercy, and to receive a full pardon of all his sins through an application of the blood of Jesus Christ in his own soul). He watched all these things in the departed very closely; all on a sudden he saw a change take place in him, the gloom fell off his countenance, he looked up cheerfully, his eyes sparkling with holy joy; he said, "Father," I am redeemed by the precious blood of Christ! The Lord has just spoken to my heart by His Spirit, with these words, 'Yea, I have loved thee with an everlasting love, therefore, with lovingkindness have I drawn thee.' It came with great power in my soul, it hath removed the fear of hell, of judgment unto eternal death! sin, Satan, guilt, from my conscience all are gone, all drowned in the atoning blood of Christ! All these things used to roll into my conscience like mountains of guilt, but as soon as God gave me faith, as a grain of mustard seed, I said to these mountains of sin and guilt, 'Be thou removed into the midst of the sea,' and it was done. Now I can see that God loves me! now I can see how God can be just, and yet the Justifier of them that believe in Jesus. As far as the east is from the west, so far hath He removed my transgressions from me. Jesus hath offered Himself a sacrifice for my sin; God accepted it of Christ, the Spirit bears witness with my spirit that I am a free man, for if the Son of God shall make me free, then am I free indeed!" Peace flowed unto his conscience like a river, and joy like an overflowing stream. He found joy and peace in believing; he that was far off was now made nigh by the blood of Christ. Thus he experienced a complete remission or removal of all his sins, past, present, and to come. The one perfect offering of Jesus Christ swept away into the shades of oblivion every particle of sin.

"All sunk as in a shoreless flood;  
All drowned as in a Saviour's blood:"

gone for ever, his sins, by Divine imputation, laid on Christ, while his soul shone forth in the spotless splendour of the Redeemer's righteousness, accepted in the Beloved.

He was baptized at Hadlow, Kent, by William House, in 1859; stood in Church membership until his death. Passing over many years we come to

#### HIS LAST ILLNESS AND DEATH.

He was confined home about six weeks; during this time he suffered much. His affliction was bronchitis and inflammation. The Lord favoured him with many sweet love visits, which were a comfort and support to his soul. The Spirit brought many Scriptures and promises to his heart, such as "the house built upon the rock, it fell not." "No," said he, "my house has not fallen, it is built upon the Rock; all my hope and expectation for heaven, and acceptance with God, is built alone on the blood and righteousness of Jesus Christ." Also, "Loose him and let him go." The Lord was preparing his mind for his exit from earth to heaven. Also, "These all died in faith," faith being the gift of God, they all possessed it, called the faith of God's elect; the faith that worketh by love. It is a living faith that believes in the living Saviour's perfections, cleaves to the perfections of Jesus Christ, the

perfect holiness of Christ, the perfect atonement, the perfect redemption and justification of Jesus Christ, and in His perfect righteousness; although sinners in themselves, yet they have all got hold of that which in itself is perfect, which will save the soul. For "surely shall one say, in the Lord have I righteousness and strength." The one, viz., the one saved, predestinated, justified, redeemed, blood-washed Church of Christ, and no others ever come here. The Lord's Prayer (so-called) was with him. The disciples asked the Lord to teach them to pray; He only can teach us to say, "our Father. It is a great thing for a dying man to call God his Covenant-Father, who hath begotten us again unto a lively hope, through the resurrection of Jesus. "Give us this day our daily bread." Christ is the Bread of Life, the great Family-loaf; Christ's flesh is meat, indeed, viz., sufferings of Christ for sin which He suffered in His flesh become food for heaven-born souls. He had his dark seasons, his temptations, wearisome hours, but they were soon removed like a passing cloud before the sun. The Spirit's illuminations in his soul gave him a sense of interest in the mediatorial work of Jesus Christ. This lifted his blood-redeemed soul out of the horrible pit of sin and sorrow, this put his feet upon the Rock (Christ Jesus), established his goings in the liberty of the Gospel, put a new song into his mouth, even praise unto God. He sometimes spoke sweetly of eternity, of leaving the world, and sin and sorrow behind, with all his inbred corruptions, for that sweet rest that remains for the people of God.

The last Sabbath on earth he spent much in prayer and silent communion with God; but the time of his departure was come. One Saturday night at 10.15, Feb. 6th, 1875, he resigned his soul to God that gave it, in the presence of his friends, brothers and sisters, who had showed him every kind attention through his illness. Every means was used for his recovery, but Christ was come into His garden to gather a lily, so He took him home to be for ever with the Lord. His end was peace.

I was engaged to preach his funeral sermon at Boro' Green Baptist Chapel, Feb. 21st. Many friends came from long distances, some from Maidstone, Brenchley, Tonbridge, Hadlow, and Sevenoaks. His father lost a loving, dutiful son; the Church at Hadlow, a true lover of Jesus Christ; the brothers and sisters, an affectionate, loving brother; the servants, a good master: this they testified to me when there. "The memory of the just is blessed, but the name of the wicked shall rot." He died in the prime of life—he was never married. The incidents of his sickness and death I received from his dear sister Bertha, who was one of his chief companions in life, his nurse in his sickness, and, as far as nature could help, his comfort in death. He left his father, two brothers, and four sisters, who loved him most sincerely, to mourn his loss.

#### BY HIS SISTER.

A few of the new covenant mercies of a Triune-God manifested to our late beloved brother Philip Buggs. Deceased was born at Ryarsh, September 5th, 1838, removed in childhood with his parents, Richard and Sarah Buggs, to East Peckham; where he was brought up to attend the means of grace, but not willingly; and where he remained to the age of nineteen years, when God in His providence removed him to Church Farm, Capel, January 4th, 1858. When in a few months God in His sovereignty wrought powerfully upon his soul, convincing him of

sin, of righteousness, and judgment to come. Such was his burden of sin and guilt, he would often retire with his Bible to the buildings, and pour out his heart for mercy, "Say unto my soul I am Thy salvation." After the space of six months, when in the fields, the dear Lord through rich mercy manifested Himself unto him in speaking with an Almighty power into his heart those precious words, "Yea, I have loved with an everlasting love, therefore with loving-kindness have I drawn thee." Led him by precious faith to Calvary, to bless him who is the All and in All of the sinner's salvation, then led him to view the heights and depths of His love, causing him to rejoice with a joy unspeakable and full of glory. Soon after this his mind was exercised as to His loving commands, and was in mercy led to testify his love to a precious Redeemer by following Him through the ordinance of baptism, at the Strict Baptist Church at Hadlow, on July 31st, 1859, and admitted into Church fellowship the Lord's-day following, August 7th, where he remained an honourable and consistent member until his death; that ministry being alone acceptable to him which most exalts a precious Christ, and lays the sinner low. Still being in an enemy's land, and the Lord withdrawing the light of His countenance, found he had much to combat with from within and without, had especial trials and duties involved upon him, but all-sufficient grace from day to day, testifying to the world though in it he was not of it. Nearing the close, when in converse with him, he would often say, I don't know what the Lord is about to do with me, but my mind of late is kept looking to the end of my journey, respecting the whole of hymn 745 (Denham's):—

"And am I blest with Jesus' love,  
And shall I dwell with Him above?" &c.

We having spent the time of our sojourning here together seventeen years, mingling our joys with our sorrows, the dear Lord, in infinite wisdom, laid His hand of affliction upon him, his pains of body being beyond expression; and speaking powerfully to him, "Loose him and let him go," was enabled to lay passive in His hands and know no will but His. Sufferings being so intense, his mind was sometimes dark, but, through mercy, Satan was not permitted to harass him, and at intervals of pain, he would say what an unspeakable mercy to be right for eternity, had I have had nothing to have rested on since I have known the dear Lord but my frames and feelings, what should I have done? but, bless His precious name, my soul is safe upon the Rock, I have no other hope, and no other refuge. Hebrews xi. was exceedingly precious to him. In five weeks he was released from a body of sin and sufferings. "And death swallowed up in victory."

May these imperfect fragments redound to the honour and glory of a Triune-God is the heart's desire of his loving sister,

Church Farm, Capel, Feb. 21st, 1876.

BERTHA.

God pricks in the heart those toward whom He has a favour: and what is the effect of this prick of love? They cry out, with the publican, "God be merciful to me a sinner," or with the jailor, "What must I do to be saved"? Would to God we could see amongst you more of this anxiety and soul-travail!

## NEW-MAN THOUGHTS AND GOD'S SOUL-DELIGHTING COMFORTS.

By GEORGE PUNG,

*Minister of the Tabernacle, Lower Norwood.*

"In the multitude of my thoughts within me (let) Thy comforts delight my soul."—Psa. xciv. 19.

**T**HE awakened man is a spiritually-thinking man and many and various are his thoughts. There are thoughts that appertain to outward things, these oftentimes are like a motley throng, causing confusion and pain. But the thoughts of the text are inward thoughts, thoughts within, new-man thoughts. Oh, how many of these pass through the man of God in a day, some giving great pain, and some great pleasure; thoughts of sin, of declensions and soul departures from Christ the Lord. Meditations upon doctrine, promise, precept, and example; thoughts of life, death, and eternity; thoughts that puzzle, perplex and bewilder; thoughts that depress, cast down and wound; thoughts that elevates charm and captivate; thoughts that contract the heart, and thoughts, that expand it to almost boundless dimensions, reveries of the celestial land, the bright inheritance of saints; thoughts that are murky and dank; the pastor has his thoughts that are variable, and often tend to make the man prematurely old; the Christian Editor has his, the deacon has his, the Christian father and business man has his, and the Christian wife and mother she has hers likewise. Now, in the multitude of these thoughts (let) Thy comforts delight my soul—"Thy comforts." No one else can comfort, He is the Comforter, He knows how to do it; we *try* and fail, not for lack of good intentions, but for lack of power to give effect to our efforts. But the Lord never fails, no never—"Thy comforts," new covenant comforts, based on blood and omnipotence. "Let" them do it, Lord, there are so many things in me to *hinder*. "Let Thy comforts" abound over my fears, blood over my sins, light over my darkness, joy over my sorrow, medicine over pain, consolation over grief. Place Thy shield before the foe, Lord; the road is rough, give me the shoes of iron and brass; the night is dark be a lamp to my feet and a light to my path. I do not know the way, let me put my hand in Thine; I am so weak, be Thou my strength. "Let Thy comforts delight my soul." Let me be delighted with the thought that Thou art mine; if I can only realize this, then I know that, however weak I am, Thy strength is mine, Thy wisdom is mine, Thy grace is mine, yea, *all* Thy resources are mine in Christ.

## ON RESTORATION TO HEALTH.

What thank-offering shall I bring  
To Thee, Thou glorious Heavenly King;  
For health restored, oh Lord, by Thee,  
To such a feeble worm as me.

To one of Thy deserving poor;  
Shall I present some trifling dower?  
Lord, teach me what I now shall give,  
For Thou hast healed me, bade me live.

All praise and glory to Thy name,  
Who heals the sick, the blind, the lame;  
I thank Thee, Lord, for this Thy gift,  
And humble suppliant prayers uplift.

## THE PULPIT—THE PRESS—AND THE PEN.

## THAT AWFUL DAY WHICH WILL DECLARE IT.

"Who shall stand when He appeareth?"

APOLLOS was a brilliant spokesman; but he was not the penetrating and heart-piercing Paul, who, when he came to Ephesus, "finding certain disciples there," said unto them, "Have ye received the Holy Ghost since ye believed?"

That question is not obsolete. The uprising of contentious spirits, the inflowing of controversial papers, pamphlets, and letters plainly tell us the writers, the speakers, the reviewers, the authors, the debaters, and the novelty-seekers are all out in a rough sea. What course to steer they know not; what port they will enter is uncertain; who is doing right, and who is doing wrong, no one can tell them; or if any one would venture to tell the truth, they will not believe him. One man applaudeth John Gadsby up to the skies; others oppose him. Some extol A. J. Baxter as the first man in the land; others are bitter against him. Some would crush poor Aikman; others say, If you knew the man, you would pity him. Friends come to us with high commendation of W. G. Shepherd; immediately come letters and testimonies of a contrary character.

On a West of England tour we took "A Letter to Mr. Aikman; A Few Friendly Words to Mr. Sears," and "A Friendly Rebuke to Mr. Baxter." For more than sixty long years have we been hard on reading, writing, printing, publishing, and a little speaking, but never have we before found ourselves so thoroughly overwhelmed with waves of controversialists as at the present.

Leaving the Aikmans, the Baxters, the Gadsbys, and the Sears's this month, we solemnly call attention to one point. Here is a case: "West End" says:—"Might has prevailed over right; but what means have they employed—levelling up and bearing down with a witness? Time will prove! Time, like fire, tries every man's work of what sort it is."

We dare not think for one moment that either deacons or ministers would lend themselves to effect an end so awfully responsible by any means but such as are Scriptural and honourable: employed, too, as in the presence, and for the glory, of God. We are not certain that Time doth either try or reveal all things false and wicked on this earth. Can we believe Popery, Ritualism, Arminianism, Open Communion, and a thousand other delusions—right? Certainly not; yet for

many, many years these systems exist and flourish. The Holy Ghost by Paul says, "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire." "Yea, farther, Paul saith, "Judge nothing"—fully condemn, pass a final sentence upon nothing—"until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God."

Here see—1. Wicked workers and their works may be hidden in darkness in this imperfect state. Beautifully dressed-up hypocrites, hardened, self-confident impostors, and practical idolators and tyrants may here have blazing rule over the Churches, and no power on earth can touch them. See—2. "The fire" of the Spirit, in the heart and mind of a well-disciplined child of God, will go on "trying every man's work of what sort it is;" but Godly fear keepeth the righteous saints of God from all rash judgment; because—3. The Lord reserveth unto Himself that solemn, that final work of "bringing to light the hidden things of darkness;" and "until the Lord come," the wheat and tares will grow together: the sheep and goats are mingled together; the wise and foolish virgins all slumber together. The quiet, the God-fearing, the trembling, the jealous, the discerning disciples of Christ in our day tell us plainly no man has come before any of our Churches lately, as pastors, who have given any plain, powerful, Scriptural, and experimental heart-yielding report of their call, by Christ and the Holy Ghost, unto the work of the ministry. The Cornish emigrant believes "Natural gifts on the one hand, and a terribly bitter dogmatic spirit on the other, are working death in our Churches." Our Churches, like Ephraim, are "joined to idols," and we feel driven to the conclusion that the Holy and the Angry One of Jacob has said, "Let them alone."

What an indescribably awful day of fire, of discovery, of unmasking, of tearing off the veil which is now spread over all, will that day be when the Lord shall come!

Pastors of Churches, ministers of every size and shape, deacons and professors of all degrees, do not be angry with us! We will not, God helping, pass fleshly judgments or come to presumed conclusions

respecting men or ministers; we will have as little to do with useless controversy as possible.

But, be assured of this, we know our blessed Lord Jesus and His Spirit as Revealers of God and the true Gospel. With all the heartiness of a heaven-born love and faith, we declare "God is our Refuge and Strength, a very present help in trouble; therefore, will not we fear." The foundation of the Church's salvation is laid in Zion by God Himself: "Let every man take heed how he buildeth thereon;" for "the day will declare it." So believeth the Editor. "And then shall every man" (every heaven-born citizen and disciple, every Christ-believing, every Christ-adoring, every Christ-serving man) "have praise of God." Not till then! Now men are measured by their respectably-assumed piety, by their wealth, by their natural and acquired gifts. Paul dared to say, "All seek their own—not the things that are Jesus Christ's;" and to them, if grace prevent not, He will say, "Depart from Me; for I never knew ye." From such deceitful living now, and from such banishment then, "Good Lord deliver us."

#### A NOTE FROM MR. CONGREVE.

DEAR SIR,—I write a line or two simply to remove, if possible, an erroneous impression which I find has been made in certain quarters—that I have *changed my creed*.

Will you allow me to state most decidedly that *such is not the fact*. I am, as I ever was, and ever hope to be, a firm believer in the distinguishing doctrines of grace, and in the effectual work of the Holy Spirit, without whose agency none can savingly believe; and in my love for these glorious truths I will yield to no man. It is true that I will and must contend, as I always have contended, for the preaching very fully the equally glorious and blessed invitations of the Gospel; and the more so, because experience has proved them to be the means of gathering sinners to the cross.

But I am not, as some have wrongly supposed, an advocate for indiscriminate and unqualified invitations, or, as some would call it, "offers of Christ." But I find that the Word of God comes down to the lowest capacity, and to the earliest and scarcely-perceptible-to-the-human-eye germ of spiritual life. It comes to the "hoper," the "seeker," the "weary," the "unsatisfied," who are "spending their money for that which is not bread, and their labour for that which satisfieth not." While, therefore, I believe in the unalterable purposes of our covenant God

in the election of grace, I believe also in the most earnest, the most zealous use of every means that He has given us for the salvation of souls—to be used with prayerful and humble dependence on the Holy Spirit alone for success. Believe me, dear sir, ever yours in Christian bonds,  
G. T. CONGREVE.

"Deuteronomy and Joshua." Mr. B. B. Wales' *Biblical Outlines* are continued down to "Matthew." (Robert Banks, Racquet Court, Fleet Street.) In a two-fold point of view we notice these studies with peculiar interest. First of all, they silently reveal the prayerful, the patient, the spiritual, the laborious manner in which the Author's time has been occupied during his residence in Plymouth. Secondly, they are so full of holy and original thought; they quietly and truthfully unfold "the mind of the Spirit" throughout the whole of the Mosaic economy as to render them confirmatory of all saving truth, and comforting to exercised minds. That extremely eloquent Irish orator, whose censure is often heaped upon our heads because we were wicked enough once in his hearing to speak favourably of careful reading, of much thought, and devotional study before standing up in Christ's name to preach his Gospel—that seraphic senator may again cruelly chastise us for daring to recommend all God-fearing ministers to give themselves more self-denyingly to the acquirement of all the Biblical knowledge within their power, but we shall penitently accept the smittings of all such censorious men, because we believe the will of God, the providence of God, the eternal Spirit of God has specially caused giant-minded saints to produce Biblical expositions for the edification of the Church of Christ throughout all ages. And although some, like the fiery seraphic referred to, may be so full of power that they can look with contempt upon every one but the prophets and apostles, it is quite certain all of us are not thus furnished. The days, however, are come when flippant and foolish speakers meet with the applause and greetings of the people, while contrite spirits and discerning minds turn away with pain and sorrow.

*Why I am not a Unitarian?* A sermon by W. F. Edgerton, Minister of Oxford Road Baptist Chapel, Reading (Robert Banks). A course of lectures having been given in Reading under the auspices of the British and Foreign Unitarian Association, Mr. Edgerton was constrained to protest against the teaching of those lectures, and his protest is found

in this sermon. The preacher first traverses the dark mountains of error which Satan has thrown up in order to eclipse the glory of Christ. Secondly, as a faithful witness, he brings forth the lamp of truth, opens up the Word of God, and proves the distinct personality and work of Father, Son, and Holy Ghost—adding thereto his own experience of a Three-One Jehovah—as recorded in the Book of God and as revealed in the new hearts of the regenerated people of God. We thank our brother Edgerton for this well-constructed evangelical testimony. We shall recommend our people to read it. All faithful ministers should do the same. With the Lord's blessing it may preserve many a young Christian from being carried away by the delusions now so prevalent. If we are not seriously mistaken, the chief elements found in those lectures which Mr. Edgerton has exposed, are the very poisonous tares now being sown by most of the modern, and by many of the popular, pulpit and platform orators of the day. If this twelve-paged discourse was issued in a neat penny thirty-two mo., it would fly extensively through Christendom; and it would be an honour to the Church at Reading to enable Mr. Edgerton to carry out this hint after the present edition is cleared off.

*Catholicism in Hackney.* Mr. Samuel E. Thomas has written and published a review of "Father Kaye." We shuddered at one feature in Mr. Thomas's description of the power of a Romish Priest. Our Author says, "A Priest is, through the Confessional, the master of the secrets of the home; and, in the main, he gives counsel and advice which the particular circumstances of his penitents would find most necessary and desirable." Where, in a religious point of view, is the intellect of the people of this country gone to? Only think of husbands, wives, and children, servants and masters making the Priest "Master of the secrets of the home." The Confessional—the existence and the growth of the Confessional—shows the extreme weakness of the people who submit to it, and the amazing power which the Priests possess in thus holding the consciences of their people in their hands. Mr. Jas. Grant, in his *Christian Standard*, throws out some painful hints that even some of the highest in Great Britain are bending toward this English-Romanising delusion. England, from head to foot, is going wrong.

*Parish Priests Proclaimed Useless, &c.* By Benjamin Taylor. London: Robert Banks; and of the Author, Fulham, Norfolk. The production of this pamphlet has cost its Author more anxiety, sleepless

nights, cries to God, and tears over the delusions of the day, than many of our modern, easy-going, light-hearted professors would believe, though an angel should tell it to them. God's truth, Christ's Gospel and glory, the work of the Holy Spirit in implanting saving grace in the hearts of the Lord's people, are all sacred solemnities to those who have been "delivered unto death for Jesus' sake," and "made nigh unto God by the blood of Christ." Benjn. Taylor is a man of God, a minister of truth, a zealous, honourable, and earnest defender of the faith. He has been compelled to witness against some of the most popular errors of the times. Let none of his friends misjudge him; let no man dare to condemn him. What he has written, has been written in the fear of the Lord; and when that day arrives, when "every (faithful) man shall have praise of God," we must believe Benjamin Taylor (for his long life of holy service in the Gospel kingdom) will receive that final, that conclusive, that grace-bestowed honour—"Well done, good and faithful servant," &c. We cannot trust ourselves yet to review this startling issue. We may make a noise over it some day. For the present we are requesting more impartial minds to search into its real merits, for it is no trifling matter.

*Precious Cordials for Perilous Times.* By John Lindsey. He says: "A serious time is at hand." For over thirty years it has been a serious time with us; Christ revealed in the new heart is the only cordial we know; and often like the Church, we try to seek, but cannot find Him.—Canon Fremantle has received a sharp rebuke from "David" in his *Reply to Objections to the Israelitish Origin of the Anglo-Saxon People*. "David" throws a clear light upon many Scriptures.—*The Voice of Warning* is the monthly organ of the Protestant Tract Society, 17, Buckingham Street, Strand. Our young Editor, Mr. Frith, has come forth like the ancient youth who delivered the lamb out of the paw of the lion and the paw of the bear. The infidel lion and the Popish bear have a terrible hold upon the delicate lamb. If the Lord say to this modern David, "Go," he will prosper. God alone can deliver this nation. Let us all be faithful.

Against *The Rock* the Romish sea is throwing up her furious waves, and the florists of hyper-Ritualism are howling in the dark. Worse than all, *The Rock* is compelled to witness against those who were once its friends. How soon will the whole National Church have taken from her that which she once seemed to have?



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

## THE GOSPEL IN LEICESTER.—PEN-AND-INK SKETCHES.

MR. EDITOR,—You have a paragraph in "*Vessel*" respecting the late Mrs. Garrard, that may be misunderstood two ways; viz., either that there is no sterling truth preached in Leicester, or that Mrs. Garrard was a difficult person to please.

Now, as I knew the late Mrs. Garrard, also the good old "Watchman on the Walls," her late husband, and as I have known Leicester and some of its chapels for nearly twenty years, I will just give you a "*pen-and-ink sketch*" of some of the strictest sort.

I will begin with "TRINITY CHAPEL, Alfred Street." You know the Trinity is a momentous subject to speak of. But I cannot give you the reason why the worthy founder (the late *Isaac Harrison*, as he was called; good old soul, he would not mind the Mr. being left out; he did not care to be flattered,) named the chapel Trinity, unless his honest soul was stirred to make some sort of confession of his faith as a testimony against the Unitarians; for I have no doubt, from what I have heard of him, that the honest soul would have confessed that he had not any hope, save in a *Divine Saviour*, and that without a Divine Saviour and Mediator he would have been utterly lost.

Old Isaac Harrison was no Ritualist. He had been to that Mart where they can buy good tried in the fire, and white raiment (Rev. iii. 18), so did not need the tinsel'd millinery and embroidery, so much in fashion in the present day with effeminate self-styled priests, to make him appear religious in the eyes of the people. What do you think he used to wear for an overcoat? Ah, and undergarments as well? For an accurate description I will refer you to St. Peter, who saith, "*be clothed with humility.*"

Trinity chapel is a spacious building, galleried on three sides, and located in a densely populated neighbourhood, where I doubt not he expected it would be most convenient for the "lords, princes and princesses, the poor of this world" (see James ii. 5).

Well, this worthy founder not only provided chapel, but provided for ministers as well: there is no fear of not being able to pay for supplies. There is also a house adjoining the chapel, and housekeeper, all provided, so that ministers have, as it were, a home of their own while on their visits. Your readers must not think after all this provision, that there is always an empty table. No such thing. Some of the very best salt of the earth come to preach. The table is spread with the choicest viands the hungry soul can wish for: There is the very choicest Lamb (John i. 29). The best Living Bread (John vi. 51). Living Water (John iv. 10). Best refined wines (Isaiah xxv. 6). Then, for dessert, apples, nuts, pomegranates, with honey and pleasant fruits, of fragrant

herbs, spikenard, calamus, camphire, cassia, with all chief spices (Ex. xxx. 24; Sol. Song iv. 14). And of flowers—the Rose of Sharon, and Lily of the valleys. Hoar-headed saints who have had their taste and appetite for this kind of provision sharpened by forty years' practice, come away and give their heads a grateful shake, and say: "What a sermon!" yea, they are ready to exclaim: "*Every man at the beginning doth set forth good wine; and when men have well drunk then that which is worse: but thou hast kept the good wine until now.*"

Your readers will now be ready to say: Why Mrs. Garrard's distress? Well, you must bear in mind every one has their prejudices; and, as I said before, the worthy founder of Trinity chapel made provision for the ministers, so there are people that say of some of those that attend this chapel: "*that they go there because there is nothing to pay.*" And I have no doubt that some are kept back on that account. But it would have been a long distance for Mrs. Garrard if she had felt inclined to go there regularly; she did occasionally I know. But I do not think she would like to leave her own home, as she would consider the place of her late husband's ministry.

Let not the reader think that all the people that go to Trinity chapel go there because there is nothing to pay. They do things handsomely and as Christians ought to do, in such ways as they have opportunity. There is a very good Sunday school to support; there is a collection once a year for the Aged Pilgrims' Friend Society; a collection for the Poor Fund; a collection for the Leicester Infirmary; and a Dorcas Society; besides they have distributed upwards of twenty tons of coal amongst the poor this winter. And there is one other thing, which I think is not so well known as I think it should be, the pew opener who cleans the chapel, has nothing but the voluntary gifts from such as are disposed among the congregation. So that there is plenty of opportunity for any one to give of their abundance, as the Lord has prospered them. Need I add the chapel is exceedingly well attended. O may the blessing of the Lord always rest upon Trinity chapel, the Church and its officers, and its supporters, as long as the world standeth.

I come next to Zion; but I must not sink your *Vessel* through overloading. I will leave off, and send you another cargo for next voyage. Subscribing myself, with best wishes for a successful voyage, yours in the faith of the Gospel,

A REFUGEE.

Hope Cottage, Cleft-of-the Rock,  
March 7th, 1876.

**SPECIAL SERVICES FOR THE YOUNG  
AT BRIGHTON.**

On Sunday, Feb. 27, a united service of Sunday schools was held in Bowd street chapel, Brighton, conducted by Mr. G. T. Congreve, of London, who also delivered a sermon to young men and women at night. About a thousand scholars and friends were present in the afternoon. The subject was a xiiith "Acrostic on the Bible." A card with the following hymn, composed for this service, was distributed to all present. The words forming the acrostic being, **BEST OF GIFTS, INFANT'S FRIEND, BANNER of HOPE, LAMP for the LITTLE ONES, and EVER-KIND ANGEL:**—

Oh! **BEST OF GIFTS**—the Bible!  
More beautiful than Gold—  
Let each with joy receive it,  
The Gift of Love untold:—  
The **INFANT'S FRIEND**, so tender,—  
So good,—so kind,—so true:—  
No friend so full of sweetness,  
(*No better friend for you!*)

**BANNER of HOPE!** we hail thee,  
Flag of Six Thousand Years!  
Thy motto—"Jesus only"

Shall chase away our fears.  
**LAMP for the LITTLE CHILDREN,**  
To guide their footsteps right.  
How beautiful Thy shining!  
How wonderful thy light!

Oh! **EVER-KINDLY ANGEL!**  
Sweet messenger of Peace!  
The words of Jesus bringing,  
To bid our sorrows cease.  
How welcome is the story!  
May we the voice believe,  
And, through the blessed Spirit,  
Pardon, and grace receive!

**RED HILL.**—A long union has collapsed: it may be restored. We watch in silence, and often see where a rigid exclusiveness is exercised, or where the first part of Isa. lviii. is applicable, there follows something painful. How much grace we need to keep us upright.

**KEPPEL STREET, RUSSELL SQUARE.**—[We are requested to publish the following.—ED.] In January last the Church in this place gave an invitation to Mr. James Woodard, of Ilford, Essex, to supply their pulpit for three months, from April to June, with a view to the pastorate. After repeated consultations on the subject, Mr. Woodard, though declining to make any engagement as to the pastorate, offered to take the services on the Sabbath-days and on the Thursday evenings for the three months, upon the condition that the Church generally and heartily unite in an earnest, prayerful effort to raise the cause of Christ in that important locality. In response to his letter, fully explaining his views, the Church unanimously passed the following resolution at their meeting on the 13th March: "That the Church at Keppel street having heard Mr. Woodard's letter read, hereby expresses its entire sympathy with his desire to benefit the cause, and its sincere hope that the divine blessing may rest on his labours during the three months, from

the commencement of April next." The deacons also say in their letter to Mr. Woodard, "We hope and firmly believe God will bless the endeavour. We also believe strongly in the power of prayer, and we are sure you will have the prayers of the people." Mr. Woodard preached for the first time at Keppel street, on Dec. 25, 1853, and from that time to the present has more or less frequently served the Church at Keppel street to the best of his ability. At their special request, he has for more than twelve months past supplied the pulpit and administered the Lord's Supper on the first Sabbath in each month. The Church and the ministers are therefore fully acquainted with each other, and have mutually agreed to use their utmost endeavours to promote the revival, growth, increase and prosperity of this long-established, and, in some respects, distinguished Strict Baptist cause.

**FOREST LANE SUNDAY SCHOOL.**—Our fifth anniversary was celebrated lately. Parents, friends, and elder scholars took tea. Mr. John Hunt Lynn presided over evening meeting; Messrs. Brown, Briscoe, Kiddle, and Lynn, gave us excellent things. Mr. Mortar concluded with prayer, and the children heartily sang, "God bless our Sunday school."

**ASTON CLINTON, NEAR TRING.**—Our long-esteemed brother Joseph Crampin, says our correspondent, is in one respect quite right. For near twenty years I have occasionally preached in Trinity chapel, Alfred street, Leicester. They have been very kind to me. I have given in my resignation here; it will expire April 9th. I have had so many turns into the chamber of imagery, and so many years to do with Churches, deacon, and members, that through mercy, I have no stones to throw, no retaliation to indulge in, no charges to make, but to try to do good against evil, and to pray that the covenant purposes of our God in Father, Son and Holy Ghost, may be seen in sending those I leave a successor who shall lead them into all truth. Let this suffice for the present.—Yours to serve in the cause of God and truth, **JOSEPH CRAMPIN**, Aston Clinton, Tring. [We shall rejoice to hear brother Crampin is soon settled over some happy and prosperous Church. For very many years he has laboured faithfully, and has been preserved in honour.—ED.]

**LEATHERHEAD.**—**DEAR MR. EDITOR,**—The Baptists are not dying out at Leatherhead yet, for we had a good day on the 12th, although very rough outside. One female was baptized by Mr. Marshall, of Kingston, who carried it out very blessedly and solemn; after which thirty partook of tea, to await for evening service.

**YEOVIL.**—Our blessed brother, George Kellaway, is in the furnace with a heavy affliction in his devoted wife. We ask the wrestling Jacobs in Zion to plead earnestly with the Lord for our brother and his long-afflicted partner.

TRINITY CHAPEL, HACKNEY.  
TO THE EDITOR OF "THE EARTHEN  
VESSEL."

DEAR SIR,—I do not wish to surfeit you with my feeble productions; but, on reading the remarks on the cover of this month's issue, relative to Hackney, and having a vivid recollection of the many blessed seasons I enjoyed under the ministry of that talented and spiritual preacher, the late Mr. Hughes, of Trinity chapel, many years ago, when multitudes rejoiced in the assurance thus sublimely depicted—"The connection between souls healed by the living Word, and the invisible ordinance whence that living Word proceeds";—pardon my liberty in asking room for this, and the following stanzas:—

On the revival of the cause of Christ after long depression. Dedicated with profound respect to the present pastor, Mr. J. Vaughan.

Oh! 'tis a memorable day  
That we are spared to see!

Let hallelujah be our lay,  
All praise, Great God, to Thee!  
Zion! thy night has pass'd away,  
And morning smiles on thee;

Oh! 'tis a memorable day  
That we are spared to see.

Dark clouds have long this cause o'erspread,  
Which once shone out so clear;  
And mourning souls in anguish said—  
"Will God again appear?"

Behold! His chariot's on the way,  
Zion! He comes to thee.

Oh! 'tis a memorable day  
That we are spared to see.

Let burning zeal our steps attend,  
And prayer address God's throne;  
His glory be our highest end,  
Christ and His cross alone.

Spirit Divine! Be Thou our stay,  
Bind all our hearts to Thee,  
And bless this memorable day  
To all eternity.

J. LINGLEY.

121, Princes Road, Lambeth, S.E.  
March 13th, 1876.

RAILWAY PENCILINGS OUT OF  
MY NOTE BOOK.

[To have the mind stayed on God, and the thoughts exercised on Gospel mercies, is pleasant in travelling. A railway car is often my study. Some friends like to know a little of our country work:—]

*Ivinghoe*,—Saturday, Feb. 19th, 1876. The air is fresh, my hopes are rising that the mercy of the Lord will yet perfect in me those words of blessing, "Deliver him, and honour him." May the Lord help me in the journey, and bless the Word, if spared to deliver it. As we roll on the iron ribs of the railway, Jeremiah's words are suggestive—"Let us search and try our ways, and turn again unto the Lord. Let us lift up our heart with our hands unto God in the heavens." Here is

A SPIRITUAL REFORMATION, both in private and in public devotion. Jeremiah's Lamentations suit those times when the Church is in a fearful desolation. The text expresses the conviction and concern of one or more who have turned from the Lord, and have reaped the bitter fruits; hence

the Church cries out, "Let us search—let us try our ways, and let us turn again unto the Lord."

Let us ask,

I. What are these ways?

II. To what test can we bring them?

III. What is this two-fold remedy?  
"Turn again, and lift up our heart with our hands."

"Our ways" are many, there are the ways of our thoughts. Which way do our thoughts go? You remember David said, God requireth truth in the inward part. We may judge of our state by seeing which way our thoughts do go. The thoughts are the telegraphic observances of the mind. There are the ways of our affections, of our faith, of our prayers, our ways with men in the world; our ways in the Church; the text implies there may be something wrong in all these, or some of these—there must be a diligent search made.

*Tring*.—Monday, Feb. 21, 1876.—In a rail-car once more. Preserved and helped through three services yesterday, and one this afternoon. I felt obliged to leave them, and get off home, if our God will take care of me. At Ivinghoe, this evening, they will have a grand concert: about sixty in the orchestra; several hundreds are flocking there. It is to raise funds to repair and warm the chapel. It needs it bad enough. I look back upon this journey with hope that the Lord will let His blessing rest upon all the services.

Mr. Collyer is a very aged man of God—between 80 and 90. He has been in the ministry over 60 years. We have enjoyed much Christian fellowship this time. He is a sound scriptarian. He quotes the Word of God correctly and appropriately. We walked from his house to the chapel and back again three times yesterday—six walks and three times preaching. Three discourses I was helped to deliver. Brother Smith, of Aylesbury, read and prayed in the afternoon. My soul had some feeling enlargement each time: and this afternoon I spoke in prayer and exhortation; and now my soul would praise the Lord. Amen.

Collyer soon will pass away!  
He's had a long, a useful day.  
But sin's great debt he'll have to pay;  
From sin, from sorrow, and dismay,  
A sweet release  
To realms of peace.

Amen, Amen.

Nearly a century has rolled away since Geo. Clark was called from being a wicked "navy" to the work of the ministry. The Spirit of God did work mightily by him. He was a sorrowful, solemn, laborious witness for Christ. His portrait presents the image of a melancholy-looking man, groaning over the corruptions of the age; but he had his seals: Wm. Collyer was one.

NORTH WALES.—UPPER BANGOR.

We, with holy pleasure, give the following notes:—

A new English Strict Baptist chapel was opened in the City of Bangor, North Wales,

September 19th, 1875, being the first English Baptist chapel in the city. It is a neat structure, capable of seating 250; with good schoolrooms and vestries; number of baptized members 20, Sunday school scholars 50. The earnest appeals of pastor W. H. Bishop are listened to attentively every Sabbath, and there seems to be the spirit of unanimity among the people. We shall be glad to meet any Baptist friends that may visit the city in the summer months. In Christian love,  
W. H. BISHOP.

4, Pennallt Terrace, Upper Bangor.

#### BANGOR ENGLISH BAPTIST CHURCH.

The tea-party in connection with the anniversary of the Sunday school was held on Monday, March 6.

Tea and cakes were supplied to the children at 4 o'clock, after which the teachers and their friends sat down.

In the evening, at 6.30, a public meeting was held, the pastor, W. H. Bishop, in the chair. Pieces were recited by the children, and sacred songs sung by the choir, led by Miss Weaver.

There were also prizes of books given for the best History of David, and also best History of Joseph. Recitations were given by the teachers and superintendent. This very enjoyable evening was brought to a close by the children singing "Abide with me."  
W. H. BISHOP.

[We hope soon to insert a sermon by our friend, Mr. Bishop.—ED.]

#### MOUNT ZION, DORSET SQUARE.—

We have gained the day, it is true we had to set aside one of our rules to please our young brother; but still we shall now commence afresh. We feel sorry for our fifty or sixty friends that cannot hear our pastor, but perhaps, when the Lord brings him into the stripping room they will. Things cannot be carried on without money, and we that are for our brother, have the most. I trust the Lord will forgive all on both sides. There has been a good number come over on our side. We shall have time now to watch; the fifty or sixty that we lose have been made up during the past six months. May we not hope to see a much larger increase?—  
A PERPLEXED ONE. [If Mount Zion increases with "all the increase of God;" if "the Lord addeth unto her such as are saved;" and if a new and prosperous Church groweth up under "William's" ministry, all true Christians will again see the truth of Paul's experimental declaration, "We know that all things work together for good, to them that love God." Nevertheless, to those who leave conscientiously it must be painful.—ED.]

LINCOLNSHIRE.—The one hundred and sixth anniversary of Love lane Baptist chapel, in Spalding, was celebrated Feb. 27, 1876. The pastor, Mr. John Vincent, preached the sermons. It was considered the best season—numerically and financially—for a long time. It is joyous to learn that in many parts our Churches have realised happy prosperity.

ROCHDALE.—We are fearful of being unsettled again at Hope chapel, as our minister has thought of leaving us. We cannot get ministers to abide with one Church all their life-time, as John Kershaw did. How is this? [The state of things in the world and in the Churches is now altered. Paul's declaration is true, "Ye have ten thousand instructors, but not many fathers."—ED.]

CLAPHAM.—Wednesday morning, March 15th, called on our aged brother, Samuel Ponsford. He has been several weeks ill in bed; he told me he thought his work was done. He had been telling poor sinners for many years that Jesus would never cast out one that came to Him in faith and truth, and, said he, "I thought He would not now cast me away." In very good spirits, he told me how he had pleaded with the Lord to do whatever He was pleased to do, to do it quickly—either to raise him up, or to take him home. "I cannot recollect," he said, "I felt any preference." Then the words came to him, "Wait patiently for the Lord;" "It stopped all my prattling," he said. I prayed, and left him with a hope I should yet see him raised again. C. W. B.

LONDON ROAD.—In Mr. Thomas Stringer's chapel, Earl street, a series of services were appointed, and duly carried out on March 19th and 21st; our object being to remove a debt on the chapel, and this was cheerfully accomplished. Mr. Stringer's friends came forward nobly, and manifested their practical attachment toward him, as a faithful and useful servant of Christ in the Gospel. William Crowther, Esq., took a leading part in this movement, and preached the Gospel, and presided over the first part of the public gathering; and, on vacating the chair, invited Charles Spencer, Esq., to carry on the meeting, which he did. The brethren, Geo. Baldwin, C. Cornwell, G. Holland, W. H. Lee, R. A. Lawrence, C. W. Banks, and others, united to render the services edifying to the people. There is much practical and charitable unity and action manifested by our London Street Baptist Churches yet.

WILLENHALL.—LITTLE LONDON. The eighty-fourth anniversary was held on March 12th, when three sermons were preached, those in the morning and evening, by J. B. Gould, Esq., American consul of Birmingham; and in the afternoon, by the Rev. D. E. Evans, of Wolverhampton. Notwithstanding the inclement state of the weather, the collections were the largest that have been taken at such services for the last twenty-four years.—C. DENTON, Temple Bar, Willenhall.

KETTERING.—Mr. McCure was here Feb. 10; gave us a sermon from the Psalms, in the experience of the poor, the needy, and him that hath no helper. His lecture on "Life in Australia," was given in the hall on the evening; crowds came, many could not get in. We desire for the Strict Baptists in Kettering a thorough good pastor and preacher.

## THE CHURCH OF CHRIST.

Sunday, 12th, and Tuesday, 14th March, special services were held at Albert Terrace, Bow, to commemorate seventh anniversary of formation of the Church. Although there were five other meetings advertised for the 14th, Bow had a full meeting; their resources were taxed to the utmost to provide accommodation.

Chas. Spencer, Esq., presided. Brother Oakey prayed. Brother Lee gave the financial statement; short and satisfactory. £83 7s. 5d. had been received; £83 15s. had been expended during the year. The latter amount included a donation to the London Hospital of £2, and one or two other charitable donations.

The chairman said he was glad to see, when approaching the chapel, by the inscription over, that they were not ashamed of their colours. It is no small mercy to be determined for God and His truth: there were plenty of "isms" abroad, but for the most part CHRIST was hidden and anything substituted. Our determination is to hold by the truths of the Bible.

The subject for the evening was "The Church of Christ." He would only say it was "perfect and perpetual;" and would ask the personal question, "Are we members?"

Brother Thomas Stringer, on the Source of the Church, said, the Church of Christ was not the Church of England, nor the Church of Rome, nor the Mormons: it is the Church of God, the Church of Jesus Christ. It was not a material Church—quoting Ps. cxxxix. 16: "And in Thy book all my members were written:" it had a twofold meaning, spiritually, it had reference to the Church originating with God Himself and extending to all the members it should comprise. "They shall be Mine."

It is spoken of as "the Church in God our Father, and in the Lord Jesus Christ," ordained and organised by Him who is without variableness or the shadow of turning. See its registration: "In Thy Book" all were written; in the Lamb's Book of Life, the number complete; but no man can number them. Experimentally, as yet imperfect as to organization; there is a set time to favour Zion. If my name is there, my characteristic name is in the Bible; and in my heart, which is a sanctified heart, Paul calls it "The Church of the firstborn written in heaven." Infinite wisdom was engaged in its construction. If we look at St. Paul's, the work of a great earthly architect, the mind of "Wren" is seen. If we look at the Tabernacle, and the Temple, the mind of God is seen: they were made exact to the smallest minutiae in accordance with divine directions.

Some stand visibly connected, who are not vitally joined. There will be a final separation; some will separate themselves here, as Jude says, "These be they who separate themselves, sensual, having not the Spirit." Consider the association of the Church. The time is fixed: one here, and one there. God works in order, in glorious harmony, in

managing the world; how much more so in fashioning and uniting the members of His Church. I hope many will be fashioned in this place, in the old way, by grace; all mercy to the sinner, and all the glory to the Saviour. It was said by an old divine that "God the Father chose the materials for His Church; Christ undertook to buy them, and the Holy Ghost to fetch them." This is good plain old Gospel theology. All are cast in the Gospel mould; all come out alike; all love the truth and renounce error. They are the remnant of Israel, gathered by Jehovah. Nothing shall separate them from the love of God. "With them numbered may we be."

Mr. Woodard delivered an intelligent speech on the nature of the Church. He said, the majority of professors say there is no distinct sect defined in the Bible, that is, their various systems are not in harmony with the simple teachings of the New Testament. Your Strict Baptists are the only right sect in that respect.

Christ and His Apostles constituted the first Gospel Church; they were increased to 120, as we read in Acts i.; and on the day of Pentecost 3000 were added, and to those who urge, that in the visible Church there is no precise form, we read, these with succeeding converts, were all found in the same constitution and order for the first century, and immersed on the profession of their faith. "They continued steadfastly in the Apostle's doctrine."

A Church is an assembly for any purpose, a congregation. The Church of Christ,—negatively,—is neither Parochial, Provincial, National, or Presbyterian; its nature is Congregational. It is not Brethrenism—which is an amalgamation,—every one doing right in his own eyes; the mixed Communionists are greater fools than all the rest. The Church of England is, in its way, a Strict Baptist Church, so is the Church of Rome; and in this they acknowledge that we Strict Baptists are right, but we are old fashioned; this is all we plead for.

The speaker said the twelve Apostles had no predecessors, no successors; all pretence to the latter was beside the mark. Speaking on revivals, he thought the ministration to children in our body was often neglected: he was glad to see so many young people on the present occasion. In breaking the bread of life, crumbs should be dealt out to the children. Brother Pung gave clear views of the Church's responsibilities.]

Brethren Thomas Steed, C. W. Banks, F. Green, Fowler, Lee, and others, were heard; and our kind LONDON SPARROW has telegraphed us notes of their enunciations, but we must keep them until another month. It was a grand meeting for Gospel truth.

YATELEY.—"Gratitude" says the people here still dwell in unity and love in their contention for "Christ and Him crucified." The ministry of brother Stevens is useful. The Church has received audacious, and the Lord smiles upon us. May the divine blessing continue, for Christ's sake. Amen.

## OUR CHURCHES IN "THE BLACK COUNTRY."

## EPISTLES TO APPELLES.—No. 7.

MY DEAR APPELLES,—Coppice Cosely, Staffordshire, is situate about two miles from Bilston, and as regards its surroundings, both as to villages or localities, as well as manufactures, they are neither few nor small. There is a curious conglomeration of names of places, such as Darkhouse, Deepfields, Roseville, Skidmore, Sodon, Walbrook, &c. For a livelihood, the inhabitants depend chiefly upon the ironstone and coal mines, which afford almost inexhaustible supplies; there are, in addition, extensive iron foundries, nail, hook, chain, sheet-iron, stove-grate, screw, cement, and brick works. Situate on an eminence is the Coppice Baptist Chapel, from this spot you can behold, not the well-watered plain of Jordan, which Lot fixed his eyes upon before the Lord destroyed Sodom and Gomorrah, but a tolerably level country for miles, black with smoke, and the wild flames emanating from hundreds of chimney-shafts, pouring out their noxious vapours and impregnating the air with sulphureous gases. Changing your position, with a view towards Dudley, everything seems pleasant; the towering castle built by the Normans, which has stood many sieges, is to be seen in the background. But to return to the subject, and to confine my remarks to the Baptist chapel; here, my dear Appelles, stood for many years one of the originals, a thorough out-and-out "Gunnerite," as you would call him, one who was set for the defence of the truth, and who fearlessly and boldly proclaimed it, and stood for no repairs.

Mr. Bridge was not the man to be found with a vacillating line of things, but his Yea was Yea, and his Nay, Nay. Of many unpleasant things that took place here it is not my province to write, neither would I judge any one by part, but, taking a retrospective view of all his work, I may say when he passed away the Church sustained a loss, for a great man had fallen that day in Israel; his mortal remains lie silent in the ground adjoining the chapel, but his work and labour in the Lord's cause is not easily forgotten. The memory of the just is blessed. However, for the Church and people the Lord mercifully and graciously appeared for, although some are taken home, our God has never left Himself without witness, and it is a sweet reflection, whatever be our loss here, He, the eternal and self-existent Jehovah, is the same, and ever lives, for

"He never takes away our all,  
Himself He gives us still."

After a succession of supplies, the Lord brought among this people a Leicestershire man to unfold the unsearchable riches of Christ. Mr. James Snow has been active and zealous in the cause, and is one who goes in and out among the people, and being a settled pastor, and having no worldly occupation, he devotes the whole of his time, talents, and abilities to the welfare of the cause. The chapel is a commodious one,

with large galleries at each end, it certainly is, as regards its fittings of pews, pulpit, &c., an old-fashioned place, but the congregation are quite of the modern type: well-dressed, active, kind and obliging; if any one has a taste for singing and music they can have it here. A large organ is fixed in the gallery at the rear of the pulpit, and a numerous choir occupy the front seats. There was a sad want of school accommodation, and, labouring under many difficulties, the school was conducted in the vestries and chapel. But these Coppice people set to work (and it appears they have always determined to accomplish what they take in hand) to build new schools, and now attached to the chapel they have a large, solid, substantial, two-storied building, part to be occupied by the boys, the other to be occupied by the girls. Although the cost was some hundreds of pounds, the great bulk of the money was collected previous to the opening. Large bills in prominent type, and printed in colours, red and green, announced that the event was to take place on January 30th, 1876; that Mr. R. Howard, of Birmingham, was to preach morning and afternoon, and the pastor, Mr. James Snow, in the evening.

As is usual on such occasions in these parts, hymns are printed, the singing wrought to its highest pitch, the children dressed in white, with blue bows, and seated upon a platform erected for the occasion, for nothing here is done in a half-hearted kind of way. These festivities are not termed "anniversaries" here, but are invariably called "the charity," such as Coppice charity, Old Hill charity, &c. I certainly should have strong objections to some of the hymns sung upon this occasion, and I should not like to bring them upon the decks of the "Vessel," which I like to see with a good cargo and well manned, and you doubtless agree with me, that she wants neither superfluous or inferior freight.

The sermons were preached, the congregations large, the collections good, and everything rendered it a happy day; and with the meeting on the following evening all passed off well, and I cannot but wish that the desires of many may be realised, that the new schools may be made a lasting blessing to the neighbourhood, and, if it were the sovereign will of God, many may, by the Spirit's mighty work and operation, be made wise unto salvation. The seed may be sown from the seed-basket of truth, but the blessing must come from the Lord; we cannot tell which may prosper, whether this or that, or whether both shall be alike good.

Mr. Snow lives in the hearts of his people, and he is a pattern to many ministers, at least in one thing in particular, the shepherd takes his crook, and looks after any of the wandering ones that may have been absent; how many there are who are fond of levelling their guns and shooting their arrows from the pulpit at such, without first ascertaining the cause of absence from the family and means. The present pastor is advancing in years, but a hoary head is a crown of glory if it be found in the way of righteousness; he is a thought-

ful man and a studious man, and does not come up before the people unprepared, but is instant, in season as well as out of season. Many Churches would be glad of his services, but his people like him so well that they cannot part with him; he has had many trials but has proved that

"They make the promise sweet,  
Trials give new life to prayer."

His name being a significant one, brings to my remembrance Psa. lxxviii. 14, "When the Almighty scattered kings in it, it was white as snow in Salmon;" this passage has been mysterious to many. I, for one, prefer the marginal rendering, which makes it read thus: "When the Almighty scattered kings for her, she was as white as snow in Salmon." Now there is quite a contradiction by historians to the conclusion arrived at by many, which is mere supposition, that Salmon was a snow mountain; on the contrary, the word itself means "shady" and the place was a hill near the city of Shechem, covered with a thick wood, and was, therefore, a black mountain. The analogy, therefore, is this: View the Church of Christ in her Adam-fallen state—black, dark, defiled, and loathsome, "the hearts of all deceitful above all things, and desperately wicked;" but when her dear Redeemer, the Almighty, scattered kings for her, and dethroned them—for she was without power to accomplish this herself—when "He came from Edom, with dyed garments from Bozrah, travelling in the greatness of His strength, mighty to save," king Sin, king Pollution, king Death, king Hell, king Grave, and the old king of the bottomless pit, were scattered for her, for He spoiled principalities and powers, made a show of them openly, and triumphing over them in it; then she was presented before His heavenly Father, and will be again finally at the consummation of all things

"Clad with His spotless vesture on,  
Holy as the Holy One."

What sweet language is that that says, "Though your sins be as scarlet, they shall be white as snow"; none but a poor sinner who is brought to feel his defilement and ruined and undone condition can use David's language: "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow." In conclusion, let us sing, my dear Apelles, that

"Though sin and guilt infest us here,  
In Christ we do complete appear,  
The whole that Justice e'er demands  
Received full payment at His hands."

Some of the people ask, "I wonder when the *Vessel* will have an account, and what it will say; about us." To such I would reply, "Wait patiently till your turn comes, for you will surely be visited in time by

AN OLD DISCIPLE."

[The Editor of *The Earthen Vessel* takes this opportunity of assuring "A Critical Examiner" that these letters are not from his pen. Some years since, C. W. B. preached in the Coppice Chapel for the veteran Bridge, here referred to. He has never forgotten that evening, his recollections of Mr. Bridge,

of the service, the journey through the fires and pits, &c., some may form a short note day, if spared.]

READING.—Allow me to correct the statement of "An Old Friend." He says, "Reading does not contain more than 500 registered Baptists out of 50,000 people." Now, allowing a liberal margin for increase of population since the last census, the present population of Reading is under 40,000; either the authority from which your correspondent quotes is very incorrect, or his own calculations are at fault. There are four Baptist Churches in Reading; the united congregations are 1,200 or 1,300; number of members, 800. All who are conversant with Reading will acquiesce in my friendly correction of figures, showing a more prosperous state of things than intimated by "An Old Friend."  
E. P. BROWN.

#### THE CHURCH AT FOREST LANE.

MR. EDITOR,—Permit me to fulfil my promise in reference to the Baptist Church at Forest Lane, as two statements have appeared in "The Earthen Vessel," opposed to my previous note therein to that Church, informing it why I had discontinued my labours in its midst.

First,—With regard to brother Lynn's observation on my question, which I take to be not a reply to it, but an evasion of it, which only required an answer, "Yes" or "No." He says, "that my question would have been far better had it been whether the order of the Forest Lane Baptist Church is the same as that of the 'New Testament,'" I put it "that of Strict Baptist Churches." I reply that all real Strict Baptists do firmly believe that Strict Communion is the "New Testament" order, although from our brother's observation, he does not appear to think so, as he makes a distinction between the two. We ought not to be ashamed of our colours. It is quite evident to me that not one of the persons baptized on the day of Pentecost came to the Lord's table in the first Gospel Church before they had been "added" to that Church; and, therefore, they did not partake of the Lord's Supper until they were in Church-fellowship, as was the case with all the Primitive Gospel Churches, they being formed by the same divine authority and rule; Strict Communion therefore, is the "New Testament" order. It may not be improper for me here to state, that I am a Strict Baptist in the strictest sense of the word; to confirm this, I would say, twenty years ago I was recognised as a Strict Baptist pastor by our late beloved brethren J. Wells, J. Foreman, W. Allen, and G. Wyard, over the original Church at Clapham (of which our brother H. Hall, is now the pastor), brethren J. Hazelton, G. Moyle, and other ministerial brethren being present; and I do affirm that I have not since changed my views either in doctrine or Church order. I now think the best means of terminating my discussion with the friends at Forest Lane on the subject of Church order, will be to give some of my reasons for leaving them; in doing which, in-

justice to the cause, I wish to say that it was not in reference to doctrine, but on account of discipline, or Church order, that I relinquished my services with them. One of my reasons was, because baptized persons were suffered to come to the Lord's Table who were not members of a Strict Baptist Church. I am informed by friends at Forest Lane, that two of the persons recently baptized there were allowed both to be baptized and come to the Lord's Table without their first going before the Church; and that they were thus permitted to commune with the sanction of our brother Lynn; I would ask him if this be "New Testament" order? I have before proved that it is not. Again, I ask, if it be consistent with Gospel order for a pastor to be chosen for a Church by the prerogative of one man? Where shall we find either precept or example for this in the "New Testament?" Is it not rather an usurpation of the prerogative of the Church, by whose voice the Lord calls His servants to minister to His Churches? I ask again, Is it in harmony with the New Testament, for a deacon to give the right hand of Christian fellowship to incoming members, on behalf of the Church, when there is a pastor? If so, who received the members into the first Gospel Church, before the office of deacon was instituted? This certainly is not New Testament order. These are three of six or seven reasons which I have given privately to the Church at Forest Lane for the course I have taken. Lastly,—I observe that my object in what I have said and done has been to injure no one, but for the benefit of that cause; to defend the principles of my own denomination as a Strict Baptist; and chiefly to vindicate the regal power of my own beloved Lord and Master Jesus Christ in the government of His Church; and I absolutely refuse to subscribe to any laws but His; to any commandments of men in Church government though they were to offer me their house-full of gold. It is bad enough for men to disobey the laws of the King; but for them to make laws for the government of His subjects, is the highest rebellion. I would just add that, having written privately to the officials at Forest Lane as much matter upon Church order as would make a pamphlet, and now a long letter through your columns, I close my correspondence with them; having failed in my desired end, but wishing them light and strength from above to know and do the Lord's will in Church order. I remain, their faithful friend, G. ELVIN.

11, York street, Globe road, Mile End.

[We trust this is the last of this controversy. When a chapel is the property of one gentleman, no minister can be free, no Church can have power, except the owner give up all into the Church's hands.—ED.]

#### RAUNDS.

To the Editor of "The Earthen Vessel."

DEAR SIR,—Will you allow me to bring before your numerous readers the past and the present aspect of the Baptist chapel at Raunds? It is now nearly twelve years

since I first became interested in any of its proceedings. Mr. Willis was then the minister; in 1866 he resigned the pastorate; we were then supplied by different ministers. Ultimately Mr. Child accepted the pastorate, his ministry not being much blest in bringing in the purchase of a Redeemer's blood, he resigned, after about six years' labour. The Church then was brought very low; death had made sad inroads. There were no additions for upwards of five years; most of the members were aged; our chapel in a sad state. Our place presented a melancholy appearance. Prayer was made by the few; the Lord heard our prayers; we were favoured by obtaining the services of our present minister, Mr. J. Pearce, who is not a novice in the things of God, but, on the contrary, a man of superior ability, with a mind clear in the truth; all his sermons are based upon the doctrines of grace, full of thought and of holy matter. We have had many fears, when he has been from us preaching the Gospel, lest some Church, more wealthy than we are, would get him away. He was heard well at Chatteris, also at Carmel, Pimlico; some said, "He will leave us." We bless God he is with us still; his ministry has been much blest; he has baptized several times those called under his ministry. We have others waiting to come in. It is three years since he first came. He is able to write as well as preach; and we wish more of his productions appeared. He is gradually gathering a people, in whose affections he lives; we believe God has a great work for him to do.

On September 13, 1875, we held our harvest thanksgiving services; Mr. Huxham, of Borough Green, preached two good Gospel sermons; the proceeds of the day amounted to £10. Our chapel has been repaired, much has been done, and much more must be done. We have a good Sabbath school, about 140 children; we have no school-room, this we want. We should like to commence at once. Will friends help us? we intend to do our best. If we were rich, we would not ask help, but as we are hard-working people, and are trying to do what we can; we ask friends to lend a helping hand. We need £150; friends who will help, kindly send to our minister, Mr. Pearce, Hill House, Raunds, Northamptonshire.

ONE WHO HAS THE CAUSE OF  
GOD AT HEART.

NORTH WALES.—DEAR BROTHER BANKS,—We had a glorious season of refreshing at Beaumaris Baptist chapel, Sunday evening, March 19, when Mr. Justice Lush and family were present. The preacher selected for the occasion was Mr. W. H. Bishop, pastor of the English Baptist chapel, Bangor, who preached an excellent sermon from Rev. iv. 3, "And there was a rainbow round about the throne in sight, like unto an emerald." The Lord was present; we were refreshed; to Him be all the glory.—R. BECK, Secretary, English Baptist chapel, Bangor, 4 Penrallt Terrace, Upper Bangor, March 20th.



THE LATE MR. WILLIAM CURTIS  
AND THE CHURCH IN PROVIDENCE  
CHapel, READING.

[Some thirty years since we first preached in Reading, at the request of Mr. Wm. Day; the Strict Baptist cause was then in a low condition, but their hopes are now more lively. Although they have lost many valuable friends, others are coming in. A few years since, that Sunday school veteran, Mr. Crewse, repeatedly requested us to open some door, if the Lord would, for the ministry of a young man, named Edgerton. Mr. Crewse saw enough in his friend Edgerton to convince him he was to be a minister. We remember well meeting the sturdy Crewse and his then delicate little teacher. With a mixture of faith and fear—we hope as the Lord's instrument—we sent him forth. At Tring, at Chatbam, and in other places, our brother, Mr. Edgerton, has been taking root downward, and bearing fruit upward. The following from Mr. Abijah Martin giveth both sorrowful and cheerful notes. Our Churches must take care of their young men, especially those in whose heart there is a God-wrought knowledge of and love for Gospel truth.]

DEAR MR. BANKS,—I send you a few lines relating to the last days and death of our friend Mr. Wm. Curtis. Doubtless many readers of *The Earthen Vessel*, and not a few of the Lord's servants who have visited Providence chapel, Reading, and partaken of his kind hospitality will sympathise with us in our loss; but, bless the Lord, we have not to sorrow for him as one without hope. Mr. and Mrs. Curtis have been old and tried friends to this part of the Church of Christ for many years; and although Mr. Curtis never made an open profession of Jesus by joining the Church, we believe he was a secret disciple, and gave liberally to support the cause of truth. He was always found in the means of grace when the doors of the sanctuary were open, health permitting, and with deep attention listened to the Gospel preached. In the prayer meeting he gave proof he heartily joined those who addressed the Divine Majesty of heaven; he had for some time suffered affliction of the body, more particularly in the close of 1875, but being somewhat restored in the early part of last January, he was enabled to leave his residence for change of air. A relapse laid him low again, and quickly closed his mortal career. He became deeply impressed his end was near, and from great exercise of mind often lifted his voice with cries and tears, that the Lord would show him a token for good, assure him his sins were forgiven, and prove to Him his interest in the love of Jesus. One morning he referred to a portion in the book of Ruth, saying, "The Lord had heard his cry, and blessed him with an assurance that He would be his God for ever and ever." This much relieved him of his fears. Another time there was brought to his mind with power that well-known hymn of Ryland's:

"Sovereign Ruler of the skies,  
Ever gracious, ever wise," &c.

As though helped by the Holy Spirit, he re-

peated the whole hymn, evidently acquiescing in the Divine sovereignty of God with a calm persuasion that all concerning him for time and eternity was wisely arranged, that death could never finish the strife but at the Divine bidding. On another occasion he was heard repeating,

"Since I can hardly, therefore, bear  
What in myself I see,  
How vile and black must I appear,  
Most holy God, to Thee!"

His dear wife said to him, "Cannot you go farther?"

"But since my Saviour stands between,  
With garments dyed in blood," &c."

With feelings of delight he took up the strain, and with emphasis repeated the following verse, and was much comforted.

At a later period he mused on and spoke of the imputed righteousness of Jesus, with a humble persuasion he was interested in the blood and righteousness of the dear Redeemer, there was all his support. Sunday morning, Feb. 6th, he was asked if he remembered what day it was, he replied, with marked interest, "Yes, the Sabbath." The question was put, "Do you feel it a Sabbath to your soul?" He said, "Yes," and spoke as being peaceful and happy, stayed on the merits of the Saviour, prepared and ready to be gone. About the noon of that Sabbath he breathed his last, without a struggle, and, we believe, entered on that eternal Sabbath of rest,

"Where congregations ne'er break up,  
And Sabbaths have no end."

His mortal remains were interred in the Reading cemetery, on Friday, Feb. 11th, in hope of a joyful resurrection, when body and soul shall be re-united to spend an eternity with Jesus.

Our brother Edgerton officiated, and said, "He will be missed indeed by many from the walks of life, by those around, by others who had shared his sympathy in times of need, and from his seat in the house of the Lord." His dear wife, who is well known as an established Christian woman, had offered many earnest prayers, and watched for the salvation of his precious soul. The Lord gave her a promise more than twenty years since, respecting it, and notwithstanding all the opposition manifest to the same, she had not cast away her confidence, but is now led to rejoice in the recompense. The Lord has been faithful, He has fulfilled her petitions, and granted her requests, for in him was manifest true Godly sorrow and repentance, then a hope in God's mercy, again, a renewed sense of unholiness and self-abasement, followed by rejoicing in the merits and mediation of Jesus on his behalf; then, blessed with a view of the Divine arrangements of everlasting love in the salvation and glorification of his immortal soul, he rested in hope by faith until faith was changed to sight. "Is not this a brand plucked out of the fire?" O, the mysterious depths of grace!

"No heights of guilt, nor depths of sin,  
Where His redeemed have ever been,  
But sovereign grace was underneath,  
O love eternal, strong as death!"

Yours in truth, A. MARTIN.  
In the Church of Christ at Providence

chapel, we do bless the Lord. Notwithstanding the many changes we have passed through, peace is enjoyed by us. Our dear brother Edgerton has laboured in our midst nearly two years. He is a hard-working and persevering man in the execution of his sacred office. His close researches and study in the Word of God are marked in his ministry. We rejoice that he is kept faithfully preaching the Gospel as it is in Jesus, from a personal and an experimental acquaintance of the same, which is heartily appreciated by his people. With gratitude, we acknowledge the lovingkindness of our precious Lord, and the operations of the Holy Spirit, which have crowned his labours with some measure of success, in regenerating, encouraging, ingathering, and establishing of souls. During the past year twenty-six members have been united to the church, in Feb. 5; July, 6; Aug., 2; Nov., 7; Dec., 6-18 by baptism, 8 from other Churches, who had been previously in membership with us. Some are young in the ways of the Lord, others have for years known and loved the truth, thus giving stability to the Church. There is an increase in the school, and much union in carrying on the work of the Lord here.

The alteration and renovation of the chapel and schoolroom administers much to our comfort and appearance; the total cost was £205; cash paid, £168; balance due to treasurer, £37. Considering the heavy expenditure of the year, the Lord has inclined the hearts of the people to work willingly, and we are looking forward hopefully for larger blessings. It is a heavenly sight, when minister, deacons and Church, work in harmony; when a spirit of prayer is felt, and power attends the Word. Well might the psalmist say, "Behold how good and how pleasant it is for brethren to dwell together in unity." I trust this is our lot. May the Lord keep us watchful, and increase us with the whole increase of God. So prays yours in truth,  
A. MARTIN.  
March 8th, 1876.

CAMBRIDGE. — EDEN CHAPEL. Having had many infallible proofs that the Lord the Spirit is still performing His mission, by blessing His own Word to the hearts of many amongst us, on Thursday evening, March 2nd, we were favoured again to see our new pool opened, and the Divinely-appointed rite of baptism was very beautifully and impressively attended to in the old-fashioned way. "They went down into the water." The Lord hath said of His people, "I will bring the blind, and the lame," &c.; from this, we infer that when the Lord's time to favour Zion is come, all obstacles shall be removed, and barriers that before had appeared insurmountable, shall vanish as mists before the morning sun. Upon this occasion we had proof of this in beholding a dear sister, nearly seventy-seven, buried beneath the baptismal wave, and she appeared to pass through the beautiful ordinance with as much ease as many younger in years. It pleased the Lord to bring her and two of her

daughters to decision upon the subject, under the ministry of our dear pastor, and he baptized them all at the same time. Our brother McCure was suffering from a severe cold, but he preached an impressive discourse from the words, "Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we?" Brother Deeks gave out the hymns, and after the administration of the ordinance, gave us a short but pertinent address, and concluded the sacred and beautiful service by prayer. The presence of the great Head of the Church was felt to be amongst us, and there was a large gathering to witness the ordinance.

JOSEPH FAVELL.

LIMEROUSE.—Coverdale schoolroom, Waterloo Street, Commercial Road. Sixth anniversary of formation of Church at this place was Wednesday, March 15; about 100 friends took tea. A sermon was preached by the venerable W. Flack. Our esteemed brother read and expounded 23rd Psalm; and preached a most eloquent discourse from Romans viii. 31, "What shall we then say to these things?" Space fails me to give any idea of the things he touched upon, suffice it to say, they were all touching the King. At the close, he said you have great cause as a Church and people, to raise another Ebenezer—"Hitherto the Lord hath helped you." During the past month the place has been entirely cleansed and renovated; a new platform erected, and we may truly say, this plant once transplanted has now grown to a large tree; and the spacious room, capable of holding 400, nearly full. Brother Carpenter continues to preach to large numbers.

CLAPHAM JUNCTION. — The new chapel in Speke Road, which is only a few minute's walk from the grand Central Railway Station, called "Clapham Junction," was opened on Tuesday morning, March 14, 1876, with a meeting for earnest prayer at 9 o'clock. At 11, Mr. Israel Atkinson preached the first sermon from the words, "So the king and all the children of Israel dedicated the house of the Lord." Mr. J. S. Anderson, in afternoon, delivered a discourse from "God be merciful unto us and bless us," &c. Charles Wilson, Esq., presided over the evening meeting, when good things were spoken by several ministers, and over £123 were collected that day. We expect to give the history of this new cause another time: it will show how certain it is that truth will grow, when its friends are devoted and earnest in their efforts.

LAXFIELD, SUFFOLK.—On Tuesday, March 7th, the Baptist Church held their annual Church tea meeting. A happy evening was spent. At the prayer meeting, on the previous evening, Mr. Seaman presented the pastor (Mr. R. E. Sears), in the name of the Church and congregation, with a purse containing nearly £20. Mr. Sears has just completed his seventeenth year of work at Laxfield.

**REVIEW OF THE ROLL OF LONDON  
MINISTERS WHO HOLD FAST  
NEW TESTAMENT PRINCIPLES. —  
No. 3.**

Our second question is—Who are they that fill up the vacancies occasioned by the homeward flight of the fathers who have gone before us?

The most recent appointment is that of  
**A SUCCESSOR TO THE LATE JOHN  
FOREMAN,**

Of Mount Zion, Hill Street, Dorset Square. On Monday evening, March 6, 1876, at a special Church-meeting, Mr. G. W. Shepherd was chosen as the pastor of the said Church by a large majority; 228 voted for him, over 52 against him: that is 72 over and above the three-fourths required by the Church deeds; supposing not one of the new members had voted, there would even then have been a majority of 20 of the original Church. The new pastor, his deacons, and the Church generally, have thus come to the end of their anxiety; for some exercise of faith, prayer, and patience, there must have been. Such an election will excite much thankfulness unto the Lord; and as on each occasion the numbers for Mr. Shepherd have increased, it proves his ministry has been growingly acceptable; and if it please the Lord to honour him with the blessings of His soul-quickening, law-applying, Christ-revealing, truth-unfolding, and faith-confirming powers of the Holy Ghost, there can be no doubt but that a large Church will be gathered together. Mr. Shepherd's prospects, as a minister settled over a London Church which has been planted nearly fifty years, are cheering. He may be spared to preach the Gospel in London, and in different parts of this favoured country during the next forty or fifty years: and if the Church can effectually pour out the Neginal petition—"O prepare mercy and truth, which may preserve him;"—If our God and Saviour answer that cry, no man can measure the extent of his usefulness. We have no more knowledge of Mr. Shepherd than we have of Theodore Monod, of Paris; both are spoken of as eloquent orators; but one thing demands most devout gratitude to the Great Head of the Church, which is the fact that earnest and able young men are still rising up in our Churches who are not carried away by the strong current now sweeping its thousands into the apparently beautiful, popular, and prosperous sea of duty-faith and Open Communion—which to us appears a dangerous voyage.

We have been in most parts of this country during the last thirty years. We have watched the flowing and increasingly swelling tides of the Open Communion ocean, especially since 1854. We have seen chapels rising in all directions; overflowing assemblies have been gathered: the Word of God has been read to them; some Gospel has been preached among them; thousands have professed faith in Jesus Christ. "Our God is in the heavens, and He hath done whatsoever it hath pleased Him." There we must leave what we cannot undrsetand. We are

resolved, however, by the grace of God, to abide by that one only Gospel which, about fifty years since, was committed unto us, and to a steadfast continuance in the practice of keeping the Lord's Table inside the Church, where He first placed it, and ministering at that table to none but those who have believed in and lovingly obeyed our exalted God-Man Redeemer; albeit, for so continuing, we may be left out in the cold, and have none to walk with but Him who said, "Lo! I am with you always, even unto the end of the world."

Of course, Ordination Services or a Public Recognition of Mr. Shepherd will speedily be holden. We shall endeavour to report such service for the benefit of our readers. The Kentish modern philosopher says, "It seems as if each generation grew wiser than its predecessor. Old men, therefore, only live to be laughed at!" We have noticed this fact. In the common converse, even of those rising young gentlemen who profess to be, and we hope are, true believers in Jesus, we have heard the coarsest contempt cast upon the aged men. As we were born and brought up in the wilds of Kent, when schools were scarce indeed, what can we know compared with the Elihus of this day; And yet we sometimes dare to express our thoughts. We may do so some day, even of the newly-chosen Shepherd.

**THE PASTOR'S GOOD WIFE AND  
HER REWARD.**

**BOROUGH GREEN, KENT.**—Wednesday, March 8th, commemoration of Jubilee, and presentation to pastor's wife, Mrs. Huxham. Tea meeting took place in spacious new school-rooms. The gathering was far in excess of what was anticipated. The trains (close to us from London to Maidstone) brought some of pastor's old friends from town; his old townsmen and playfellows in boyhood. Happy gathering. Tea being over, we adjourned to Chapel for evening service, and were joined by many more. Chair was occupied by pastor. The service began with—

"Come, Thou Fount of every blessing."

Brother Beecher, a deacon, prayed. Pastor said our present gathering was social and congratulatory: it would be open for any who had a word to say. Mr. G. Barnes, of Mote Farm, immediately stated he had been honoured in being invited to do honour to one to whom honour was due; and after a very suitable address, walked to where Mrs. Huxham was sitting, and asked her acceptance of a token of the respect and esteem in which she was held by each and all—the friends subscribing thereto—and presented her with a handsome gold watch and chain, in the name of the Church and congregation, praying she would be long spared to wear it, and to wear it in connection with the cause of God in Borough Green; also, he presented her with a splendid sofa cushion, the handiwork of Miss Thompson, of Platt, who always takes a lively interest in the singing, and occasionally presides at the harmonium. Mrs. Huxham, on rising to

notify her acceptance, in a firm and audible voice thanked all the friends for their kindness toward her. We should not forget that her natal day is the 5th of February; on that day one of her young lady friends presented her with a beautifully executed drawing—the work of her own hands—framed and glazed, which now graces Mrs. Huxham's sitting room, uniform with one the same young lady (Miss Fawcett, of Plaxtol) presented the pastor with on his jubilee. Mr. Huxham, as the representative of his good wife, enlarged on the subject of the presentation, giving thanks to all.

The choir favoured us with sacred pieces, played and sung admirably; Mr. C. Walls, of Wrotham, presiding at the harmonium, the singing being led by the sonorous voice of Mr. Crowhurst, of Sevenoaks.

Brother Beecher made a few sound, sensible and heart-warming remarks on Christian love.

This happy meeting closed by all wishing the pastor and his beloved wife long life, continued labour in their present sphere, with abundant success and uninterrupted happiness in the remainder of their union on earth.

"All hail the power of Jesu's name"

was sung; and a prayer by the pastor, for each and all. The singers, in order to have the last of it, then sang—

"A day's march nearer home."

#### BESOR.

[This example is worthy of imitation. We wish every pastor had such a kind, judicious, and industrious wife.—ED.]

#### BURFORD, OXON.

DEAR BROTHER,—I have had some trying journeys here from Cheltenham. Struck with cold on one or two occasions, thought the race over; the crown soon mine; but found those precious truths the Lord has so long enabled me to declare to thousands, would, yea, did support. Although changes and wars are appointed unto me, I hope my labours are not in vain in the Lord: shall have some precious souls as my "joy and rejoicing" in the bright world above, when the Lord Himself shall come "to be glorified in all His saints, and admired in all them that believe."

The Lord has done great things for my family; three are members of Christ; my youngest was baptized last month: he is a brand plucked from the fire. So, although mine has been a rough, mysterious path, it is the "right way."

I'm now right busy. The Lord is blessing the Word here; expect to baptize directly.

Ignorance and death are all around, but, by God's grace, they shall have the truth, if I die over it; so that Christ be glorified: that is all I desire.

J. FLORY.

NEW ZEALAND.—DEAR BANKS,—Through the help of Israel's God, we continue as the heart of one man, striving together for the faith once delivered to the saints. Monday, Dec. 27th, 1875, first school anni-

versary of Strict Baptists was held in Dunedin, Otago. We were well suited in having a large room lent us by one of our friends. About fifty children gathered to tea, with strangers and friends. At evening service the chair was taken by a truth seeking and loving man of God, who opened the service with solemn address to children and friends, from Psa. i., and supplicated the throne of grace for a blessing. Several portions of Scripture were ably repeated by the children. The meeting was closed with the hymn, "For ever with the Lord." Children were pleased; friends were gladdened at the spark of truth in this distant land, where the voice of truth is but little heard; while the thunders of free-will roll through the streets of Dunedin. How true the Word of God! "I will command, and lift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."—S. SEARLE, Clarke Street, Dunedin, Otago.

KNOWL HILL.—At this spot, hallowed by the memory of many good men now departed, the Gospel still is preached. Its earlier history was of a prosperous character; the sight of such men as the late George Wyard, J. Foreman, and others, on special occasions, filled the hearts of the people with joy. Among other gracious men now living who have frequented this place are C. W. Banks, John Cox, and J. Bloomfield, who love our Lord Jesus Christ in sincerity and truth. Many changes have been realised. The devoted B. Mason and J. Webb are gone to the better world, and nearly all who first formed the Church here. Yet amid discouragements salvation by grace is proclaimed. Brethren from Reading go and labour instrumentally to feed God's people and gather in sinners. They feel the need of special power and blessing; that even yet the voice of earnest entreaty for prosperity may be succeeded by thanksgiving and the voice of melody, as an evidence of prayer heard and answered. Will all who love God's people, and specially those who know the cause at Knowl Hill, cry earnestly—We beseech Thee, O Lord, send now prosperity?

E. P. BROWN.

WEST WYCOMBE.—At our little chapel we have had the Gospel preached in a plain and truthful spirit by Mr. Geo. White, of High Wycombe. We can pray the Lord to fill his soul with spiritual life and power. To raise the dead, to deliver the burdened, to comfort the broken-hearted, we must have more than a sound creed: although the form of sound words is not to be despised.

#### Births.

On March 4, at Marlborough road, Old Kent road, the wife of Mr. R. A. Lawrence (of Bermuda) of two sons.

On March 14, at Upper Grange road, S.E., the wife of T. D. Knott of a son.

#### Deaths.

On Feb. 17, at the advanced age of 83, John C. Neve, at Norbiton, Surrey.

# The Church with Christ in Glory.

A SERMON BY THE PASTOR, W. H. BISHOP,

PREACHED IN THE ENGLISH BAPTIST CHAPEL, BANGOR, ON SUNDAY, APRIL 2, 1876.

“Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.”—John xvii. 24.

**I**N this glorious chapter we have Christ in prayer thanking God for having given Him power over all flesh, so that He should give eternal life to as many as the Father had given Him; and this life eternal consists in knowing God and Jesus Christ whom God had sent into the world. He speaks of the connection existing between Himself and God, and Himself and all believers in Him—it is a spiritual connection, and, therefore, can never be severed by human power. It has existed from everlasting, and will continue to exist to everlasting; for “what can separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us.”

It is the desire of Christ that the world should know that God loves all true believers in Christ as He loves Christ Himself: all those that have been adopted into the family of God are the sons and daughters of the Lord God Almighty. These are they for whom Christ prays, and died, and lives again; these are they to whom Christ gave the promise of the Spirit; these are they that receive and believe the Gospel—God’s chosen ones, Christ’s own sheep and lambs: they follow Him through good report and ill, because they love Him and know His voice. When He uttered the words of my text He was drawing near His journey’s end; therefore, His heart seems filled to overflowing with love towards those He was about to leave behind. It is true they had been wayward and slow to learn the truth, yet being His constant companions, they had won their way to His heart’s best affections, and, therefore, He intercedes with God on their behalf:—“Father, I will that they also whom Thou hast given Me be with Me where I am.” By this prayer you see how deeply interested Christ is in the well-being of His own children: it is the will of Christ that His own people should be with Him, and, therefore, remember that His will is law. The poor leper said to Christ, “If Thou wilt, Thou canst make me clean,” and the Saviour said, “I will, be thou clean; and immediately his leprosy was cleansed.” So it is; if Christ wills it, it is done. The will of the Father and that of the Son are beautifully blended together—like the colours in the rainbow, they harmonise. It is Christ’s own personal desire that those whose hearts have been changed by the grace of God should be continually with Him; for His delights are with the sons of men; for there is a secret connection between the heart of Christ and the hearts of His followers which the world cannot see, therefore, cannot understand. It is a spiritual union and a perpetual one, not to be severed or broken off; for having set His love upon us, He will love

us for ever. He is not fickle and changeable like the friends of earth: He does not take us into His favour one day, and then cast us off again. What, then, is that bond of union which connects us to Christ? It is love. Love is stronger than death, enduring as the throne of God, and lasting as eternity. Yes! Christ stands between the Father and the returning prodigal, and unites them together in His own Person; so that which connects Christ to the Father unites Christ to the sinner—it is love; and the prayer of Christ is that they that love Him should be with Him continually: with Him in the garden, when His soul is exceedingly sorrowful; with Him at the house of sickness and death; with Him in public as well as in private; with Him on the Mount of Transfiguration, when heaven is reflected in His face; with Him on Calvary, when He is pouring out His soul unto death; with Him by day, by night, in life, in death.

“For ever with the Lord;  
Amen, so let it be:  
Life from the dead is in that word—  
Thine immortality.”

To be with Christ! What does that imply? Safety, security. Does not the child feel safe while it holds the father's hand? Though he should stumble, yet the father keeps him from falling. Does not the child of God feel safe and secure while he has hold of the hand of the Elder Brother, and listens to His voice, saying, “My grace is sufficient for thee?” Oh, child of weakness, hold fast to the hand of the loving Saviour, and He will never let thee go, because He has prayed that thou mayest be with Him. Thy presence is the chief delight of Christ: He loves to have thee near to Him; for thou art His—purchased with His own blood, bought back from the slavery of sin, illuminated by the influence of the Spirit, and made a fit companion for the Son of God who delights in thy company.

All that love Christ and serve Him are God's peculiar gift to His Son; therefore He values them on that account, and says, “Those which Thou hast given Me I have kept.” Christ's presence keeps us from a thousand snares to which we should be exposed without it: He is with us in the public worship; He is with us in the prayer meeting: nay, His own words are these—“I am with you always, even unto the end of the world.” What can cheer the heart of believers in Christ more than to know that they are not alone in sickness, in health, in sorrow, and in poverty? He is with them to cheer, to comfort, to strengthen, and bless. Here we have His spiritual presence, in heaven we shall see Him face-to-face, and know even as we are known. He waits our coming; He beckons us onward; He holds out the prize; He draws us by the cords of love; He attracts us by the exhibition of Himself, who is the Chief of all the inhabitants of heaven, clothed with light as with a garment, holding the seven stars in His right hand: He is girt about with a golden girdle; His voice is like the sound of many waters; and this is He that prays to the Father that we may be present with Him; that we may enjoy the blessedness of that heaven which He has purchased for us, and to which He has given us a free title; and as the servants of Christ come up from earth to heaven, one by one, the angels of God sweep their harps afresh, and hallelujahs ring along the golden streets of the new Jerusalem as Christ hands into His

Father's home all that have washed their robes in the blood of the Lamb—to be for ever with the Lord.

The desire of Christ is that all His loved ones should be with Him that they may behold His glory. He is worthy of our admiration and contemplation; He is worthy of our worship and our praise, and to be had in everlasting remembrance. His glory—what is it but life—everlasting life? And this life He has given to all those that God the Father gave Him before the world was; and in heaven these bask in the sunshine of His love, enjoy His smile, and render unto Him that homage due unto His name by casting their crowns before His throne, saying, "Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created." When we shall see Christ in all His glory in heaven we shall see Him as our King, and Priest, and God; and we shall be able better then to understand Him; for we shall be like Him, having, by His grace, been transformed into the same image, from glory to glory, as by the Spirit of the Lord. Yes, as Christ is the express image of the Father, so is the regenerated soul the exact image of Christ. Oh, child of sin and sorrow, of sickness, and poverty, and tears, think of this, and let thy heart bound with delight at the thought that, by the grace of God, thou shalt be made like Christ; thou shalt be with Him, and behold His glory, stand in His presence, listen to the music of His voice that shall thrill thy soul with inexpressible joy and delight; the reflection of His countenance will fall upon thy soul and flood thee with joy unspeakable and full of glory. You have seen Him by faith in the manger at Bethlehem; you have seen Him in the garden; you have seen Him at Pilate's bar; you have seen the cruel men smiting Him with the palms of their hands; you have seen His temples twined about with the crown of thorns; you have seen Him bearing the cross; you have seen Him nailed to the accursed tree, while His life-blood trickled slowly down and clots beneath His feet!—My brother, my sister, it was the enormity of thy sin that placed Him there: He bore all this for thee; and the demons from the bottomless pit assembled around the cross to take, if possible, advantage of the Saviour's weakness. But listen to those words that emanate from the dying lips of Christ—they are the words of a Conqueror, the words of a Deliverer, and of a God—"It is finished! It is finished!" And now the cry is raised in heaven—"Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord, strong and mighty; the Lord mighty in battle. Who is this King of glory? The Lord of hosts, He is the King of glory." And it is the desire of the heart of Christ that all for whom He died should be with Him where He is, to behold His glory—the glory which He had with the Father before the world was.

Stephen, the first Christian martyr, when dying, looked up and saw, through the opening heavens, Christ standing at the right hand of God in all His glory. This cheered His soul, and gave Him confidence in His Saviour. Paul had a desire to depart and be with Christ. Yes, one sight of Christ in glory will far more than repay us for all the sufferings of earth. He desires that all who love and serve Him should behold His glory; and so they shall, for as soon as the eyes of our body shall close to the scenes of earth in death, the eyes of our

souls will open to behold the glory of heaven, which is Christ. Yes, it is true we shall not remain blindfolded until the resurrection-morn, nor inactive, nor silent; but as we enter we shall join in the song of the redeemed, and hold converse with the great and good of all ages of the world, and join in the worship which all render to Christ, saying,—

“Oh, worship the King, all glorious above!  
Oh, gratefully sing His power and love!  
Our Shield and Defender, the Ancient of days,  
Pavilioned in splendour, and girded with praise.”

Is it possible, cries the poor child of affliction and persecution, that all this is reserved for me? Yes, and more; for it has never entered into the heart of man to conceive what God has in store for those that love Christ. The heights, and depths, and lengths, and breadths of His love and glory defy all human power to fully describe. The thin veil of flesh hides much from view; but when we shall put off this earthly tabernacle, and this mortal shall put on immortality, then we shall ascend to glory and to Christ, to take possession of the mansion which He has prepared for us from the foundation of the world. There we shall live and reign with Him, beholding His glory, without a cloud between, for ever and ever. Have you the witness within yourselves that you are the children of God? “If children, then heirs; heirs of God, and joint-heirs with Christ.” Have you received His grace, and felt the power of His Spirit, and obeyed His commands? If so, happy are ye; for ye have eaten of the tree of life which grows in the midst of the Paradise of God, and you shall live for ever, beholding His glory. He has been thy companion on earth, thou shalt be His in heaven: He has given thee of His grace, He will crown it with glory. Oh, what is dear to creatures of the earth? Life, love, light, liberty. But dearer far than all on earth—an universe more divine—the gift which God endows His chosen with, of His own uncreated glory—His before all worlds, all ages, and reserved till after all for those He loves and saves.

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### “ANointed WITH THE OIL OF GLADNESS ABOVE HIS FELLOWS.”

**M**Y DEAR BROTHER IN CHRIST,—The subject I am about to introduce to your notice possibly may be in harmony with your own views, in which case, it would be cause for our rejoicing together; but should it be otherwise, I trust you will receive it as meant on my part for the advancement of an important truth, and for the glory of Him who is over all, God blessed for ever. Amen.

About six years since, the editor of a semi-monthly old school Baptist paper, called the *Zion's Advocate*, of U.S.A., and best I know of here, gave his views on the twelve disciples Paul found at Ephesus; which were, that they were not baptized after Paul met with them, and expounded to them the purport of “John’s baptism.” And also called upon the readers of the *Z. A.* for their views on the subject. He, however, stated that John made his disciples by baptism, or, in other words, that “baptism preceded discipleship.” The which I had never heard or thought of before; and while taking my pen to attempt the disproval of both his positions, I became convinced of the truth of the latter, that



“John’s baptism preceded discipleship;” but in this he was disappointed, for to me it became a strong argument of John’s baptism having terminated, if not before, certainly after Christ’s resurrection, and the new commission given to His apostles.

For in my investigation of the subject, I found that “John’s baptism was the baptism of repentance,” and not that following a saving faith in our Lord Jesus Christ, and clearly defined by the Apostle Paul, in Acts xix. 4, “Then said Paul, John verily baptized with the baptism of repentance; saying unto the people (not I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, but) that they should (not did) believe on Him that should come after him, that is, on Christ Jesus.” Accordingly, it here appeared that John’s baptism did precede believing, and, consequently discipleship. John thus clearly fulfilled his mission of forerunner and preacher of the national repentance required by God of His people the Jews, as the way prepared by him for them to receive Jesus Christ as their King and Messiah, at the same time, the way for Christ, on their receiving John’s baptism of repentance as evidence of their fealty to Christ, whereby he would have consummated their national welfare in general, and especially the saving of Jerusalem’s adored Temple, &c., &c. “He came unto His own, but His own received Him not,” they remained the “treacherous wife in departing from her husband,” spoken of in Jer. iii.

And the period from John’s first preaching in the wilderness of Judea, to the end of his life, was the “space (given to them as the Lord’s national wife, or the mystical Jezebel) to repent of her fornication, and she repented not” (Rev. ii. 21). And Christ testified to them, saying, that, “John came unto you in the way of righteousness, and ye believed not him: but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him” (John) (Matt. xxi. 31). Yet John had many disciples, “who were thus a people prepared for the Lord;” but the others, and they were the many to whom Christ said, “O Jerusalem, Jerusalem,” &c., “how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not” (Matt. xxiii. 37).

This was one object of John’s baptism, by which the way of the Lord was prepared; the next, and not the least important, was, that Christ might be made manifest to Israel after the flesh, as saith John, “That He (Christ) should be made manifest to Israel, therefore, am I come baptizing with water” (John i. 31). As also herein was He manifested to John himself, for he did not know Him till he saw the “Spirit descending at the baptism of Christ, and remaining upon Him” (John i. 33). Hereafter, as never before, John exclaimed, “Behold the Lamb of God, which taketh away the sin of the world.” After this, John’s ministry soon terminated: but the baptism of Christ was the greatest devotional act of John, by which Christ was prepared, or publicly consecrated and proclaimed the great anti-typical High Priest, “being by the Holy Ghost, anointed with the oil of gladness above His fellows” (Heb. i. 9). His fellows there, I think, having reference to the high priests of the Old Testament dispensation, who, only, went into the holy of holies.

Almost immediately afterward Christ entered upon His public ministration, which is spoken of by Peter as “beginning from (or after,

as being of the past) the baptism of John, &c." (Acts i. 22); also more definitely "That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached" (Acts x. 37); and as Paul said, "As John fulfilled his course, he said, whom think ye that I am? I am not He; but behold, there cometh One after me, whose shoes of His feet I am not worthy to loose" (Acts xiii. 25).

Thus I view the baptism which John preached, as the baptism of the preparation of the Jews by repentance to receive Christ, and also as for Christ's manifestation, and His public consecration (not needed, only as the Aaronic law required) for the fulfilling of all righteousness, having by circumcision become debtor to the law, "to fulfil the whole law" (Gal. v. 3). Hence I apprehend John's terminated when (if not before) Christ proclaimed from Calvary's Cross "It is finished," "and gave up the Ghost."

Presently He rises from the dead, appears to His sorrowing disciples, proclaims peace upon them, the happy result of the flowings of His own precious blood, and His resurrection combined, and before He ascends to His Father, and their Father, tells them, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 36, 37). A new feature altogether, and this to be done as symbolising the accomplishment of the work of the Three-One God, also as an emphatic assurance of the death, burial, and resurrection of our blessed and adorable Saviour Jesus Christ, also of "our being buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 4), neither of which did the baptism of John represent.

Therefore, "Apollos having known only the baptism of John," was the only defect Aquila and Priscilla could discover in his ministry; "for otherwise he was eloquent and mighty in the Scriptures, was instructed in the (saving) way of the Lord, was fervent in the spirit, and spake and taught diligently the things of the Lord, had helped much those of Achaia which had believed through grace and mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ" (Acts xviii. 24—28). There is not a thing named but what He was mighty in, except that He knew only the baptism of John, this was therefore what Aquila and Priscilla expounded unto him more perfectly.

Now Priscilla and Aquila had come to Ephesus with Paul, who, departing, said unto them, "I must by all means keep this feast that cometh in Jerusalem, but I will return again unto you, if God will." At this time he hears nothing of Apollos or the disciples in question, being now A.D. 55. Paul, however, faithful to his word, returns, A.D. 56, and now hears of the visit Apollos had made to Ephesus, being also introduced to the said disciples. From which I apprehend that the twelve Ephesian disciples were converted under the preaching of Apollos, and most probably baptized by him unto John's baptism. Therefore Paul gives them, after obtaining their statement, an exposition of John's baptism, after which Luke says, "They were baptized in the name of the Lord Jesus" (Acts xix. 4). For it is nowhere said that Paul told

them that they had been baptized in the name of the Lord Jesus. And to read the fourth verse without the italicised pronoun "this," entirely destroys the purport of the text, which I view as a case for Church guidance in defective baptisms for following ages of Christians.

But if any insist that it (this) may be left out, because in italics, then I insist that many others of the same grammatical construction might be served in like manner, thereby destroying their meaning and rendering their alterations absolute absurdities. I will, with your permission, produce one or two; take for instance, Acts xix. 28, "And when they heard *these sayings*, they were full of wrath," &c. What sayings? Obviously, those things Paul persuaded the people with "saying, they be no gods, which were made with hands," &c.; but, by leaving out the words italicised "these sayings," it will then read, "And when they heard they were full of wrath," and so on. Thus the meaning is lost and the text rendered absurd. One more.

"Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do?" (Acts ii. 37.) The preaching preceding of course is what they had heard. The italicised word "*this*" being left out makes it read, when they heard they were pricked in the heart, &c. But by what scholasticism of philosophy it can be shown such is the proper reading, I know not, certainly it can be none other than by sophistry. For by whom had they been told "they were pricked in their heart?"

So, in the case of the Ephesian disciples (Acts xix. 4), Paul had not told them that they had been baptized in the name of the Lord Jesus; but having heard Paul's exposition of "John's baptism," they discovered they had received an obsolete baptism, that which preceded believing, and not that which succeeds faith, as described in the case of the Eunuch by Philip, when the Eunuch asked him, saying, "See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest" (Acts viii. 36, 37).

On this matter of "John's baptism," &c., I wrote to brother Banks, in June of last year, showing the disadvantages Baptists are now labouring under, in maintaining that the baptism they administer is John's. When, if our dear risen Lord had intended to continue that, what need was there for His new command to His disciples? Because John's baptism had all along been recognized by them and observed as from heaven.

But that having done its work of preparation and of the manifestation of Christ, in which it could only point to Him that was to come, having in it no authority to baptize in the name of the sacred Three, because the work of Christ was not fully accomplished, but, when He had proclaimed "It is finished," and had risen from the dead, He had an undisputed right to ascend to the presence of His Father, who had declared Himself "well-pleased" in all He had done. And having ascended He could, by right, send the Holy Ghost to testify thereof, who descended on the day of Pentecost, then had the apostles the right of baptizing in the new order of, "in the name of the Father, and of the Son, and of the Holy Ghost." Water, as in John's baptism, of course being the proper element. But until the Pentecostal descent of the Holy Ghost, as promised by their dear Lord, having taken place, whereby they were to be endued with power, with that and every other apostolical rite, "They were to tarry

in the city of Jerusalem" (Luke xxiv. 49). Hence they had not full authority to baptize in the name of the Holy Ghost, until the promise of the Father was fulfilled. My dear brother, it is a subject fraught with great importance to Baptists. Oh that I could see them come forth in their proper position, and affirm that their baptism is not John's, that being obsolete, as clearly set forth in the work, called the "Sacred Bond of Unity; or, the End of Water Baptism" (in which it is greatly mistaken), and that they would stand firm by Christ's command, and call it, as by the Scriptures can be fully demonstrated to be its right title, "the resurrectionary baptism." For if it be not so, "What shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. xv. 29). Amen.

Brother Banks has let my letter lay without notice, until the February number of this year, where, on the cover, he says, "W. Mott (on S.B.U.) is worthy of wide circulation." Which letter I intended not for him alone, but for our brethren generally of Particular Baptist order, and especially for my brethren of the "Surrey Tabernacle." But I close, praying the dear Spirit of all truth may lead you more deeply into the importance of the subject than I can possibly point out, and bless you with much of the love of God shed abroad in your heart. Amen.

Faithfully Yours, WILLIAM MOTT.

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"YE MUST BE BORN AGAIN."—JESUS CHRIST.

He only lives, who life employs  
In making "sure" eternal joys,  
That dwell in worlds on high;  
All other life is but a dream,  
A bubble floating on the stream,  
That onward flows,—to die.

True life springs not from sordid earth,  
But from a holy "second" birth,  
To supplication given;  
Man then, of this true life possest,  
Receives the pledge of endless rest  
With all the pure in heaven.

Nor will corruption cease to reign,  
Till ruined man is "born again,"  
Of God's eternal love.  
This "second birth" completes the man,  
And forms him after Mercy's plan,  
In nobler worlds above.

Drake Street Chapel, Rochdale.

True manhood there can never die,  
But will the monster Death, defy,  
And triumph o'er the tomb;  
Life there is one eternal day,  
And knows not weakness, or decay,  
Nor sorrow, care, nor gloom.

True life alone in heaven is found,  
And cannot thrive on earthly ground,  
Till heaven appears in view;  
All earthly life is grief and sin,  
Nor will the life of heaven begin,  
Till man is born anew.

Then all in vain are pride and power,  
And the loud plaudits of an hour,  
With all we love on earth;  
For they alone know how to live,  
Who heart, and soul, and being, give,  
When they've the "second birth."

WILLIAM STOKES.

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"MY FLESH TREMBLETH FOR FEAR OF THEE."—Psa. cxix. 120.

BELIEVERS in Christ! rejoice in your deliverance from that "fear which hath torment." Yet cherish that holy reverential fear of the character and judgments of God, which will form your most effectual safeguard "from presumptuous sins." The very supposition, that if God had not engaged Himself to you by an unchangeable covenant, His eternal judgments would have been your eternal portion, is of itself sufficient to mingle the wholesome ingredient of fear into the most established assurance. Can you look down into the burning gulf beneath your feet, without the recollection—if I were not immovably fastened to "the Rock of Ages," by the strong chain of everlasting love, here must have been my abode through the countless ages of eternity; if I had not been upheld by the grace, as well as by the providence of God, I might have dropped out of His hand, as one and another not more rebellious than I, have fallen into this intolerable perdition! O God! "my flesh trembleth for fear of Thee, and I am afraid of Thy judgments."—*Charles Bridges.*

## MR. HENRY WISE'S CONVERSION TO GOD.

HIS WORK IN THE GOSPEL MINISTRY—HIS HAPPY DAYS AT KING'S LANGLEY—  
GADDES DEN ROW—EATON BRAY—CAVE ADULLAM—SETTLEMENT AT CARMEL,  
PIMLICO—LAST ILLNESS—DEATH—BURIAL, &c.

[The following Memoir, from the pen of Mr. Henry Wise, of Watford, lately deceased, has been found amongst his papers, and may be interesting to the readers of the *Vessel*, especially to those who knew our brother.—Ed.]

**A** DESIRE to remember the goodness and mercy of God, my God and Father in Jesus, led me to pen these few lines, November, 1872, sixty-seven years of age 30th October last (native of Bedminster, near Bristol), led by providence to Watford, Herts, July 28, 1828, about twenty-three years of age, in the gall of bitterness and bonds of sin, without shame, and glorying in my folly—nothing but almighty power could have stopped such a hell-deserving wretch. Herein was love, love everlasting, loved me while a sinner, not my sins. A living proof Christ died for the ungodly; and to this day know by painful experience that I am a poor sinner, unworthy of the least of His mercies, and desire to the praise of His grace to testify—notwithstanding backslidings of heart and life, that never desired, no, not in thought, to go back to Egypt again.

The mercy shown to me was so great that from the beginning of grace given, was led to speak of it everywhere, first at home to a beloved wife, then my companions in sin, then in the villages around Watford, giving tracts to all I met; visiting cottages, without a thought of ever being called to the ministry or receiving one shilling for my services. This I certify in the sight of Him who alone knows the motives of men.

I was baptized by Mr. Edwards, the minister of Beechen Grove chapel, Watford, Feb. 24, 1833. Supplied with other brethren the villages, Leavesden, Mount Pleasant, Watford Heath, Croxley Green, where a Sabbath school was raised by Mr. T. Adcock, who left and wished me to keep it on, in which I took delight. Was called to preach at Rickmansworth for twelve months or more, also Mill End, and other places; till about the year 1836 a station was opened at Hunton Bridge, near Watford, for preaching. I went with others to supply; from the first my heart was knit to the people, and was strengthened by the Lord blessing His Word in several remarkable instances: old saints also testifying to having profited by the Word. This led me to give up other places to supply them every Sunday three times, contrary to the mind of the Church at Watford, who afterwards saw it was of the Lord, and gave us the right hand of fellowship. This was after we removed from Hunton Bridge to a cottage at Gallows Hill, Abbots Langley; and here I cannot look back but with wonder at the sovereignty of God, "Not by might or by power, but by My Spirit, saith the Lord." "I will work," saith the Lord, "and none shall let it." The instrument is nothing only as used by Him, who worketh all things after the counsel of His own will. When I think of my unfitness as regards all human qualifications, and having to labour six days for my family, I am humbled indeed; but, as the Lord taught me, so I desired to teach the people. I was enabled to supply them every Sabbath for twelve years. We dwelt in love and peace; and God blest His Word to the

salvation of many souls. Some are gone home, others remain to this day, proving, by their life and conversation, it was not the work of man, but the work of Him that completes what He begins: have received letters from strangers expressing thankfulness that God led them to that honoured cottage; and if the glorified remember the things of time, many humble places will be remembered with joy when the great and gorgeous palaces of earth will be swept into chaos.

#### HAPPY DAYS IN THE LORD'S WORK.

Here I could relate several remarkable instances of divine power that would be thought by many to be the height of enthusiasm, but confirmed me in the truth and reality of the Gospel of the grace of God. Those were some of the happiest days of my life; although I had many things to contend with in the battle of life—darkness of mind, temptations, and other things, that they only know that are similarly engaged—it is a glorious and honourable work to him who has felt the power of the Gospel of Christ in his own soul. The direction given by the Apostle, dear Peter, has many times held me up, "If any man minister let him do it as of the ability which God giveth." Thus things went on till the year 1852. Never thought before of leaving; can assign no cause to this day, unless it was the Great Master had other ends to answer that I knew nothing of. In the same year, 1852, was sent for to supply several Churches; the human cause I know not, as I was not known personally by one Strict Baptist minister in the country. The principles of Church order—baptism by immersion on a profession of faith in Jesus, and salvation by eternal grace manifested and taught by the Holy Spirit—I was taught simply by reading the New Testament, and learning by experience that it suited the wants of a great sinner; my soul embraced it with joy, and after many years can testify to the praise of His grace, that I am more confirmed than at the beginning; for without this hope, founded upon the everlasting covenant, I should have no more hope than Satan. Have been brought in contact with new lights and revelations, but my eyes were so dull of apprehension, could never see or understand; have seen such end in darkness and confusion, and am fully persuaded that nothing will stand in salvation but that which is taught by God the Spirit, through the appointed medium—the oracles of truth—this teaching, in every case, humbles human nature, takes away pride from man, keeps him inwardly poor; consequently a dependent—every-day beggar, not demanding, but hoping, because He has promised; the time and supply He reserves to Himself.

In the same year, 1852, was sent for to supply a Church at Gaddesden Row, near Hemel Hempstead, Herts, where I found a people well taught in the doctrines of grace, and holding fast the primitive order of the Lord's house. Here the things that grace had planted in my heart I saw in a clearer light by conversation with several of the members; thus the teacher was taught; and I think if many teachers made more free with the people, and not assume so much, we should not have such one-sided and bungling teaching. Here I became acquainted with the brethren Milner, Foreman, and Wyard; with the two former have reason to be thankful I ever knew them. I continued with this people about twelve months constantly; and occasionally till the year 1857: and in the interim supplied Churches at Cranfield, Oxford, Winchester, and other places; but chiefly at Eaton Bray, Beds. Was at home with the Church

at Eaton Bray; most of the people poor. I really loved the people, and the large Sunday school in connection with this cause. They were happy days. A dear brother James, now in glory, a deacon, I was one in heart and soul with. The Church more than once wished me to settle with them; had I given way to my feelings I should have done so; but having a family of seven, which took £100 per annum to support in a plain way, I had not faith strong enough to try £50 instead.

#### COMES TO LONDON.

In October, 1857, was sent for to supply a Church in Stepney, called Cave Adullam, which I supplied for thirteen Sabbaths, at different times; there I should have continued, for they were a honest, truth-loving people, but the Great Head of the Church had appointed otherwise. The first Sunday at "The Cave," when I returned on the Monday, found the choice of my youth, my dear loving wife, confined to her bed with the typhus fever; attended her personally till Saturday, 17th October, 1857, when the Master sent for her; had her children by her bedside (with the exception of my eldest daughter), and reminded them of the prayers she offered on their behalf. Should not have written of this, but my children may read it when my spirit has joined the multitude that no man can number, who have washed their robes in the blood of the Lamb.

#### CARMEL, PIMLICO.

In November, 1857, received a letter from the deacons of Carmel chapel, Pimlico, to supply their pulpit; my first text there was, Mark i. 1, "The beginning of the Gospel of Jesus Christ," which was brought to my mind by hearing two farmers in conversation in Watford Market. One said as I passed, "We shall never know the truth until we go back to the beginning." Good, I thought; hence the text. My manner, &c., being different, not knowing any particular form, they heard me in my mother tongue without attempting great things; for this reason, I knew not how, a great stir was made; great numbers attended the chapel; it was often filled to overflowing. The deacons, dear souls, now at rest, talked of side galleries, but so did not I: rather have a room in a cottage full, than a chapel half filled. After preaching to them for some time, June 24th, 1858, received the following letter:—

"At a special Church-meeting, held last evening at Carmel, it was earnestly requested by forty-four out of forty-eight members then present, that you do supply the pulpit in Carmel for a period of three months, from August 1st, in which request, with mingled feelings of prayerful pleasure and concern, we heartily concur, unitedly desiring that manifestive evidence may be graciously vouchsafed unto yourself and the Church. So prays earnestly, Yours in Gospel bonds on behalf of the Church, &c."

The following day received a similar epistle from the Church at Stepney (therefore, to be honest, had no choice). Was enabled to fulfil my three months' engagement at Carmel, with a good degree of pleasure to myself, and it appeared with profit to others. In October, received a letter to supply the pulpit for six months, with a view to the pastorate, which, after prayer and consideration, I replied to in the affirmative, and on January 31st, 1859, received the following:—

"DEAR BROTHER WISE,—Grace and peace be with you, and abound through the manifest love, power, and operative influence of our covenant Jehovah, who in the unfolding of the manifold wisdom of His divine purpose hath directed you to Carmel, and there hath blessed your labours; the Church have signified their desire that you

should become their pastor, and that your settlement in that important position should take place at the close of your present six months' engagement. Awaiting, dear brother, your reply, and, meanwhile, praying for your direction in this solemn matter by Israel's covenant Head, we remain affectionately yours, in Gospel bonds."

This letter was signed by the deacons and 100 members. Thus was I placed in a position I never sought or prayed for, a matter I dared not trifle with. Had an interview with the deacons, wished to supply them for twelve months before they came to decision; but this they objected to, as the Word had been blest to the salvation of souls, the Church was edified, and peace and union had been realized. The following note was sent in reply:—

"BRETHREN,—When, in the providence of God, I was first led to speak in His name amongst you, I never thought of anything of this kind being the result. When I consider my insufficiency, the solemn responsibility connected with this step, the statements made in God's Word against false shepherds, it fills the mind with dread to take the oversight of the Church. O, what is implied by that word, '*Church!*' the objects of God's love, purchased with blood, for whom all things are made, and for whose sake the world continues to the present moment. To preside at their councils, to give advice, to direct, to be looked up to as a preacher, a pattern for others, to visit the sick, direct the inquirer, to warn the unruly, and feed the Church! If the great Apostle, with his qualifications, natural and spiritual, groaned out, 'Who is sufficient for these things?' where is the man, who has the fear of God in his heart, that would take upon himself such an office, unless by the voice of the Church; and through you, this, I trust, is the voice of God. It is to me a work of faith indeed. I have received your letter, read your names, heard your prayers. God's people cannot lie (not knowingly), and, in reply, this was given me, 'therefore go with them, nothing doubting, for I have sent them.' In the name of the Lord, and trusting in His Word, and hoping for an abiding interest in your prayers, I accept of your call. God help me. Amen."

On Thursday, June 30, 1859, a public recognition service was held. Brother Milner preached in the afternoon. In the evening my dear brother Foreman asking the usual questions; brother G. Wyard read and prayed.

Could relate many things relating to providential dealings, the remarkable way I was led to Watford, the cause of my staying in the town. Often look back with grateful emotions that make my eyes swim; have had but few battles with ungodly men; never was ashamed of religion anywhere. Bunyan's Christian never met Mr. Shame, nor have I, though often ashamed of myself. Often have had it suggested that it is all presumption. There are some things I am freed from. "You turned religious for some worldly motive; to be respectable; had an eye to be a preacher, and to be paid for it; to get a wife, or a business," as Bunyan tells us. The devil never throws this at me, he knows I should call him by his true name, *a liar*. Yet all I am and have I owe to the religion of Jesus Christ.

#### BEGINNING AGAIN.

Now, to begin again, in a new office, a new wife, worry of business, now lodging in town, going and returning twice in the week, lots of new acquaintances—some of them very strange ones—three sermons every week to the same people, affliction in my family, and the harness not fitting my new wife, although it soon found its bearing, and fitted easier; so that in a little time all was right in this matter. Yet, in the midst of the storm and wind from many quarters, my mind was kept calm and blessed to know who ruled. Yes, and it made my heart soft, brought me to His dear feet, told Him all about it, and trusted in Him,



and shall I ever doubt His faithfulness? Grace helping me, I will bless His name as long as I live. These things sanctified, fitted me for the work I was engaged in; the Church was edified and comforted, sinners called, and the preacher happy in His work. O! the happy and glorious privilege to know and tell others of a full and finished salvation (however feeble), through our Lord Jesus Christ! If any think that man, of himself, has will or power, or anything to do in salvation matters, they are welcome to all the joy and confidence they get out of such a system; the heart is prepared to receive the good seed of the Word, manifested by bringing forth the fruits of repentance toward God, by conviction of sin, and faith in our Lord Jesus Christ. This is not the *cause* of regeneration, or of God's love to the poor sinner, but the effect; and this will be realized by the election of grace to the latest period of life; only those that endure to the end shall be saved. I know they may fall in their feelings and experience, and this they do thousands of times that none know but themselves; yea, they may, and have been, overcome by many things (yet under the permissive will of God), so as to lose their good name, and feed the seed of the serpent, stop their usefulness, and be of all men most wretched; but to love sin, to be happy in their fallen state, impossible. The happiness of the real Christian consists in communion with his God and the things that accompany salvation; to lose all sight and sense of this, to have even the door of hope closed to him, is a hell; and although he repents in heart, knows the way of salvation, he finds, by bitter experience, he cannot apply it to himself: the language of his soul is, "O, restore unto me the joys of Thy salvation;" his good name amongst men, profession, union with the Church, is desirable, and valued by the Christian, but the joys of salvation far, very far beyond this. Every Christian of experience and understanding knows that the Scriptures of truth, the Old and New Testaments, do prove the same.

To return. The Church at Carmel went on in peace and prospered for a long time; the pastor was helped, although often driven to his wits' end for texts, and to his knees from necessity; yet it came and came until he was afraid to doubt God's faithfulness till his work was done. One thing, he had so much to occupy his own time, that he never interfered with his deacons, Sunday school teachers, singers, or tunes. During the pastorate at Carmel the Lord made manifest the power of His Gospel in several very remarkable instances. One I will relate, as it confirmed me in what has been called strong statements in respect of the ordinance of believers' baptism, which was seen by thousands when first appointed by Him who submitted to the rite Himself, while the Lord's Supper, that all profess to see so very plain, was seen but once in an upper room, in the presence of twelve men, and they at the time understood not its meaning.

#### MRS. FOREMAN'S BAPTISM.

A Mrs. Foreman, housekeeper to a family of high title, near fifty years of age, who for many years was the subject of strong convictions of sin, had heard ministers (of many creeds) of high standing in England and other parts of Europe, but realised no satisfactory light or knowledge, was led to Carmel chapel, there the spiritual materials, formed in her by regeneration, were set in their proper order, so that by light divine she understood the plan of salvation; her peace and joy were

great. This she related some months after the ordinance of baptism was referred to. She believed in this also as a privilege, but, suffering from a severe asthmatical complaint, was afraid of the water. It was told her it was of divine appointment; the consequences rested with Him who gave the commandment.

A little while after the conversation, one of the Queen's physicians, that attended her Ladyship, was sent for, who had prescribed previously to the servant as well as the mistress. It was asked, Do you think, Sir, a cold bath would do me any harm? The answer was, "If you want to commit suicide, take a cold bath." The deacons hearing this, were fearful of consequences; but may not the writer say "So was not I"? She was baptized, and when she came out of the water, sung out aloud the praises of the Lord, and said afterwards, that she had not been so well for years. Go to now, ye that say it is dangerous, not essential, and lots more of childish stuff, arising from pride, self-conceit, in most cases. Many of the Lord's people have too much wisdom for their own comfort.

One more case. A strict Churchman, driven into Carmel by a storm of rain, and as it continued, remained. On his return home related to his wife what he had heard; they came in the evening; God blest it to the salvation of both; they were baptized with three others, and have been to this day honourable members of the Church.

Thus far we have a record of the Lord's mercies from the pen of our late brother Wise. For the space of twelve years our brother continued to labour at Carmel, and since that period up to the time of his death went hither and thither preaching the Word as doors were opened for him. On the 3rd of October last he had a vacant Sunday, and went to Carmel chapel, Pimlico, the scene of his former labours. The present pastor, Mr. Ward, seeing him there, asked him if he would break bread to them, which he did. After the ordinance the pastor asked him to supply the pulpit the following Sabbath, to which he consented most willingly. According to appointment, he went to Carmel to preach on the 10th of October. In the morning he preached from the words in Gen. xlviii. 16, "The angel which redeemed (me) from all evil, bless the lads." The evening service had commenced, and while engaged in reading 1 Pet. i. to the 15th verse, he suddenly faltered, and was carried out of the pulpit into the vestry. Of this last day's work on earth of our brother, one of the deacons thus writes:—

"On that morning he spoke to the people in the spirit of truth and earnestness which will never be forgotten by me and many others; it appears by the great liberty of speech and his great confidence in his Lord, many who heard Him, said, 'I had the presence of the Lord to-day.' I said to one of my brother deacons—What think you? He said—Our Brother Wise talked like one fully ripe for glory. We said to our Brother Wise, I cannot say what the Lord is about to do with you. Poor dear, he smiled and wept for joy, for I believe he loved us in sincerity as a brother."

He was removed from the vestry to a friend's house, and from thence, on the following Tuesday, to his home at Watford, where he laid for six weeks and four days in a helpless state with paralysis and apoplexy, which at times very much affected the brain. He was clearest when

talking of things concerning another world. He said, I am resting on the truths which I have spoken to others. He would break out at times, "It is all of grace, free grace, that saved a sinner like me." At another time he said, "Sing, for I like to hear His praises sung, for He deserves all praise." Said to friends that visited him, "I am still on the rock, having nowhere else to rest." A friend that visited him says, "I shall not forget his last words to me calmly spoken: 'All settled here, packed up, ready, waiting, waiting.' What a blessed position to be in." This was the state of his mind during his illness when conscious. The last Sabbath that he spent on earth, could not talk much; wished his dear wife and family to come around his bed and sing. We sang several hymns which we knew were his favourites—a scene that will never be forgotten by those who were there. His last words that we could understand were, "Hallelujah! *Hallelu*—." He laid from this time in an almost unconscious state till Thursday evening, eight o'clock, November 25th, 1875, when the spirit returned unto God who gave it.

He having expressed a wish that Mr. Burrell, the present pastor at Beulah Baptist Chapel in the town, should bury him; this wish was carried out. On the 2nd December his mortal remains were interred in Watford Cemetery, in a grave purchased for the family. Several of his old friends gathered round the grave, and many more doubtless would have been present, but for the very inclement weather and falling snow which prevailed at the time. On the following Lord's-day evening, at Beulah, the event was referred to by Mr. Burrell, when he preached from the appropriate words of old Simeon: "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation"—

" Thus dies the saint, or rather falls asleep,  
For such, indeed, we have no cause to weep;  
Reader, your turn and mine must shortly come!  
Where shall we spend our everlasting home?"

Watford.

G. BURRELL.

[We have given our late brother's own testimony without altering, or condensing. May the Lord's blessing go with it, prays his long and well-known friend, the EDITOR.]

## JERUSALEM—AND HER BEAUTIFUL GARMENTS.

[SECOND SMALL SECTION.]

**W**HAT a sacred inner chamber doth that soul dwell in, which is born of God, which dwelleth in love, communeth with heaven, and hath "meat to eat," which others know nothing of! One word to find out "*Jerusalem*."

Paul makes a fine distinction between the outer ceremonies of religion and THE INNER LIFE of holy love and fellowship with the FATHER, and with His SON JESUS CHRIST. Speaking of the outer, the apostle (Heb. ix.) says, "The first covenant had ordinances (or ceremonies) of Divine service, and a WORLDLY sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread, which is called the sanctuary." There is the visible, the congregated, the professing Church. She has her candlesticks of light, her family-table or gathering together; and her shewbread, or ministerial manifestations of the Gospel of Christ.

There is the first covenant—the ceremonial or outstanding ordinances which men call “*the holy*.” And, in Great Britain, in the United States, and in the Colonies, there are thousands, yea, millions, who throng this outer sanctuary, for it is increasingly attractive; it has in it the best of music, the most enchanting singing, orators, and eloquent spokesmen, beyond any our forefathers ever were favoured with; but how I wonder if multitudes of them know anything savingly of passing through the “second veil,” “which is called the *Holiest of all*.”

Ah! how I wonder whether these large and overflowing tabernacle and temple worshippers do experimentally know the truth of that word so often sounding in my ear, “the SECRET OF THE LORD is with them that fear Him, and He will shew them His covenant” (HIS CHRIST), and all the fulness of grace and glory therein contained.

“Look here,” saith one, “here is a new book by the greatest of all preachers. Here is a work of wonderful dimensions. What think you of this?”

Its author, sir, is the Wellington of all the Evangelical armies. From the moment he set his foot in the Gospel field; from the first day he mounted his white horse in this metropolis, until now he has gone on conquering and to conquer; but, let me alone. I cannot think nor speak upon things so much beyond me.

On Saturday, April 8th, 1876, it was the boat-racing day; all the city was in an extra excitement; I was getting away from it as fast as I could. I never saw racing or running of any kind. More than ever I am retiring from the outer circles, and, on the occasion referred to, I was, while pressing through Cheapside, silently, in my inmost soul, enjoying the indefinable blessedness which is comprised in a thought rolling over and over in my mind, and which expressed itself, first, in a whispered sentence; and then, in a verse of a hymn, more precious than any words of mine can express.

“CHRIST’S LOVE TO HIS CHURCH IS THE CREAM OF ALL PURE CHRISTIANITY.” This was the sentence. I had never heard it, nor read it, nor thought it before; and now I cannot convey the supernatural delight, the holy pleasure which, for the moment, was realised within; for it was followed by that lofty soliloquy of Watts—

“Strangely, my soul, art thou arrayed  
By the great sacred THREE!  
In sweetest harmony of praise  
Let all thy powers agree.”

I stopped, and said, What confidence! “My soul arrayed by the GREAT SACRED THREE.” Can I, for myself, from within myself, under the genuine anointings of the SPIRIT OF GOD; can I, do I, from the experience of His compassion, from the inward working of His grace, from the going forth of faith in Him, from the formation of Christ within me, as the hope of glory, can I exclaim—

“’Tis He adorn’d my naked soul,  
And made salvation mine?”

And, as the fruit of all this, may I add—

“Upon a poor polluted worm  
He makes His graces shine?”

Mark you! when these precious things were springing up in the garden

of my new-born soul, there was no question about it then; but now I come to write it down, having only the memory recalling it, I find a controversy between the coldness of the flesh and the claims and confidence of that faith which worketh by love.

These thoughts, these silent reflections, these gentle flowings of the SPIRIT'S teaching, have thrown open before me three Biblical metaphors which the Lord useth to explain to us what constitutes a genuine translation from the kingdom of darkness into the kingdom of His dear Son.

Firstly, there is the metaphor of the "filthy garments."

Secondly, there is the taking away of these filthy garments.

Lastly, there is the clothing of the soul with change of raiment.

Joshua was "clothed with filthy garments, and stood before the angel;" and there were some "that STOOD BEFORE HIM," daring him to hope, and accusing him to his face. Not one sentence could Joshua utter in his own defence. Nor will any poor sinner when he comes to stand before the LORD. Yet, the Lord answers for him: even

"THE LORD THAT HATH CHOSEN JERUSALEM."

He rebukes Satan: tells him this is "a brand plucked out of the fire." Consequently, from the mercy-seat the command goeth forth, "Take away the filthy garments from him," and (oh, precious addition of grace and mercy, and) "unto" this despised, this reproached, this sin and self-condemned Joshua, He said, "Behold, I have caused thine iniquity to pass from thee; and

"I WILL CLOTHE THEE WITH CHANGE OF RAIMENT."

This proclamation of pardon and justification, in the soul and conscience, is "the double" blessing which thousands, who are yet in the outer court of the visible Jerusalem, are pining after. But, they are either lulled into drowsiness, or, rocked in carnal security, because, as yet, they have not "an unction from the Holy One;" nor do they know the things which make for peace.

How doth a redeemed and soul-quickened one pass from the "worldly sanctuary" into the "Holiest of all?"

My reader! watch me here. If I am deceived here, surely, it is awful indeed. And I cannot find any now who will either speak of, write about, or preach up, the living soul's passage from what men call "the Holy," into "the Holiest of all."

On the Sunday morning following the Saturday afternoon, to which I have referred, I was, for a moment or two, in secret seeking the Lord on my knees in a quiet corner; and, while thus waiting to obtain access, that sentence came sharp up in my mind—

"DRAW ME: WE WILL RUN AFTER THEE!"

It produced no joy; but, in the course of the day, it constrained me to study the condition of the Church when she thus cried out; and I saw there is only one thing in the whole universe of God which can possibly make the LORD JESUS CHRIST powerfully precious in a heaven-born soul. Over that one thing, neither angels nor men have the slightest control.

There are three glorious Persons in the ever-blessed Trinity. Each Divine Person has one essential power toward the salvation of the Church which neither angels, men, or devils, can either command or resist.

“LOVE” is the one great power in the heart and hands of JEHOVAH, the FATHER. This divine love purposed all, planned all, provided all, promised all things requisite to bring the loved ones home to glory. Hence, in that lovely prayer of our Strong Intercessor, how delightful is His twofold appeal: “Thou hast loved them, as Thou hast loved Me;” and again, in the climax of His intercession, He couples Himself and this love as inseparable—“I have declared unto them Thy Name, and will declare it, that the love wherewith Thou hast loved Me, may be in them, and I in Thee.” Of this eternal fountain of blessedness, the FATHER speaketh to the Son, and through Him to the whole of the election of grace, saying, “Yea, I have loved Thee with an everlasting love, therefore with loving-kindness have I drawn Thee.” Of this love I must not enlarge here, much as I feel inclined.

UNION is the power in CHRIST the SON, which giveth the Church Salvation with Him; for the apostle distinctly and truly declares that the FATHER gave Christ to be Head over all things to the Church, which is His body, the fulness of Him that filleth all in all! This Union giveth unto the Church all that Christ hath, and all He has done. No divorce, no diminution ever can come here.

But, what is it after all, which maketh Christ savingly known and precious unto the soul?

“THE ANOINTING;” or, that power in the hand of the Holy Ghost, which the Church expresseth in this manner:—“Because of the savour of Thy good ointments, Thy name is as ointment poured forth; THEREFORE, do the Virgins love Thee!”

Many ministers are like unto a man who brings an alabaster box into the congregation; and he saith, “That is a most valuable box:” the people may believe it. Further he saith, “That box is full of very precious ointment!” They may believe that also, but they have no experimental proof of it. But when the Holy Ghost, in a superlatively higher sense, brings in the “Alabaster box of ointment, of spikenard, very precious” (Mark xix. 3); and when he “breaketh the box, and poureth forth the ointment,” filling the whole house with the sacred odour; then the knowledge of Christ Jesus is realised: love to Him begins to burn in the heart; the anointed ones pass into the Holiest of all by faith and fellowship, exclaiming, “The King hath brought me into His chambers;” for, “after the second veil, there is the Holiest of all, wherein, the living soul, by a heaven-wrought faith, beholdeth the golden censer; the ark of the covenant, wherein is the golden pot that has manna, Aaron’s rod that budded, and the tables of the covenant, and over it the cherubim of glory, shadowing the mercy-seat, of which we cannot now speak particularly.” Here is the new Jerusalem spiritually in the King’s chambers, and here we must pause. Will ye specially pray that the Lord will make me useful in comforting and confirming the thousands of His Israel?

C. W. BANKS.

9, Banbury Road, South Hackney,  
April 10th, 1876.

## THE PULPIT—THE PRESS—AND THE PEN.

## THE LATE J. C. PHILPOT AND THE LATE JAMES OSBORN.

ALTHOUGH, when walking in the midst of the Churches on earth, these two great preachers could not harmonise, now, having left their clothing of mortality behind, around the throne of Immanuel they mingle their pure praises together in honour of Him who loved, redeemed, saved, and brought them safe home to glory. Why do we now refer to these once well-known heroes in the Gospel field? Because their works have recently been laid before us for notice; also because we believe the most useful lessons are to be drawn from the line of conduct they pursued, and the spirit manifested by these great men, when on English ground they met.

We shall not plunge into this sea of criticism at once. For many years we have weighed it; we have silently wept over it; we have been amazed at its painfully destructive influence; we sorrowfully declare it is the soul-stirring conviction of our matured judgment that, but for these divisions, contentions, secret conspiracies, jealous and envious spirits—but for these un-Christ-like piercing of each other, our Strict Baptist Churches would have been as a well-fortified city set upon a hill, whose light no dark cloud should ever dim, whose spiritual power nothing on earth should resist. Alas! It is not so.

## BUT—WHY?

Before we answer let the echo—Why?—run through our native land, across the Atlantic, through the United States; let the echo fly around the colonial circles; let the question plunge into the midst of the Churches, into the hearts of the Saviour's disciples, into the consciences of the occupiers of diaconal and preaching offices; let the question hurl itself through the congregations, and ask, "Why are not our Strict Baptist Churches in England working in faith, in fellowship, in harmony, in love, and in prayer together?" And if no man, if no godly brethren, in a heavenly and holy spirit, give no reply, then, if the eternal God and Father of our Lord Jesus Christ is pleased to command and enable us, we will not shrink from it.

Meanwhile, we have for notice a neat volume of over 600 pages, carrying this inscription—*Meditations on Matters of Christian Faith and Experience*. By the late J. C. Philpot, M.A., &c. London: J. Gadsby, 18 Bouverie street. With a

keen eye, a thoroughly disciplined mind, and accompanied by the productions of some of the most powerful theologians that ever the Lord raised up since the volume of inspiration was closed, Mr. Philpot has entered the portals and endeavoured to review the secret chambers of that great temple—"the Mystery of Godliness."

The Churches of Christ, in these latter ages, are under immense obligations to the departed Author for the ability displayed, the devotional patience exercised, the time occupied, and the persevering zeal wherewith he laboured to bring forth out of the heavenly treasury such choice unfoldings of the deep things of God. By a careful perusal of these essays we may at times give our readers a few samples worthy of their examination.

OUR POST BAG FOR APRIL brings *Gospel Magazine*, with Dr. Doudney's beautiful reflections on his 65th mile-stone. The illustration shews us a real mile-stone, with 65 on both its sides, standing, as it were, all alone, by a wild road-side, looking rather the worse for the winds and rough weather which have beaten upon it.—A newly-printed sermon, preached in the late John Foreman's chapel, by Mr. William Crowther (published by R. Banks), bears the title, *The Sons of Levi*. Who these sons of Levi are—the speciality of redemption, the separation of the Lord's people, and their offerings—are themes ably worked out; this sermon is not a common one.—*Sketch of Sermon by Mr. Carpenter*, at Coverdale Rooms. We never saw, nor heard, one of Mr. Carpenter's sermons yet; we wish it was possible to take, to print, and to extensively publish some of the best sermons of our best men. We understand C. Cornwell delivers many great discourses, but they are confined within the walls of his own tabernacle. Shall the present race of ministers of truth pass away and leave no testimony for God behind them? shall nothing be read or known in the next, the closing century, of such men as Thos. Stringer, J. S. Anderson, H. Hanks, J. Bennet, and others? we are anxious to gather up some of their fragments.—*Old Jonathan* for April is with the poor fishermen. Mr. James Hawkins fears we are not making much head-way against the aboundings of error.—*The Girlington Messenger* brings us Dr. Dykes's discourse, "Our Father's Voice." Address-

ing a mixed multitude, Oswald Dykes says, "From your adoring contemplation of that loveliest sight to be seen on earth—most worthy object of our endless study—the life of the perfect Jesus, learn what is asked of you by the same tender voice which reaches you to-day: 'My son, give Me your heart.' For this voice does reach you all to-day. Once more the mighty love of the Almighty Parent presses itself tightly against your stony, stubborn heart, and seeks all round a crevice to enter by—like some great sea wave that blindly feels its way along the rock-bound shore. Once more it woos you to be God's genuine child, and let your Father's Spirit in. 'See how I have loved, and given My heart to thee in Christ—for thee, to be pierced and broken. My child, My long-lost, long-sought-for child of many sorrows, give Me—give Me now at last thine heart!'" This rendering the Almighty God as being subservient to the free-will and permission of the fallen creature, man, is false; to represent our Lord as blindly feeling His way round the sinner's stubborn heart to find some crevice by which to enter in, is that species of idolatry which now almost every minister sets up, and before which all the professing people fall down, and blindly worship. Where in God's Word, where in the whole range of the creation, where in the world of a Divine Providence, where in the true experience of any enlightened child of God—can any proof of this doctrine be found?

The Scotch work on *Spurgeon's Veiled Infidelity* we cannot yet define.—"Fears! what are they? from whence? what are they all about? who can deliver us from them?"—First notice in *Cheering Words*.—John Gee's "Spare Moments" is a northern specimen of poetry; and is awaiting us.—"Mr. Graham's Memoir of W. J. Erskine" we long to find room for.

The Editor of *The Sower* has issued a twopenny pamphlet (through Houlstons), containing a review of *The Standard's* remarks upon the *Sower*, it is entitled, *A Call for Justice, and a Plea for Truth*. For "Justice" you may "call" long enough, and our pleas for Truth are of small avail. When the editors of religious periodicals descend to what is here termed "flagrant injustice," it causeth godly minds to fear the times are bad indeed. Latterly, our visible Church has been like a family mansion from whence the ruling heads are gone, and the servants and the children are all in confusion, each one reproaching his fellow. Let us all give this *Call for Justice* a fair hearing.

"A Fine Trowel Never Makes a Good Workman." In different parts of this

country we have heard remarks made upon one of the first productions from the press of the late Mr. James Wells, which was called *A Wheelbarrow Spiritualised*, &c., which those who never read the pamphlet thought but lightly of. If we are not mistaken, one of the first believers ever baptized by Mr. Wells is still living in Brixton; his name is Edward Grimes Wyett, and some time since he kindly lent us a copy of the sixth edition of the said little essay on a Wheelbarrow, which, after carefully reading, we confess, appears to us to have more genuine originality, more true Gospel harmony, more decision for truth, and more experimental spirituality than can be found in the writings or preaching of our day. That keen ingenuity of mind which always characterised our late brother's ministry is pleasingly, and, we think, quite Scripturally developed in this early effusion of his deeply-exercised spirit. If Mr. Edward Grimes Wyett will lend us this choice little pamphlet a few more weeks we will give our readers a fair review of the same.

*The Metropolitan Tabernacle: its History and Work.* By C. H. S. Passmore and Alabaster. The early rise, the growth, and gradual advancement of the Baptists in Southwark is simply declared in this book. We have had some noble men in our ranks in olden times whose representations are here seen. We often incline to think that the old ministers were better than any of us poor things in these times. If they did not work half so much as we do, they did better work; were men of more solidity and of more sacred devotion. We cannot abandon this conviction.

*Truth Established, and False Charges Exposed; being a Reply to Mr. Baxter's "Truth Vindicated," and the "Appendix."* By John Gadsby. (Bouverie street. One penny.) That sacred, that significant ordinance, believers' baptism, has lately been the subject of much contention; yea, a paper-war, carried on in a painful spirit, has been dividing and distressing the different tribes of true Israelites. Mr. Baxter, of Eastbourne, has written and published some pamphlets against that obedience which the New Testament reveals, and which, we have always believed, our Lord Jesus Christ demands of His sincere followers. Mr. John Gadsby has defended, and ably contended for that now much-despised part of the Pentecostal pattern. In conducting the controversy, personal remarks have been rather freely flung out. Both Mr. John Gadsby and Mr. Baxter are honourable men, both profess to be decided Christian men.



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

## ZION CHAPEL, NEW CROSS ROAD, DEPTFORD.

Monday, April 3rd, 1876, will ever be a red-letter-day in the history of the Church and congregation worshipping at Zion, Deptford; for the peace and prosperity enjoyed for many years past had compelled them to say with the sons of the prophets, "Behold now the place where we dwell is too strait for us."

It is now nearly three years ago since the message seemed to come, "Enlarge the place of thy tent . . . lengthen thy cords, and strengthen thy stakes," but still the people moved slowly in the matter, perhaps remembering the old Italian proverb, "He that goes softly goes safely." However, promises to the tune of over £500 were received by the beginning of 1875, plans were drawn out, and other steps taken to bring about the object dear to the hearts of the pastor and his flock.

The necessary arrangements having been made, and the new building sufficiently advanced for the purpose, on the afternoon of April 3rd, a large number of friends assembled together to witness the interesting ceremony of laying the memorial stones.

The proceedings commenced by the Pastor (Mr. J. S. Anderson) reading the 127th Psalm, followed by singing Hymn 637, and prayer by Mr. J. W. Williamson.

The Pastor then introduced I. C. Johnson, Esq., J.P. (late Mayor of Gateshead, but now of Gravesend), who proceeded to lay the first stone, which was inscribed with the word "Ebenezer" and is intended to commemorate the old building erected in 1846. Having performed that part of his business in a workmanlike style, he spoke at some length upon the Divine favour which had been manifested in the prosperity enjoyed, and wished them all God speed.

The pastor then announced the amount of donations to the building fund to be £664 Os. 11d., and asked for two plates to be laid on the stone in order that the contributions of friends might press it into the mortar. The suggestion was heartily responded to, Mr. Johnson handing in a check for £5, which was quickly followed by one from Mr. Cowell, £5 5s.; Mr. Barratt, £5; Mr. Norman, £10 (3rd donation); Mr. Matthews, £50; Mr. Kennard, £50; Mr. Kennard, jun., £10; Mr. Topley, £20; Mrs. Topley, £5; Mrs. Ward, £5; Mrs. White, £5 5s.; Mr. Webb, £10 (4th donation); Mr. Poulter, £5 (3rd donation); Mr. Robert Banks, £1 ls.; Mr. Peplow, £2; and sundry other amounts: making a total of £207 5s.

A movement was then made to the other platform, where the second stone was laid by W. Crowther, Esq., J.P., of Gomersal, Yorks, being a memorial of the enlargement, and hearing the inscription, "Jehovah-Jireh," with date, &c.

Mr. WILLIAM CROWTHER (after declaring the Memorial Stone of Enlargement

truly and duly laid), said,—Christian Friends, I must preface the few words I have to say to you with one or two sentences of congratulation to those who have taken a leading part in connection with this enlargement. I would congratulate them first of all on this, that they have not attempted to follow the foolish custom, which generally prevails, of presenting those who lay memorial or foundation stones with expensive and useless toys. Another thing I would congratulate them on is their not beginning this building last year, because there were circumstances which made their hearts mis-give them, as to whether they could realize the required amount. They have taken breathing time, and although my friend Anderson has told us they have £600 in hand, we will give them credit for having in hand, and good promises, at least double that amount; and I have an impression that if a third instalment were needed they would see their way to finish the building, and owe no man anything. The third thing I would congratulate them on is, that they have not been tempted to erect a mere ornamental structure. They have neither gone to Rome or elsewhere for their style of architecture, and when this chapel is erected, it will be pretty much of the old-fashioned sort. It needs no ornamentation outside, no statuary or pictures within, which are but meretricious show, and instead of adding to the validity of the worship offered, rather detract from it. The more plainly builded a place of worship is the better, for it acts as a corrective to that feeling of superstitious reverence for the building called the house of God. The only house of God I know is that which is builded together for a habitation of God by the Spirit, the living soul. I like the old-fashioned name, the "meeting house." When believers meet together within its walls, the Church is there, but when they are away we have simply bricks and mortar put together for a shelter, and place to worship in. I therefore congratulate our friends upon the way in which they have begun the work, and I hope they will carry it out, under the blessing of God, to completion, and that no accident may happen to life or limb during its erection. I hope the motto, "Jehovah-Jireh," will be engraved upon their hearts with a deeper and increasing impress. The word on the other stone ("Ebenezer") is retrospective, this is prospective, "The Lord will provide." I trust the prayer of all concerned is that the Lord will continue to provide the minister with talent, with physical and mental power, and the people with circumcised hearts and hearing ears. So that here, for many years to come, David's prayer will be answered in the experience of many who shall see the good of God's chosen. It is usual on such occasions to say something about our distinctive peculiarities as a

denomination. As I have been connected with it for over forty years, perhaps I may be considered to have some right to express their sentiments and views. There are negative as well as positive qualities. We have not many wise, not many rich, not many noble amongst us. We verify Paul's description of those whom God saves by the foolishness of preaching. A friend of mine, a wealthy Baptist, who worships in the same building as his father before him, once remarked to me, "How very seldom you see a carriage and pair going to a Dissenting chapel for two generations together." As a rule, when people grow rich, they glory in their riches, and are satisfied with them; they go where the rich go. It has been the case for thousands of years that the general description of God's people has been "an afflicted and poor people that call upon My name." I am thankful that we are poor, for our poverty keeps us from exalted pride and self-boasting. It is the grace of God alone that keeps us from the same pride and folly which characterises so many. Looking at our position among other professing Churches, we may say we dissent from the Church of Rome, because we recognise no priest but Jesus Christ, and Him as a priest not offering sacrifice, but as one after the order of Melchisedek; as He who has offered one sacrifice for the redemption of His people, and is now set down at the right hand of God, until He make His enemies His footstool. We dissent from the Church of England, because we believe that the alliance of the secular with the ecclesiastical is an unholy alliance. Our Master repudiated and refused both human patronage and allegiance. We differ from many Dissenters, as we differ from the Established and the Romish Churches. We differ from them principally in this, that we believe absolutely in that which they profess to believe, but in practice depart from. We believe that salvation is of grace, that it is the work of God the Spirit, and that everything which constitutes a difference between a man lost and under condemnation, living without God and without hope in the world, and another living in hopes of eternal life, is brought about by the operations of the Spirit. We believe that this difference is the result of a direct act of God, not upon men in the aggregate, but upon each individual person who is made to be the subject of it. We believe He uses the foolishness of preaching to make known God's Christ, in order that the excellency of the power may be of God and not of us. Men have arranged systems, so as to produce results which shall be imitations of those produced by the Spirit of God, and thousands are deluded by these imitations. Yet God works everywhere according to His own mind and will, and we ascribe to Him the exclusive glory. We, as a denomination, do not believe in anything but what we preach. We do not believe it is our duty, or any part of our duty, to sift one portion from another of anything which God has made known. The position of every minister is viewed thus:—He is sent upon an

errand; he is not responsible for the result of that errand, but he is responsible to God for the right performance of it. He is to be faithful in the declaration of the message entrusted to him in season and out of season. God does His own work, not to make proposals or overtures to men, but, through the secret agency of His Spirit, He regenerates the soul, causes the ear to hear, the eye to see, and the heart to open to receive the truth. God ever goes before His Word, and that word of salvation can only go where He makes a way for it. Wherever there is possession of grace it is traceable to the direct act and sovereign intervention of God.

He concluded by expressing the pleasure it gave him to be present, and hoped that for many years to come Mr. Anderson might be spared to proclaim the same glorious truths to a loving and united people.

His speech being ended, a similar ceremony was gone through as at the first, Mr. Crowther leading the way with £20; Mr. Topley following with another £25; Messrs. Matthews and Kennard, £50 more each; Mr. Catchpole, £25 (having previously given £50); Mr. and Mrs. Ponder and family, £15; Mrs. Short, £5; Mrs. Hayward, £1 1s., and collected £4; Mr. C. Wilson, £5; Mrs. Cook, £3 3s.; Mr. Preston, £1 1s.; Mrs. Pillow, £2; Mr. Adams, £2; making, with some smaller sums, £278 19s. 6d., or, together, £486 4s. 6d.

Tea having been provided, over 300 friends regaled themselves in the school rooms and vestries, after which a public meeting was held in the chapel; Mr. Thomas May, of Foot's Cray, presiding, supported by Mr. J. S. Anderson, I. C. Johnson, Alfred May, G. T. Congreve, Esquires, and several ministers, amongst whom we noticed Messrs. W. Alderson, W. Flack, R. A. Lawrence, J. Davis (of Woodbridge chapel), and others.

Mr. C. Box having engaged in prayer; the chairman read a portion of 1 Chron. xxix., and made some comments thereupon as bearing upon the proceedings of the day.

Mr. Freeman, secretary to the building committee, read the report; on the conclusion of which the people, being still in the humour to give, more free-will offerings were made, amounting to over £40, thus bringing up the cash in hand to about £1,200.

The chairman said he had listened with very great pleasure to the statement made by the secretary, from which it was very evident the friends had not only a will to work, but had worked hard. It had been a work of love, and they had offered willingly unto the Lord. This was how it ought to be. The religion of the Lord Jesus was one of love; He liked to trace up to its Divine origin, the religion we profess. It was the infinite love of the Triune-Jehovah, which caused Him to give us a name better than that of sons and of daughters. It was love that moved the Son to come into this world and to suffer, bleed and die for sinners like us, and it was the love of the Holy Spirit which wrought in our hearts love to Him in return. He said that love must have reached

the hearts of many present or they would not have given as they had. Well, could they do too much for Him who had done so much for them? He thought not. It was the desire of their hearts to live for Him here, and to dwell for ever with Him hereafter. After giving all we could, we must still say, "Of Thine own have we given Thee." He hoped they would not think of entering their new building until it was free of debt.

Mr. Mears said he had been acquainted with the cause ever since its commencement; he remembered the day when the first pastor was ordained, and he had been in the habit of visiting it ever since. He was in no way envious of the prosperity they enjoyed, but rejoiced to see that the blessing of the Lord was resting upon them. He thought the words inscribed on the memorial stones most appropriate. Looking back upon the past what other could they do than shout, "Ebenezer;" and then going forward with faith and confidence in the future, say, "Jehovah-Jireh," the Lord will provide.

Mr. Johnson said, I think we have one proof at the present time that the predictions of some prophets are altogether wrong, for it has been said that Particular Baptists holding Strict Communion principles, would be only matter of history fifty years hence. But when we see Zion enlarging her borders, and so many contributing willingly of their substance, it shows that the doctrines of Jesus Christ, as well as the ordinances of God's house, are still loved and followed. It is now nearly fifty years ago since I was baptized by that man of God, now gone to his well-earned rest, Mr. James Wells, and so far from considering the denomination to which I belong is contrary to the principles of the Word of God, I am convinced there is no denomination in the world so near the truth as ours. I consider it a great privilege to be connected with this body, because I believe we have on our side, not only the teaching of the Bible, but also the precepts and the authority of God for that which we believe in and practice. There have been ministers and people, too, who have pandered to the prejudices of others and thrown open not only the table but the Church as well. Although most denominations believe in baptism, in some form or other, as being essential to membership, they ignore it altogether. They suppose by so doing they shall enlarge their congregations, increase their incomes, and be more respectable, but this has not always been the case. Their congregations have fallen off, their incomes decreased, and themselves branded for inconsistency. It is very delightful to see the liberality of the friends shown to-day. It was charged against the people of old that they neglected to care for God's house. No such charge can be brought against the people here, and I am sure God will bless them for what they have done. There is no economy in being parsimonious with regard to the service of God, for we are but God's stewards over that which He has bestowed upon us. Although our denomination may

be looked upon with contempt now, although we are certainly at present in the minority, still it is better to be so than with the majority in a wrong cause; and by-and-bye, when the throng shall gather round the throne at last, it will not be a few, but a multitude that no man can number out of every kindred, and people, and nation, and tongue.

Mr. Woodard gave a stirring address, followed by G. T. Congreve, Esq., who made some practical remarks as to the necessity of plentiful ventilation in all public buildings; relating a laughable anecdote of the late Rowland Hill, and winding up with some reminiscences of his recent journey through Italy.

Mr. Anderson said, Dear friends, I must acknowledge I feel humbled in the sight of God at such a manifestation of His favour towards the Church over which I have the honour and happiness to be the pastor. I think if anything were necessary to show the need of the work we have taken in hand, the liberality of my own people would be evidence enough. I have also to thank the deacons of other Churches who have given me over £93, besides which, if the Lord spare my life, I hope shortly to be in Bradford, to receive contributions from friends there, who have promised about £200. The contract has been taken for £1,225, which does not include gas, ventilation, &c., but we have every prospect of opening free of debt.

He concluded by proposing a vote of thanks to the chairman, Mr. May, and also Messrs. Johnson and Crowther, for their presence and support, which was seconded by the senior deacon, Mr. Matthews, in one of his characteristic speeches, and unanimously adopted.

Having been duly acknowledged by Mr. May, Mr. Johnson, and Mr. Williamson, for Mr. Crowther (who had come up from Bath in order to be present at the stone-laying, but had returned again directly afterwards), this most enthusiastic and successful meeting broke up after singing,

"Crown Him Lord of all,"

to Miles Lane, and the Benediction.

During the alterations, the ordinary Lord's-day services are being held in the New Cross Public Hall. T. G. C. A.

#### RECOGNITION SERVICES AT COLLEGE PARK BAPTIST CHAPEL, LEWISHAM.

The recognition services of Mr. F. C. Holden, as pastor of the above place, were held on March 21. At the afternoon service Mr. Hazelton presided; and after singing, Mr. G. Webb, of Camden Town, engaged in prayer.

The chairman, in the course of a very suitable address, said,—As we are met to recognise our brother as a minister of Christ's Church, we must know by what means, and upon what authority, we shall be justified in so doing. And as no man should be a minister who is not a Christian, we first require our brother to state how he became a Christian.

In reply, Mr. Holden said,—I was the subject of serious impressions from boyhood; but when about the age of seventeen, whilst solemnly reflecting upon the events connected with my life, and especially the death of my mother, I became suddenly convinced of my state as a sinner, suffering great distress of mind for several months; but ultimately a ray of hope dawned upon my mind whilst hearing a sermon by Mr. Dickerson, from Romans vii. 23, from which time I was led earnestly to seek the Lord for a clearer manifestation of my personal interest in the Redeemer's blood and righteousness, which, after much conflict and wrestling in prayer with God, was sweetly realised under a sermon by Mr. Taylor (of Manchester), at Zoar chapel, Great Alie street, from 1 Cor. xi. 27—29, and subsequently became much comforted and established under the ministry of the late Mr. James Wells. Being in the providence of God removed into Suffolk, I was baptized, and received into the Church at Wetherden, in January, 1856. Having continued in membership with the Church at Wetherden till the year 1865, I was brought again to sit under the ministry of Mr. Wells, and received into membership with the Church at Surrey Tabernacle, after a relation of the Lord's dealings with my soul.

Mr. Hazelton having requested Mr. Holden to state his call to the ministry, Mr. Holden, in reply, said,—Having joined the Church, I was now called upon to open my mouth in prayer before them, and subsequently requested to join with others in conducting an afternoon prayer meeting at Kennington. This I did with a feeling of strong desire that the Lord would make me useful in His cause. In the summer of 1869 a brother in the ministry very unexpectedly, on a certain Friday evening, called upon me to say that I must go to preach for him to a few people at Cobham on the following Lord's-day. I replied, I could not promise, but would seek the Lord's direction. I was exceedingly exercised respecting it, but while in prayer to the Lord, the words came with peculiar force, "Go in the strength of the Lord God," &c. I went, and those words following me, formed the basis of my ministrations that day, with which the people were more satisfied than myself. This led to my being invited frequently to supply them. But it was not until I was laid aside, through affliction, from the work for six weeks, that I felt any satisfaction as to my call to the work of the ministry. After this, doors began to open in and around London, and the Lord, manifestly blessing His Word in other places, led me to conclude that Cobham was not to be my settled sphere of labour. I have supplied in all about thirty causes, amongst them being Heaton road, Peckham, Surrey Tabernacle, Rehoboth, Pimlico, and Providence, Kingston. Having received many cheering testimonies from God's dear children of the Word being blessed to them, and seals being given to my ministry, I am encouraged to believe, after watching the hand of the Lord,

that, step by step, He has brought me and placed me where I now am.

Mr. Hazelton expressed his approval of Mr. Holden's statement, and desired him to give an outline of the doctrines upon which he intended to base his ministry, which request was satisfactorily replied to.

A statement was then read on behalf of the Church by Mr. Northover, shewing the Lord's goodness in bringing Mr. Holden amongst them, which ultimately led to his being unanimously requested to take the pastorate, upon which he entered January, 1876.

The union was then formally completed by Mr. Meeres joining the hands of pastor and deacons; and after singing, and prayer by Mr. Bennett, the afternoon service, which was of a deeply-interesting character, was brought to a close.

The evening service was held at Union chapel, Lewisham, Mr. Mead presiding. After singing, and prayer by Mr. Ridley, the chairman expressed the gratification he experienced in being present at the afternoon service. He had known his brother Holden for many years, and was sure from the knowledge he had of him, his aim in preaching would be to lay the sinner in the dust and exalt the sovereign grace of God.

Mr. Anderson then gave an address on the nature of a Gospel Church, in a clear, concise, and scriptural manner.

Mr. Hazelton's address to the pastor was founded on the words, "Go ye into all the world and preach the Gospel to every creature." 1st. The Lord demands your all, and deserves all that He demands; the whole of your mind is to be given up to this great business—the understanding, the will, judgment, affections and memory. 2nd. Suffer the word of exhortation, my brother. I am constrained to say, very seriously, look well to your own personal religion: nothing can be a sufficient satisfactory substitute for that. Have much, if you can, to do with God, and with the Gospel you preach to others. Don't make a mere text-book of the Bible, but read it on and on, as a hungry man; texts will come in due time, as the Holy Spirit grants you His Divine influence whilst you are reading it. When you come before the people, try to come dropping with the dew of prayer, and warm from the fire of Divine love. As to your official position, you are to preach, to preside, and to rule; read, think and pray; and then go and preach, feed the people, and they will follow you, and rule in the fear of God. You will have to preside at Church meetings; if possible, arrange all the business with the deacons prior to the meeting. Seek peace earnestly; she is a slippery beauty, and flees fast, but she is worth catching and retaining. 3rd. Your peculiar work. You are to preach the Gospel comprehensively: all its doctrines; give prominence to the glorious doctrine of the Trinity, although you will never be able to explain it. Every doctrine is a loaf of bread, and therefore conceal nothing; no doctrine can be dangerous or superfluous. It was never

God's intention that the Gospel should be conformed to the prejudices of fallen man; but it is to rectify wrongs, and to make straight that which was crooked. Preach the ordinances, and do not represent one of them as being of more importance than another. Also the precepts of the Gospel: preach then experimentally, pourtray character and define evidences. Be solemnly conscientious; and do not give, as a feature of Christianity, that which forms no part of it. Preach the Word faithfully and constantly, and leave the verdict with God and His people.

Mr. Meeres gave a short address to the Church, and the meeting closed with prayer by the chairman.

Ministers present during the day:—Hazelton, Anderson, Meeres, Mead, Webb, Bennett, Higham, Fothergill, Ridley, Nugent, Pelpoe and Lewis; also Messrs. Beach, Boulden, Carr and Rundell, deacons of Surrey Tabernacle, with many other friends from Kingston, Peckham, Woolwich and London.

#### A WORD OVER MRS. CARTWRIGHT'S GRAVE.

We cannot mourn over this grave, for our departed friend had nothing to keep her here. No husband, no home, no children, no Church-membership, no health, no income, no relations. She was a poor, lonely, afflicted widow. I thought of Anna, of whom it is said, "She served God with fastings and prayers day and night." As regards spiritual fastings, I think widow Cartwright knew what they were, most painfully. Well, her end has come! and we are here to lay her remains to rest. But where is she now? The 102nd Psalm came to me, "When the Lord shall build up Zion, and when He shall appear in His glory,"—which will be at His second coming—then, "He will regard the prayer of the destitute, and not despise their prayer." Then, "He will hear the groaning of the prisoner, and deliver the children of death." Those who here were (1) Destitute of all carnal or spiritual enjoyments, who were (2) Prisoners in the house of bondage, groaning and praying, but (as far as they could tell) all their prayers were despised, disregarded. Now when He comes every groan and prayer will be answered in the fulness of the Person, and in the beauties of the kingdom, of our Lord and Christ.

"Poor Kitty," as we called her, flung herself at the Lord's feet in death; therefore in hope of a joyful resurrection we leave her remains here. We knew her full thirty years; never heard one word against the Gospel; only a heaving desire to know her own interest.

Her husband, Joseph Cartwright, for many years preached the Gospel in his homely and lively manner; and many were helped under his ministry. Like multitudes we have known they are gone. We all are going. Have we the sealing witness in our souls that Jesus is our Saviour? Then we shall with joy behold Him in His kingdom.

#### THE GOSPEL IN LEICESTER.

ZION CHAPEL — MR. HAZLERIGG'S MINISTRY.

MR. EDITOR,—I promised notes on Zion chapel, Erskine street, Leicester; let me attempt to fulfil that promise.

Zion chapel is a substantial new building, galleried on three sides, with modern sittings, and is capable of seating seven or eight hundred persons. The memorial stone was laid on Sept. 19, 1872, by Squire Eden, of Cheltenham. Mr. Hazlerigg is stated pastor.

"Let Mount Zion rejoice, let the daughters of Judah be glad, because of Thy judgments." How well it is for the Church of God that her Divine Head is infinite in wisdom! that He can say, "All things work together for good, to them that love God, and are called according to His purpose." Zion is a slip off Trinity, or a seed blown away by the stormy wind of controversy. We hope it bears fruit to the glory of God, of whom it is said, "Surely the wrath of man shall praise Thee, and the remainder of wrath shalt Thou restrain."

I said Zion was a slip off Trinity; it might have been painful cutting at the time; but there is no cause for regret at the result. There is another vineyard where the living vines may be nourished and cared for.

You remember the painful controversy respecting the "Eternal Generation" theory. You know how every one that thought for himself felt entitled to hold his own individual opinions respecting that profound subject. You know how warm some were because others would not, or could not, see things as they saw them, and understand them as they understood them. Can you wonder that Mr. Hazlerigg had his own conscientious opinions on that profound subject? I trow not. Well, at that time he was pastor over the Church at Trinity; his engagement was four months and supplies two months, alternately, and the founder of Trinity left a discretionary voice in the choice of supplies with his successors in union with the Church; that is, he wished it to be carried on in the same manner as it had been during his life. Now there were some of the supplies who held to one side of the controversy, and some to the other; hence, Mr. Hazlerigg did not feel comfortable to sanction contradictory testimonies on so vital a subject, and he wished to have the control of supplies vested with himself and the Church. His request was not granted; some of the supplies had been there occasionally for years, and were well received: yea, no doubt they are as sound in the faith of the Divinity of Jesus Christ as some of those who believed in the *Eternal Generation* of the Son of God. Consequently, Mr. Hazlerigg and that portion of the Church that saw or felt with him left, and are now located in this new Zion, which they have erected.

Mr. Hazlerigg is well supported; but he has not injured Trinity. It was time there was a swarming; I have often seen Trinity

too full to be comfortable. Oh, may it never be said of our Zion at Leicester, "The ways of Zion do mourn, because none come to the solemn feasts." May God in His great mercy gather into Zion such as shall be eternally saved. Of our Zion may it be said, "*This and that man was born in her; and the Highest Himself shall establish her.*"

I remember once hearing Mr. Hazlerigg preach from these words: "*My soul, wait thou only upon God*" (Psalm lxxii. 5). Those words seem to me to be a true characteristic of Mr. Hazlerigg's ministry. I believe he does not want people to go to chapel merely to hear him, but to hear what God speaks to them through him. That is a trait in the character of every true God-sent minister when his judgment is evenly balanced. Oh, that there was more of this singleness of purpose in those that profess to be God's ministers! Then we should hear more of the Christ of the Gospel, and what He has done, and less of man. It is hard for us to be nothing, that the glory of God may shine forth resplendently; but only then is it well.

A short time ago I expressed myself in this wise to a very sincere friend, respecting Mr. Hazlerigg as a minister. I said, "I should liken him to a good physician who probes the wound well to see how deep-seated the disease is, and then applies the healing balm in a skillful manner." My likeness was approved of as very good. More recently I was speaking to an old veteran in the faith, and Mr. Hazlerigg's name was mentioned. My friend said, "*He's a blessed preacher*"; he's a thorough good disciplinarian, too; and I am glad of it; for if ever looseness is allowed in Church order, it is a sure sign something is wrong."

You, Mr. Editor, know some go forth to preach whose credentials are very doubtful. Mr. Hazlerigg is not the man to encourage any of these Ahimaazes, who run before they have tidings to carry. How few, when they see a rebel cut down by the sword of the law, know what it means. They themselves have never been executed, never felt the sentence of death in themselves, nor can they understand it in others.

I am glad Mr. Hazlerigg has had the privilege of sending a true tidings-bearer forth with the prayers and sanction of the Church since he has been located in Zion, whose call to the ministry, I understand, is very clear. I heartily wish him God-speed.

O God, our Father, do this Zion bless [cess!  
With Thine own presence; give her good succend  
down Thy Spirit from Thy throne above,  
Let Hazlerigg proclaim Thy mighty love,  
Then will we bless Thee for our new Zi-on,  
For Hazlerigg, for Wakely, and for friend  
Try-on.

God willing, I will send you a parcel about Providence chapel. Till then, believe me, ever yours in the bonds of the everlasting covenant. REFUGEE.

Hope cottage, Cleft-of-the-Rock,  
April 6, 1876.

#### ANOTHER LOSS AT RYE LANE BAPTIST CHAPEL, PECKHAM.

Mrs. Hephzibah Drewe was the child of Christian parents (they both having been members of this Church from its commencement, before the old chapel was built, and were baptized at Mitchell street by the late Mr. Powell's father); but, although brought up in the Sunday school, and for some time a teacher therein, the work of grace had not yet begun in her heart, and it was not until our beloved pastor, Mr. Moyle, came to Peckham that she seemed to have any special desire to attend the Lord's house. About 1859 she decided, through Divine favour, to take up her cross and follow her gracious Lord. The writer of these remarks well remembers the observation she made at the time, saying, "We will walk together now in the ways of the Lord." She joined the Church in 1861, was subject to many doubts, and felt herself unworthy of the great favour bestowed upon her in being made a partaker of His grace. She would often repeat the hymn commencing with the following verse: it was her favourite to the day of her death, and contained all her experience:

"Come, humble sinner, in whose breast  
A thousand thoughts revolve,  
Come, with your guilt and fear oppress,  
And make this last resolve."

During the last few years her desire seemed to increase for her heavenly home, and she would often repeat, in sudden bursts of tears, some beautiful verse of a hymn, or some precious text referring to the same. To her dear grandson she would address herself thus: "Oh, how I long to see you follow Christ. I hope I shall live to see the day."

Her health gradually failed since June last. It was thought her end was near, especially at one time we were gathered round her bed. She said, "I am going home; but the Lord is with me: I have no fear; I know He will never leave me nor forsake me;" and thanking those of us who were near for our kindness to her, she seemed, to all appearance, to be sinking; but she gradually gained strength and recovered, until a relapse took place which ended her useful life.

On the Sunday before her departure she was sitting at tea, and all at once she burst out, in tears, saying that precious hymn:

"We speak of the realms of the blest,  
That country so bright and so fair,  
And oft are its glories confessed,  
But what must it be to be there?"

Placing great emphasis on the last line, adding, "I shall be there soon. I feel so ill, and long to be at home." Her son-in-law tried to speak words of comfort to her; but we none of us thought it was her last Sabbath on earth. In the evening she joined in singing with us, "Shall we meet beyond the river?" and several other sweet hymns, finishing our little service with that well-known song, "Vital spark of heavenly flame." It being rather late, we did not care to sing it through, but the dear soul said earnestly, "Oh, yes, finish it; my dear mother used to sing that;" and on going

afterward homeward with her dear niece, she repeated the lines again :

"O grave, where is thy victory?  
O death, where is thy sting?"

Also giving her good advice as to her future, begging her never to leave her Sunday school, and to be careful as to the company she kept.

Thus she was ripening for glory, and, like the setting sun, her eventide was rich in its going down. She attended the prayer meeting on the Monday evening, and when she came home, she remarked how she enjoyed the prayers of some of the brethren. She bade us all good-bye, as usual, on the Monday evening, and on Tuesday was seized with apoplexy, and gently breathed her last on Wednesday evening at about twelve o'clock; and so peaceful was her end, it was scarcely known when the "silver cord" was loosed.

Much more might be said, but the writer forbears, trusting what has been said may be for the encouragement of doubting souls, as was the case with her. To Him be all the praise.

**HAYES TABERNACLE**—Near Uxbridge. Seven years have passed away since this place of worship was first opened. We believe in those seven years the ministry of the Gospel, the Sunday schools, and various auxiliary efforts, have poured forth more spiritual and temporal blessings than ever will be known in time. We rejoice to witness the zeal, the perseverance, and the prosperity attending this truly New Testament Institution. On Wednesday, March 29, 1876, the seventh anniversary of the opening services was signalled by special gatherings. Mr. J. S. Anderson, of New Cross, gave a strong testimony in the afternoon, illustrative of the mercies flowing from that pure river of water of life, which John, in vision, saw in Patmos. Mr. Newby (of Mr. Hazelton's Church) presided over the public meeting, and from a Christ-loving heart came a gentle stream of congratulatory counsel. Our dearly-beloved friend and brother in the faith, Mr. R. Minton, asked the Lord to remember us all in our work and warfare in the Churches and in the world. The subjects for the evening's consideration were as follows: "The seven ewe lambs," by Mr. Styles, minister of Providence chapel, Islington; "The blood sprinkled seven times," by Mr. Edwards; "The seven Sabbaths of years in the jubilee," by C. W. Banks; "The seven lamps," by Mr. Anderson. The pastor, Mr. Bardens, gratefully acknowledged the thanks of the Church for all the kindness of friends. In prayer Mr. Newby closed the meeting. It was considered an edifying conference. We heard no complaints, but some expressed gladness of heart. Our London friends will notice that the next general assembly will be held in Hayes Tabernacle on the 14th of June, when (D.V.) a numerous company is expected.

## THE STATE OF THINGS IN AUSTRALIA.

Mr. Seth Cottam, of the Baptist Church in Sydney, writing to Mr. John Bunyan McCure, says,

The first thing you will want to know is, how we are getting on at Castlereagh street. I am thankful to say we are getting along very comfortably. The Church has an increase at the present time, five or six candidates for membership, three of them for baptism, so that we still have assurance of the Lord's presence. What is of equal importance is the manifestly increasing spiritual growth amongst the members, as evidenced by a larger development of brotherly and sisterly love towards each other, and an increase of love of the ordinances of the Lord's house. Our attendance has been much interterred with, in consequence of the visitation of God, in the form of scarlet fever, black fever, and erysipelas, all very prevalent, carrying off numbers of children. It is thought to be the effects of the drought, which has continued for seven months, and there is no sign of any break in it. "The Lord reigneth," and He doeth all things after the counsel of His own will.

### "THE AUSTRALIAN WIDOW."

I have to tell you I visited our long-afflicted and dear sister, Mrs. Fenton. She was delighted to see me; her first inquiries were about you. I gave her all the information I could. "Tell him," she said, "I am still clinging to the rock; and though my bodily strength is fast failing, yet in the Lord Jehovah is my everlasting strength. I do sometimes feel a strong desire to see him once more; still, I feel great comfort in the thought, that though we are so far separated from each other, we are both under the same watchful eye of our Heavenly Father. I feel as though we were close together, only not able to see each other." I stayed with her, conversing upon the things that belong to our eternal peace. After reading the Word of God, and praying the Lord on her behalf, I rose to take my leave of her. She said, "Tell Mr. McCure that we have been praying the Lord to enable me to appear in His courts once more to commemorate His dying love with His people, before He takes me home, and I feel that He will do it."

Thus, dear brother, this poor suffering saint, whom it had pleased the Lord to make you the instrument of bringing to Himself, is thus enabled, by the sustaining grace of our Lord Jesus Christ, to cling with firm grasp to the Rock of Ages, and to rejoice more and more in the enduring love and mercy of God towards her; and I pray the Lord abundantly to bless you. I remain, yours in Christ Jesus,  
SETH COTTAM.

**CORNWALL**—If the Lord permit, we desire to find a faithful and industrious pastor and preacher for a Church where an earnest minister, not quite dependent, might, with the divine blessing, find a sphere of mutually useful labour. Address, C. W. Banks, 9, Banbury road, South Hackney, London, E.

## MANCHESTER.

Wednesday, April 12, 1876, a tea meeting was holden in the Baptist chapel, Higher Temple street, Chorlton-on-Medlock, Manchester, to commemorate the twentieth anniversary of Mr. S. A. Smith's ministry in Manchester. Mr. Chorlton was chairman. Mr. Davies prayed. Mr. Chorlton made a few remarks upon the predestinating, decretive purposes of God being executed in time and order most wisely, wonderfully, righteously, and to His own glory.

Referring to the object of the meeting he noticed that he once sat under Mr. Nunn's ministry at St. Clements; then he was led in the providence of God to hear Mr. Wm. Gadsby. He settled there, thinking there was no one could preach the Gospel so well and faithfully as he did. When James Wells, of Surrey Tabernacle, London, came, in 1840, to supply Mr. Gadsby, he was entirely captivated with him. After Mr. Gadsby's decease another cause rising up in Oldham street, under Mr. Bidder's ministry, he went with them, and continued until the wreck under Mr. Corbit's ministry. The people then being all scattered as sheep without a shepherd, he (Mr. Chorlton) proposed to a friend of his, a Mr. Carson, to open a room and he would pay the rent, if they could gather the people together and find them ministers. Mr. Carson agreed and said he would pay one half. They met (I joined them), and continued a short time, when coming in contact with Mr. Smith and conversing about the matter, the latter, who was then pastor at Warrington, being desirous of settling in Manchester, agreed to come and take the oversight.

Deacon, Mr. Morgan, spoke as to his coming amongst them, &c., some twelve or thirteen years ago; and then presented the pastor with a fine handsome timepiece, and a lady (Mrs. Coy), one of the teachers, came forward and presented him with a large and beautiful inkstand from her class.

Mr. Smith rose and said with emotion, they should have left that until the last. The unexpected manifestation of their kindness had quite unmanned him. However, he observed that at the time Mr. Chorlton had alluded to, about twenty years ago, he had been exercised in his mind about going to Warrington every Sunday; he was looking after a cause and school there, but his own family were forsaken. Then this portion of Scripture pressed upon his mind: "They made me the keeper of the vineyards, but mine own vineyard have I not kept." He took it as an intimation for him to remain at home, and accepted their invitation. They removed to the Cloth Hall, Salford, thence to Temperance Hall, finally, to Higher Temple street, near Brunswick street, where they have continued to this day. He gave a summary of progression, baptisms, &c., and observed that the chapel was out of debt.

Mr. Pure said a few words, and the service concluded with singing.

JOHN HUDSON.

FOREST GATE.—Mr. EDITOR,—The Church at Forest Gate is a Strict Baptist Church, and abides by its rules, which were prepared and approved by brethren C. Box, the late Messrs. Palmer, and Chipchase. No deacon has ever received members into the Church when there was a pastor, but only (as for instance at Mount Zion, the late Mr. Foreman's) when there was no pastor, but a supply. My own intense feeling for, and determined advocacy of, Strict Communion are already before the public in the *Earthen Vessel*, some six years or so back; and I am as firm as ever, both in word and deed. I will not reply at length to brother Elvin's letter. Suffer me to add a word on your editorial at the end. Forest lane Church has its full power, and its supply his fullest freedom; and had you fully known the facts and history your remarks could not have found their way from your pen. My only reason for writing is, that through the letters in the *Vessel*, the Stratford Church is in danger of being slighted by sister Churches, and no man can, with a good conscience, suffer this, especially in the days we live in. With earnest love to brother Elvin, your unworthy, but faithfully Strict and Particular Baptist brother in the Lord,

JOHN HUNT LYNN.

## A NOTE TO MR. DANIEL ALLEN.

DEAR BROTHER,—Mr. Seth Cottam writes to Mr. J. B. McCure, wherein he says I have written to you, proposing you to come to supply in Speldhurst road for one twelvemonth, and that I would come to Sydney, and occupy your pulpit during the same period. No letter containing any such proposition ever came forth from me. To invite you here for one year, unless I sent you with such invite a cheque for £200, would be a cruel deception on my part. You know, dear Mr. Allen, I never sent you any such invite. As to my proposing—seriously proposing—to visit Australia, I have never had such a thought. I could not come to you, although many would be glad to see and hear you in England. Mr. Seth Cottam's letter I cannot understand: it staggers me. It is true I have been urged to throw out several hints touching your coming here—the causes I will not now state. On this subject you may hear again from your obedient servant,

C. W. BANKS.

London, April 18, 1876.

NORWICH.—Our brother Mr. Wm. Tooke, like many other brethren, has passed through physical affliction during the winter which, we hope, has almost reached its end. Orford Hill chapel has recently witnessed the baptizing of some to whom brother Tooke's ministry has been useful; and others are seeking to honour their Lord in His much-dishonoured way. May signal and saving mercies still help—under God—to build up His own Zion in Orford Hill.

"East Bergholt Chapel Builder" ought to suppress that awfully false report.



**MOUNT ZION, DORSET SQUARE.**

The third annual meeting of old Sunday school teachers and scholars was held Easter Monday, April 17. At 5.30 the old teachers, scholars, and friends sat down to a sumptuous tea, provided free of charge. In the evening the meeting assumed a more public character than that of the year previous. The pastor elect, Mr. Shepherd, occupied the chair. After a hymn and prayer, Mr. Shepherd read part of Gen. xlvii., and spoke from the words, "How old art thou?" Suitable addresses followed by brethren Oddling, Beddow, Winters, and the superintendent of the Sunday school. Brethren Buckoke, Beazley, and others offered prayer. The pastor announced a hearty welcome to all old teachers and scholars to the like meeting next Easter Monday. The very social and happy gathering of Zionites then broke up, and went on their way rejoicing.

Waltham Abbey. W. WINTERS.

**GLEMSFORD, SUFFOLK. — DEAR BROTHER BANKS.**—Hitherto hath the Lord helped me to blow the trumpet in Zion, but I feel the timbers of this old house tell me it must come down. Yet upon the Rock of eternal ages the new man feels safe. It gives me great comfort of heart and soul to say our God is very merciful to us; and He has made the word of His grace the power of God unto the soul's salvation of His dear people here. The Lord enabled me to baptize two sisters in the faith of God's Christ, on Lord's-day, March 5th. (D.V.) hope on the first Sabbath in May to again descend into the water. The Church of God here have chosen me to the pastorate on March 26th. I am thankful to say our chapel is well filled from time to time, and we are very comfortable together. To our God in Christ be all the glory.—With Christian love, yours as ever, A BAKER, April 17, 1876.

**BATH.**—It is cheering to us much-despised Strict Baptists to find in the city of Bath a Church of Truth and New Testament Order, like that under the care of Mr. John Huntley, at Ebenezer, Widcombe, a beautiful suburb of that fine western aristocratic resort. A visitor at Bath writing to us, says, "Mr. Huntley, at Ebenezer chapel, is a good fellow and a man of truth. I am very much pleased with his testimony and with his people." We understand Mr. W. Crowther, of Gomersal, has been preaching for Mr. Huntley, who has been preaching the Gospel now for nearly twenty years, and has a Church with over 250 members, surrounded by a flourishing, useful cause. To be enabled to rejoice with those who prosper in the Lord's service (although we fade and fail), is the spirit we covet, the pure sympathy we pray for. Mr. John Huntley's father has preached at Limpley Stoke over fifty years.

**IPSWICH.**—Mr. Poock still lives in Bethesda. Mr. Morling labours hard in Zoar. Of each cause it may be said, the Lord's blessing is realised.

**"SNOWED-UP."**—Friends around the Velvet Lawn, and all through Chalkshire's Vale, will please understand we came on Good Friday morning, through snow and blow, as far as Princes Risborough; there we found the snow had erected insurmountable barriers between that town and Little Kimble. We were compelled to remain under the kind care of brother Burgess, the pastor of Assett Church, until the evening's luggage and baggage train slowly dragged us back to the Metropolis. We never passed through such a Good Friday before. Princes Risborough is a small dissenting town; how much of Gospel truth it enjoys is best known to them who know the ways of God, and walk therein.

**PLUMSTEAD TABERNACLE.**—Anniversary services were holden here March 19 and 20. Sermons were preached by G. Holland, of Willingham; R. C. Bardens, of Hayes; and C. W. Banks. A bountiful tea was provided on the 20th, after which John Wild, Esq., of Hayes, presided over a large public meeting, which he did in a kind and Christian manner. After the introduction he called upon R. C. Bardens, C. W. Banks, G. Holland, W. H. Lee, C. Cornwell, J. Brittain, &c., to speak to the assembled friends. Mr. R. Webb, one of the deacons, gave us cheering words, leading us to hope the cause of Truth in Plumstead Tabernacle would yet see happy and useful days; to which the hearts of many said "Amen."

**LITTLE STONHAM Baptist Church** has a pastor of sound judgment and of industrious devotion, in brother Andrews. Two public services we held Tuesday and Wednesday. I much enjoyed fellowship with John Andrews, but it seems difficult for a young man to rear a family with the small means afforded. Those whom the Lord has made stewards in His household must put forth help, or our chapels must decay, our pastors and their families must want, our denomination must weaken. Little Stonham chapel requires means to renovate and to restore. It is one of the Lord's "dwelling-places," one of Jacob's tents. Let us pray the Lord and His people to appear for her.

C. W. B.

**NORTH BRIXTON HALL.**—Brother C. Cornwell sends report of some Evangelistic services recently attempted. Were we to publish their proceedings, no good could flow therefrom. Delusions and deceivers abound. All appear to be playing with religion. The people should be warned; but, "until the Spirit be poured upon us from on high," desolations will spread. Let all who have the Spirit of Christ, lift Him high before the people. Christ is our only remedy.

**CLAPHAM JUNCTION.**—New Baptist chapel in Speke road. All our opening services were encouraging. Brother Thomas James Messer found a good company who appreciated his loving and truthful discourses.

## NOBLE WORK AT BOROUGH GREEN.

MR. EDITOR,—Allow me to communicate my thanks to numerous friends abroad and at home.

The piece by "Besor" has been the means of bringing shoals of congratulations, far too numerous to acknowledge privately.

Allow me to thank all our friends for their godly expressions and earnest good wishes for Mrs. Huxham and myself. The event which called forth these congratulations may be imitated by other Churches: they have an exhilarating and uniting tendency.

I desire further to express thanks to numerous friends for the kindly aid which has been afforded us, as a Church, the past three years.

On 13th of March, 1873, at our annual Church-meeting, it was suggested that the old vestry (in a dilapidated state) should be taken down and a new one built, with a schoolroom over. As the undertaking would involve considerable expense, the meeting was adjourned for consideration, prayer, and to obtain plans and estimate; also to consider how the money should be obtained. It was resolved to pull down and rebuild according to plans and estimate of £180, and to enlist all the energies of the Church and congregation. The faith of some of our friends was strong enough to believe we could promise the builder, the late Mr. Tomlyn, £80 on the opening, and remainder soon after. The work commenced Monday, 13th April, 1873, completed and opened Wednesday, 8th October, same year. On eve of opening day we found we had paid £95 4s. 8d., and the proceeds of opening being £235s., made our payments £118 9s. 8d., or £38 9s. 8d. more than we promised. Some deviation from original plans, total cost was £207 10s., with £50 to furnish it, made the outlay £257 10s., leaving us with a debt of £139 0s. 4d. To meet this we applied to Baptist Building Society for £100. They voted us £80, to be paid back in half-yearly instalments of £5, free of interest; that was March, 1874, and by that time we found the £80 would free us entirely from debt.

Dear Sir, send it forth to all the Churches that on Good Friday last, the 14th April, we held meetings at Boro' Green. I was favoured to preach in afternoon; then we had social tea, trays provided by lady friends; in evening a comfortable meeting; chair taken by your humble servant, the pastor; addresses delivered by two of the deacons (brethren Poltick and Beecher); four pieces by the choir; the harmonium conducted by our very esteemed friend Miss Thompson, in an admirable manner; in the evening we made collection, and on counting we found we had obtained all we needed to free us from debt, viz., £21 10s. Now we can inform our friends we are free from debt, having a spacious chapel, vestry, school room, and extensive burying ground, all freehold, and free from any incumbrance. We wish to give public expression of our thanks to all who have aided us; also publicly to acknowledge our obligations to the God of all our mercies for showing us so great favours as

to enable us to raise within three years the sum of £275 10s., beside meeting all other expenses in connection with the cause, and giving us a surplus each year. Surely, we may say, "What has God wrought?" We estimate the place in a financial point of view £500 in advance of what it was four years since. Hallelujah! the Lord be praised. I feel bound to express my thanks before all the Churches, to all friends in the Church, the congregation and neighbourhood, for the interest taken in working so assiduously and labouring so prayerfully. We pray our covenant God, in the trinity of His glorious persons, may get Himself glory and make it a means of bringing souls to Himself. Amen.

Yours, as ever,

R. A. HUXHAM.

## HISTORY OF THE CLAPHAM JUNCTION BAPTIST CHURCH.

At the public meeting, on opening Speke road new chapel, Mr. Stiles gave an outline of its rise. He said:—About nineteen years ago four or five young men started a Saturday-night prayer meeting. Bible subjects were talked over and proved profitable to many. Open-air meetings were commenced, and likewise cottage meetings. Soon after the neighbourhood sprung up, and visitation from house to house, with distribution of tracts, was started. A place to meet in was then sought; a mission hall was obtained; Mr. Ballard came and spoke from the words, "Run, speak to this young man." Others were invited to preach. This was continued; nine months thus rolled away, when they were formed into a Church. Seven comprised the membership; out of these five remain. This formation took place in March, 1872. In May they elected to build; two £25 donations were received, and 30s. A box was put at the door, and the first time there was 3½d. in it. Mr. Clark read a financial statement. A piece of land was secured at £250, and in October, 1873, they had opening services. That day they cleared £80, reducing the debt to £305. The whole sum was soon cleared off; the School Board then wanted the ground; the first week in February, 1875, their first chapel was sold; and after some delay the money was obtained. The friends met for a time in the large upper rooms belonging to Mr. Price. Messrs. Turtle and Appleton agreed to build this place for £1,935. In October, 1875, the memorial stone was laid, and £80 collected that day. Estimated cost of place of worship, £2,300. In hand, £1,162 18s. 4d. Mr. Wilson read the receipts of the present opening day. Morning collection was £8 11s. 10d.; afternoon, £4 19s. 9d.; evening, £21 6s. 6d.; donations and collecting cards bringing it up to about £110, making the sum gathered during the day something over £123.

COGGESHALL.—That venerable deacon of the Baptist Church, Mr. E. Crosby, left us for the happier land on March 9, 1876, aged 86. The brief memorial came too late. It will appear (D.V.) in June.

## ZION CHAPEL, WILDERNESS ROW.

On Tuesday evening, April 4, a very interesting meeting was held at the above chapel. About 100 persons partook of tea at 5.30; and at 7 o'clock the public meeting commenced, presided over by our well-known brother, C. Spencer, Esq. After singing the hymn, "Now to the Lord a noble song," the chairman read Psa. xli. Mr. Meeres, of Bermondsey, engaged in prayer, after which Mr. Spencer called upon Mr. Bennett to say a few words.

Mr. Bennett said that the reason of the meeting being held was because he had thought it well upon commencing a second six months' labour in the place, to get a few of his ministerial brethren to come and show, by their presence and support, that while he was, perhaps, comparatively unknown to many of the friends who had gathered round him at Wilderness row, he was well-known to his brethren in the ministry; and that although his attempting to raise a cause there was a venture, he did not appear before the people as an adventurer.

The chairman made a few remarks, in the course of which he stated that it gave him very great pleasure to be present. He then presented to Mr. Bennett the following acrostic on his name, which he had written for the occasion.

J ohn, the beloved of the Lord,  
O pposing error by the Word,  
H is Master's cause He does defend,  
N or to free-will ever bend.

B e very faithful, very firm,  
E ternal truth will you confirm;  
N o works of creatures can obtain  
N o peace nor hope but through Christ's name.  
E lecting love shall be the song  
T o-day, by all the blood-bought throng,  
T hroughout all time and ages long.

Mr. Hazelton, of Chadwell street, said, it gave him great pleasure to be present at the meeting, although he always said that he was no platform man, as he felt more at home in the pulpit. He had known his brother Bennett for a great many years. Indeed, he was formerly a member of the Church at Chadwell street; and during all the years since he left them they had heard of him continually, and always with pleasure, which was more than he could say of some who had gone out from them. Mr. Hazelton then proceeded to make some weighty and edifying remarks upon 1 John iii. 2.

Brethren Styles, Meeres, and Lawrence followed, each expressing the pleasure he had in being present, and testifying to his friendship and good wishes for Mr. Bennett. A collection was made, amounting to between £8 and £9. The Doxology was sung, and the proceedings terminated by Mr. Spencer engaging in prayer.

It did my soul good, on coming out of the chapel, to meet so many happy faces. "All were the best speakers," "all was the best Gospel." One Lord, one Jesus Christ, one Spirit, one Faith, and one blessed Gospel.  
J. D.

HEYWOOD.—EBENEZER. The annual congregational tea meeting was held on Good Friday, when about seventy persons sat down to tea. After tea the chair was taken by Mr. Wm. Howarth, deacon of the Church, who, in a brief speech, reviewed our proceedings since we came away from a neighbouring Church, and spoke of the concord, unity and amity which we have enjoyed during the past year, and especially in comparison with the preceding twelve months. He also congratulated the members, and at the same time thanked them for the very liberal way in which they have contributed to our funds, and informed them that we had a very nice little balance in hand towards next year's funds. He also emphatically denied the assertion that has been circulated to the effect that it was entirely on doctrinal grounds that we had severed ourselves from the Church we were lately connected with, and whoever had originated that statement must have known that it was entirely false, the disruption being entirely owing to the members claiming to have a voice in the government of the place, and not continue to be subservient to one individual, as had been the case for several years. Mr. Horbury, in a very interesting and instructive speech, reviewed the progress of Christianity from its earliest period to the present time. Mr. Bowker treated on the snares which beset us under the guise of Christianity, and spoke at length on a tract which is now in circulation, written by an anonymous individual, and which is entitled, "A Tract for the Times." He believed that it was merely a ruse of the devil's to get in amongst God's people, and warned all to beware of such subtle and deadly poison. The scholars gave several interesting recitations, and the choir rendered several anthems in a very efficient manner. We sincerely hope that we may be spared to have many more tea meetings, which will prove as enjoyable as this has done.

BRIXTON TABERNACLE.—Our fourth anniversary was holden on Good Friday. A large number took tea. The evening meeting was well attended. The tea was given, and several friends from other causes came to bid us God's speed. The sermon in the afternoon was from Psa. xlviii. 12. The evening meeting was opened by singing, and our brother W. Sack asked God's presence; after which excellent addresses were delivered upon "The Mystery of the Gospel," by brethren Battson, Brindle, Lawrence and Wheeler. Collections, amounting to £7 16s., and also a purse containing £10 14s., making a total of £18 10s., was given me by the deacons. We thank God and take courage. C. CORNWELL.

BOSTON.—Many friends will, with us, feel much grief at learning that heavy bodily affliction has again laid dear brother David Wilson on his bed in much suffering. We fear the true Baptist interest will pass through a season of trial.

**METROPOLITAN STRICT BAPTIST ASSOCIATION** held its annual assembly, March 28, 1876, in Soho chapel. Mr. Anderson entered the presidential chair, and delivered his inaugural review of the Churches, ministers, &c. Mr. Styles read the report. The speech of the assembly was by Mr. Shepherd. We have notes which may some day appear. We have questions from some correspondents we cannot answer. Many have great searchings of heart. If all the Strict Baptists in the kingdom could and would unite in one Christ-loving-bond, they would form a mighty army, but they allow crotchets to crush them.

**WILTON SQUARE.**—Mr. W. Flack's Easter meetings, April 16 and 18, were demonstrative assemblies of great sympathy towards this honoured minister of Christ, who celebrated his nineteenth anniversary by preaching two sermons on the 16th, although his natural vision is much weakened. Sermons by Messrs. Box and Shepherd were also delivered: the social tea and public gatherings were good. Several from the junior ranks of London ministers acquitted themselves approvingly. Mr. Flack is encouraged by some who apply for admission into the Church.

**STOWMARKET.**—April 13, 1876, through snow and sleet, from Little Stonham to Stow, my long-loved Christian brother Edward Freeman, of Stonham Aspall, brought me this cold winter's morning. We called on our young brother, Mr. Debnam; he sails on peacefully and hopefully at Pilgrim's Home, and is found a faithful witness for Christ, an instructing minister of the Gospel, and a careful scriptural walker before all peoples. Our declining grandsires are bound to render thanks unto the Lord for the perpetuation of the promise—"I will give them pastors according to Mine own heart."

**OLD FORD.**—The funeral of the late Mr. John Branch took place in Bow Cemetery, April 19, 1876. In the chapel, Mr. Griffith, of Hope, called upon the name of the Lord. C. W. Banks spoke a few words upon the dark and bright side of this event. At the grave verses were sung. Mr. W. Symonds gave address on "Blessed and holy is he that hath part in the first resurrection," &c. He spoke good words to the widow and the family, and closed the service. Thus in a most honourable and sacred manner the surviving sons laid their father's remains in the well-prepared grave.

**WEST WYCOMBE.**—"A lily among the thorns." Our Good Friday meeting was well sustained. Chapel full. All the speakers were dressed in free-will garments; but our brother George White brought in the royal robes of Zion's eternal redemption by the blood of the Lamb; giving a true exposition of the words, "It is finished." A faithful witness with a living faith, and a divine anointing, is precious in these days.

**EPHING BAPTISTS.**—Twelfth anniversary was held Good Friday. Mr. Langford preached excellent sermons. In the evening a public meeting was held; the time was devoted to speaking and prayer. Brethren Oakey, Hitchcock, Langford, Cotts, and Winters assisted in the service.  
**WALTHAM ABBEY.**

**MARGATE.**—We are in a position to state that while Mount Ephraim chapel, Margate, is private property, the Church have possession under an agreement, and have entire control of all its own affairs, and the minister is entirely free.

**STOCKTON-ON-TEES.**—The British school in Hume street was opened Sunday, April 2, 1876, for the preaching of the Gospel of God, and for the observance of New Testament ordinances. We understand our brother David Vernon preaches to the people with solemn power. Every faculty in our soul doth cry to God to give them good speed.

**CROWFIELD.**—Cause under Mr. Deering's ministry is doing well. Mr. Samuel Cozens preached their anniversary sermons on Good Friday of this 1876. I saw Jabez Hart and the brethren Runneckles standing firm in the truth.

**GRUNDISBURGH.**—That firm advocate for continuing steadfast in the Apostle's doctrine, in breaking of bread, and in prayers, the ven. Samuel Collins, has retired from a pastorate of near fifty years' duration. He has fought a good fight, he has nearly finished his course, he has kept the faith.

**ENCOURAGING.**—Mr. Banks,—I can assure you **CHEERING WORDS** is a pet of mine; I have often enjoyed the reading of it. I will do what I can towards increasing the sale of **CHEERING WORDS**. I only wish I had the confidence some of them have, and the assurance that I am a chosen vessel of mercy. I love the Lord's people and I love to hear the Gospel preached; I can discern between the gold and the dross, yet I am always in fear lest I shall at the last day be lost. I have had much tribulation, having lost my beloved husband. The Lord has indeed been a Husband to me and a Father to my fatherless, and has blessed me with many, very many mercies. Blessed be His dear Name.

### Marringe.

April 5, 1876, Ebenezer John, youngest son of Mr. Samuel Jones, of 67, Peckham grove, to Rosa Mary, second daughter of Mr. W. E. Williams, of Stanmore house, 412, Old Kent road.

### Death.

March 22, at Harlington, Hannah Treble, widow of the late Samuel Treble, of Burrow hill, Cobham, aged Three Score and Ten.  
"Ever from toil to rest."

# Pontius Pilate :

HIS WIFE: HER DREAMS: HER SOLEMN WARNING.

“Have thou nothing to do with that Just Man!”

THE rain had been pouring down for hours; the heavens were clothed with blackness; the winds were not very courteous; the fields and roads were almost covered with water. I was in a third class, nearly empty. Cold was my heart; desolate my mind; cheerless my prospect. I had been two days at the Leicester Conference: had listened hard; thought no end of things. Saw Septimus Sears, Dr. Doudney, Thomas Bradbury; a host of the evangelical clergy, such as Master Battersby, Ormiston, Geo. W. Straton, and dozens beside. What I thought, felt, said and heard, is all noted in my book; another day it may creep out.

Many hours had I listened: but it was over. That lovely brother, John Wesley, had taken good care of me. We parted on the Leicester Station; and now through the borders of the Stockingshire, into the centre of Northamptonshire, the boiler was steaming me; and safely, through Mercy's marvellous care, I dropped on the Raunds Station. It was Saturday night, April 29, 1876. I was a stranger there: knew no one. No one knew me. Some gentleman just said: “Mr. Banks, the porter will shew you the way!” He jumped into the car I had left; off went the train, and all appeared to me mysterious. Found I had to walk alone in a wet, dirty, and (to me) unknown land.

However, coward as I am, when there is preaching work to be done, I stand for no impediments. I felt a prayer steal out of my heart: “Lord! again let Thine hand help me:” and off I went. Coming to a junction of roads, and seeing a poor, singular-looking man, I said:

“Please sir, will you tell me which is the road to Raunds?”

“Turn off there to the right; when you come to the pond,” &c.

What he said more I could not catch. A storm appeared gathering. O! what a dreadful black cloud came rolling up to me. I remembered being once drenched to the skin, in a similar plight. I put the best little leg first; drove myself as fast as I could; came up to the pond; took the wrong turning. Always did that all life through. Nevertheless I found Raunds. A kind welcome; a comfortable nest; went through four services with no feelings to boast of. Then to Broughton, Kettering, and home to London. Of the state of these gardens many little chapters are pencilled down for future use—if need be.

Quietly shut once more in my book-room, a singular power sent deep into my heart those solemn lines which Matthew gives us in the nineteenth verse of his twenty-seventh chapter:—

“When he was set down on the judgment seat,  
His wife sent unto him, saying,  
Have thou nothing to do with that JUST MAN:  
For I have suffered many things this day  
In a dream, because of Him.”

As these words flitted across my mind, they threw into it a light which my pencil cannot delineate. This ray of light brought to view the different characters which take part in this most awful tragedy; and, for the life of me, I could neither turn from the scene, nor so fully comprehend it as to dare to think I could publicly expound all I saw.

On the morning of May 7, I strove to discourse upon Jesus "passing through the midst of them, and going on His way," when, because He referred to Elias being sent only to the widow of Sarepta, and Naaman being the only leper cleansed, the Jews determined to kill him. But there was no preaching in me that morning. I was bound. In the evening my mind was in the hands of another. Necessity compelled me to read Matt. xxvii. 19. I may be mistaken; but, I think, never did I commence a discourse with more confusion as to what I should say; never did I begin to speak with more calm solemnity or clearness of expression; never did I realise such a terrible sense of the awful grandeur of the different parts of God's eternal Truth, as on that occasion. The fearful condition of the different characters was so powerfully opened up to the view of my mind, and my tongue was so perfectly at liberty to publish the same, that my body trembled, my heart was broken, my tears flowed, awe and terror pervaded the whole service, and not a doubt then arose to disturb the confidence that the Lord had given me a special message for some one then present.

Two thoughts led on to the discourse. First—Not a few who have been most wickedly against Christ have, by Omnipotent Grace, become His most zealous friends and ministers. Saul of Tarsus, Henry Tanner, of Exeter, John Huntley, of Bath, and others, passed in succession before me. "Where sin abounded grace (sometimes) doth much more abound." Satan or unbelief, or sore temptations, may frequently drag you back to the times of your enmity and cruel wickedness against Christ, and black fears may arise, so that you feel in danger of being cast away after all; but if it hath pleased God to call you by His grace; if, by the Spirit, Christ hath been revealed in your new-born soul; if Father, Son, and Holy Ghost have thus become known in you, and precious to you, the Saviour's promise is sure to stand good on your behalf—"Him that cometh unto Me, I will in no wise cast out." Peter denied Christ, but our Lord never denied Peter.

The second thought was, to me, painfully solemn. Many profess to be on Christ's side at first, who afterwards turn out His most deadly foes! Tremble at the fact! Where, now, are some of those plausible, proud fellows, who have, in measure, deceived me and others? They made most exciting professions of love to Christ: but after awhile they fell away; ah! so wickedly, I will not attempt to define their apostacy. There are some now who stand in a proud profession: but their end no man knoweth. Look at Judas! one of the twelve.

As soon as Jesus declared, "No man can come unto Me, except it were given unto him of My Father;" immediately many of His disciples went back, and walked no more with Him.

Christ, knowing what strong temptation would shake Peter's faith, said, Will *ye* also go away? Peter had not been broke up then. He replied, "Lord, to whom shall we go? Thou hast the words of eternal life; and we believe, and are sure that Thou art that Christ, the Son of the Living God."

Peter answered for all the twelve. He had no suspicion of Judas. Mark you, how Jesus answered them: "Have not I chose you twelve? and one of you is a devil." He knew who would betray Him.

Judas represented all those who will be anything; and turn any way, if they can but have the money. What a terrific age this is for betraying Jesus Christ; or denying Him in part, if they can but have a good bag! Some of our good old causes are lost, or nearly so, by these Jewish-Judasés, who can make a better market out of the worship of free-will, than they can out of the faithful administration of Christ's own Gospel.

It may be, Judas never thought he should betray Christ to death. Some think he never dreamed the Jews would crucify Jesus. But, when Satan entered into him, he went headlong to destruction; the devil drove him to sell Christ: and then to destroy himself. If the devil is in ever so bright a professor (under cover), that man can do nothing heartily for Christ. His profession is only for himself. He practically says, "Let me be a parson, or a deacon, or a bishop, or some great one, and I will follow Christ; deny me my ambition, and I leave all!" How many poor wretches of this kind you may see in our Churches, and in our streets!

Love to Christ—true heaven-born love to our precious Lord—will suffer for Him; will submit to Him; and will honestly serve Him; but, where a vital love to Christ is not deeply rooted in the soul, you never can tell what the end will be of the brightest professor on earth. Two of the greatest ruling powers which influence the people in this world, are *the lust of self*, and "THE LOVE OF CHRIST." The man who idolizes, worships, and lives only to please and to profit himself, may drive on, either as a worldling, or as a professor of religion, with much apparent success; but the man who is possessed of, and influenced by, the love of Christ, will find it hard work to steer his course in this wilderness. The Adversary will cruelly oppose him; the world will look upon him as next to an imbecile; while the pompous professors will trample him under their feet; only the poor afflicted ones will cling to such an one; and his sympathies toward them may often nearly break his back. The very first text I was almost driven into a pulpit with has been the text of my whole life—"Hearken, my beloved brethren, hath not God chosen the poor (the afflicted and despised of this world; rich in faith, and heirs of the kingdom which He hath promised to

#### "THEM THAT LOVE HIM."

But the first treasurer in Christ's little Church—Mr. Judas Iscariot—came to an end more dreadful than one likes to write.

A Judas in the pulpit, or in the pew, in the deacon's office, or in any position, is a dangerous power, because, as our Lord so demonstratively said—"Have not I chosen you twelve? and one of you is a devil!" O! what heaps of sorrowful thoughts and feelings from that deep declaration do spring. Power says "Selfishness is one of the evils which has taken a firm hold of the heart of man since the fall." The lust of self works strangely in many, even of those who stand high in our Churches!

Pontius Pilate knew in his conscience Christ was innocent; but the popular feeling led him to stifle conscience; calamities fell upon

him, and with his own hands he ended his earthly career. Not even the warning, which his wife made to thrill through his soul, could constrain him to set the Son of God free. But is there no one who will fearlessly proclaim His innocence?—Yes! Listen, now, to

### THREE STRANGE VOICES.

To what an extremity was the blessed and precious Redeemer driven? How exactly that prophecy received its fulfilment, "Smite the Shepherd, and the sheep shall be scattered." Jesus is bound, led away, and delivered to Pontius Pilate, the governor. The God-man is bound: He stands alone! "He is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb; so He openeth not His mouth." Where is Peter now? What has become of James and John, and all the others, who continued with Him in His temptations until now?—They are fled! Will no one declare His innocence? There appeared at first not one. His countrymen, the Jews, are bearing false-witness against Him, determined to put Him to death, and His own beloved disciples have run for fear. Before Pilate can deliver Him up to be crucified, there came forth three most mysterious witnesses, all attesting His purity, His innocence, and His honour.

And whence came they? They came from the deepest caverns of darkness; from the highest dominions of light; from the wildest hemisphere, where the blackness of the fall still covered the people in ignorance, cruelty, and death.

I. The first witness came from the deepest caverns of darkness. All the satanic hosts knew to a certainty that He was the Son of God; and although Satan is allowed, through Judas, to sell and betray Christ; yet Judas shall not "go to his own place until he has flung down the money, crying out—'*I have sinned, in that I have betrayed the Innocent Blood.*'" From the dens of black despair and eternal death that voice came up, through Judas, saying, There is not on the earth any innocent blood to be found, but in the Lamb of God; He is, alone, "THE INNOCENT BLOOD," and that Innocent Blood I have betrayed. Was not this enough for the malicious, wretched "chief priests and elders?" Nay;—they only exclaimed, "What is that to us? see thou to that." There are plenty of these "chief priests and elders" on the earth now. They profess to be piously fond of Christ Himself; but against some of His poor bruised members they can manifest the same spirit.

Of the other two witnesses, and from whence they came; of the singularly characteristic title, "THAT JUST MAN," and many things concerning my adorable Redeemer, I must not write until July. Then, of these weighty and sacred lines of truth you certainly shall hear more, if life and strength to brain and body is mercifully continued unto your obedient servant,

CHARLES WTERS BANKS.

9, Banbury Road, South Hackney, London, E.,

May 10th, 1876.

[Exactly 120 years since my grandfather was born.]



## HEAVEN'S MANY MANSIONS.

FOR WHOM ARE THEY PREPARED?

“There, from the bosom of my God,  
Oceans of endless pleasure roll;  
There, may I fix my last abode,  
And drown the sorrows of my soul.”

*Outlines of a Funeral Sermon preached on Lord's-day, April the 23rd, for Mr. John Waller, of Pulham Market, who departed this life on Good Friday, April 14th, 1876, aged 34 years; to which is added two short addresses, one in the chapel, and the other by the grave. By Benjamin Taylor, Minister of the Gospel, Pulham St. Mary, Norfolk.*

“IN MY FATHER'S HOUSE ARE MANY MANSIONS.”—John xiv. 2.

**B**LESSED declaration! The words are spoken by Him who ought to know the truth of it, for the speaker is no other than the Son of God Himself, the Lord Chancellor of heaven. Christ Jesus, the Prime Minister of the court, ought to know what the court is, and what is going on in it. The Father here spoken of is the everlasting Father, the house is an everlasting house, and the Son, who speaks these words, is the everlasting Son, and abides in His Father's house for ever.

Only think of the comfort Christ gives to those who are travelling to this house, “Let not your heart be troubled.” He knows their hearts are troubled about many things, their sins, their darkness, coldness, and indifference, their barrenness and unprofitableness, and also because of slander, persecution, and reproach. Their hearts are troubled because of their afflictions, a sense of God's wrath and displeasure against the evil they feel within. They are troubled about losses and crosses, and painful bereavements. Our troubles Christ made His own, as also all our afflictions, and it was entirely on the account of the Church of God, that He said, “Now is My soul troubled,” &c. When the Lord saw the Jews weeping, Mary weeping, and Martha weeping, He groaned in spirit and was troubled, and He Himself must weep too. Think of His trouble and bitter anguish on our account, when in the garden, and then listen to Isaiah's declaration, “He is a Man of sorrows, and acquainted with grief, stricken, smitten of God and afflicted; 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.” The Saviour here tells His beloved children why they should dry up their tears, bravely endure their losses, and rise above all their griefs; it is, says He, because “in My Father's house are many mansions.” We will briefly consider three things,—

1. Heaven is here compared to a house.

2. In this house are many mansions.

3. There are certain persons for whom these mansions are prepared.

I. Heaven is here compared to a house—“My Father's house.” How great His dominion, how extensive His kingdom, He reigns over the heavens and the earth, and fills all places; yet He has a dwelling, a peculiar residence of His own, where He makes the greatest display of His glory, and before whose presence countless numbers veil their faces, among whom our brother is now singing the song of Moses and the Lamb. What a house of blessedness and glory is this which is here spoken of, for there is no need of the sun, nor of the moon, nor of the

stars, for the Lord God and the Lamb are the light of it. It is a house and home to which all believers come, and it is magnificently described by the apostle, "Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." What is this house here spoken of? Ah, brethren, we must, through grace, be brought there to know what it really is. They have the best notion of what it is who are favoured to have communion and fellowship with God. It is a house of love, happiness, and glory; and those who love God, and delight in Him, have some idea of what this house is. It is a peculiar state of holiness and glory, belonging to all who are perfected, and are made meet for it; and it is metaphorically described by Paul, who says, "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." A house is our chief abode; there is no place like our house and home, but we have a better house than our earthly house; this must perish, that can never perish. Are you going to this heavenly house? I fear but few are in the way to it; for the greater part of the people seem to be in the broad road that leads to eternal perdition. Our house is a place of security against enemies, and is a covering against storms and tempests, heats and colds. O what a house of security is our Father's house above! There His children are safe, for ever safe and secure—

"Far from a world of grief and sin,  
With God eternally shut in."

In this house our brother is happy, for there he beholds the Saviour's face with joy, eternally free from all suffering, sorrow, and pain. In our house we dwell with our family, and all eat and drink at the same table and freely converse with one another. Our Father's house above is the place of the royal family, where they have an abundance of all good things, and where they bask in the sunshine of endless delight. Well might the prophet say, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee." Our house is a resting-place; so is our Father's house above. Our rest is often disturbed, and there are numerous painful things constantly saying to us, "Arise ye, and depart, for this is not your rest, because it is polluted." I like my house very well, but I trust I have a better house than this. Some houses are very good, some are in a dilapidated state, and some are ready to totter and fall; but here is a house that stands for ever, and it is a house of undisturbed rest and peace; it is a house where society will never break up, and where Sabbaths will have no end. The Lord's-days here are our best days; but these are very diminutive when compared with that one eternal day of rest above in the realms of the blessed. There is a door to my house by which I enter into it. You must enter through two principal doors before you can enter into our Father's house above, Christ is one door, and none are in the sheepfold of God, only those who enter in by this door. The other is the door of death. Our brother has passed through both these, and is now in our Father's house above standing before the throne, with a golden crown on his head and a palm

of victory in his hand. One word more on this part of our discourse. I seriously ask, What is the condition of such persons as are without a house? Poor miserable beings! How sad and comfortless their lot; how wretched and desolate their life! And what will be the condition of those, who, in the last judgment day, will be found without a house, at once exposed to the flames of God's wrath, merciless friends, and hell's mouth wide open ready to swallow them up? The state of such is beyond conception. May God cause you now to think of where you are, and what you are. All of you are now either in the way to heaven or in the way to hell. Where are you? God said to Adam, Where art thou? and I would now put the same solemn question to every one of you. Hear the awful end of the wicked in plain Scripture language:—"Upon the wicked God shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup."

II. In this house here spoken of there are many mansions, many staying places. We stay here but a short time; in our Father's house above we shall stay for ever. "Here we have no continuing city;" in our Father's house above we shall meet to part no more, we shall be constantly exploring fresh wonders, and be always finding something new in the person of Jesus. There were large rooms, or staying places, in Noah's ark, and these were for none only those whom God intended should be saved by water. There were rooms, or chambers, in Solomon's temple, some five, some six, and some seven cubits broad, and these were all made to be occupied. In our Father's house above there are rooms, chambers, mansions, and all must be occupied. There are many, because the holy angels are many, who inhabit this house above; and God's children are also many, a number which no man can number; and there are sufficient mansions for them all. Blessed are they who shall be called into God's chambers. Hear what the Lord says to His children—"Come My people, enter thou into thy chambers, shut thy doors about thee, hide thyself for a little moment until the indignation be overpast." Mark also what the Church says—"The King hath brought me into His chambers." What be these chambers or mansions? Love, peace, joy, and righteousness; but chiefly fellowship with Father, Son, and Spirit. This is paradise, concerning which Christ said to the thief on the cross, "Verily I say unto thee, to-day shalt thou be with Me in paradise"—the word signifies a royal park or garden of delights. Eden was called by this name because it was a garden of entire pleasure. Here Adam lived in the highest delight, and could daily converse with his Maker. Here he could contemplate the divine workmanship of God without an evil thought. O then, what a place this heaven above must be! what a place of inconceivable pleasure and peace! "God shall wipe away all tears from our eyes." In heaven perfect communion with God shall be enjoyed, His friendship fully and for ever realised, and these mansions remain unmolested and undisturbed; there will be nothing to hurt nor destroy in all that holy mountain.

III. Let us now briefly show who these mansions are for. They are intended for believers in God and in Christ, as you may see by the first verse of this chapter; also in the preceding chapter these persons are called Christ's *own*, and in the same chapter they are called His *chosen* ones. Now, our brother departed was a believer in God, in Christ, and in ~~the~~ Three that bear record in heaven. He was Christ's own.

There are the devil's own, and these are easily known by their love of sin, and the practice of it. Our brother was easily known as one of the Lord's, because his life daily bespoke it. He was one of the Lord's chosen ones, for he lived as they live, and died as they die. Those who love the truth and walk in it, and die in it, all go to our Father's house above; but those who hold the truth in unrighteousness, and turn the grace of our God into lasciviousness, and die as they live, will be "cast into outer darkness, where there is weeping and wailing and gnashing of teeth." I will only add now, our brother, as a business man, was highly esteemed by all who had any dealings with him; he had good report of those that are without. As a Christian man, he was very useful, kind and affectionate, and a pattern to all believers in Jesus. The club people, some of whom are here present, have sustained a great loss; for as the secretary of that society he gave good satisfaction, and the members of it were well pleased with his services. The Sabbath school in this place, the teachers and children, have sustained a great loss, but let us pray that God may put another in his place who shall be as useful as he was: God can do this. The partner of our friend has sustained a heavy loss; may the Lord support her, and help her to put her trust in Him. The several surviving branches of the family have sustained a heavy loss; but to sum up all in one word, our loss is His gain. Our brother was baptized and added to the Church in this place, January 11th, 1863, and stood in communion with us, an unblemished character, thirteen years. To God be all the glory. I baptized him, married him, and now have buried him; and while his body rests quietly in the grave, his soul is resting in the bosom of Jesus. Our brother's life was full of living testimonies, and there were also many precious dying testimonies, a few of which I will now give you. After our brother was taken to his bed, he sent to us at the quarterly prayer meeting, on the first day of this month, requesting us to bear him up in our prayers to God. During the short time he was confined to his bed, he was constantly speaking of the goodness of God to him, and said he thought he should not get better, but was willing either to go or stay. He said, "How soon the Lord has brought me down!" To this a friend replied, "And the Lord can raise you up." He said, "Yes, and the Lord can take me home." To his companion in life he said, "I don't let you have any rest;" to which she replied, "I get as much rest as you do." Then said he, "Mine will soon be all rest; I shall soon have a long rest": and then repeated that verse—

"There shall I bathe my weary soul  
In seas of heavenly rest;  
And not a wave of trouble roll  
Across my peaceful breast."

His wife said, "Do you think you are worse?"

He replied, "You know I am; I'm going home: there is a mansion for me; there is, indeed, a blessed reality in religion."

To every friend who entered the room, he said, "I'm going home."

A friend said, "Do you think you are safe?"

He immediately replied—

"Safe in the arms of Jesus,  
Safe on his gentle breast;  
There by His love o'ershaded,  
Sweetly my soul shall rest."

To his man and the two lads he said, "Good-bye; I'm going to leave you; be kind to your mistress." To his father he said, "This will indeed be a Good Friday to me; I want to sing; 'the spirit is willing, but the flesh is weak': you must sing." His wife said, "Do you feel Christ precious?" His reply was, "O yes, I feel Him very precious; underneath are the everlasting arms." His wife said, "I cannot spare you; I cannot give you up." His reply was, "The Lord will provide for you, He will be a husband to the widow."

Looking at his father-in-law he said, "O, father, this is hard work;" which, when he had so said, he sweetly fell asleep in Jesus.

Our brother departed this life on Good Friday, while I was preaching at Halesworth, which prevented my seeing him just before he took an everlasting farewell of us. The last time I saw him he told me he was upon the rock, and felt quite resigned to the will of God. We now leave him to rest in the arms of Jesus, and to enjoy the mansion which he said was provided for him, while we are left behind to regret our loss, and will only add what is lost in the Church militant here is gained in the Church triumphant above.

"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen."

#### A SHORT ADDRESS IN THE CHAPEL

AFTER READING THE LESSON, 1 Cor. xv. 20—58.

Let us give thanks for our brother who has gained a blessed victory. He lived and died in the faith, and is gone to reap those joys that never cease: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." How astonishing to his sight must the objects of the invisible world be when they met the eyes of our departed brother! Methinks his happy spirit said, what glorious sights are these I behold! What delightful sounds are these which strike my ears!

It is said of a duke and his company, who were going up to Jerusalem, that when they saw the royal city, they cried out, "Jerusalem! Jerusalem!" and when the saints arrive at their blessed abode on high, they shout, "Heaven! heaven! glory! glory! the new Jerusalem! the new Jerusalem!" For all the saints the best things are kept till last, and also the best company. In heaven we shall see all the patriarchs and prophets, all the evangelists and the apostles, and all our friends that are gone before. We shall also know one another, both by person and name; for Jesus says, "I know My sheep, and am known of Mine." He calls them all by name, and as their names are known to Him, their names also shall be known to one another. Think of the blessedness and glorification of our bodies. How different they will be from what they are now. Here we want many things for our bodies, but in heaven no such things will be needed, because our bodies will be immortal, bright and glorious, like unto the glorious body of Christ. The shining of Moses' face, and the shining of Stephen's face was but a partial glory; whereas, in heaven our bodies will be full of light, and we "shall shine forth as the stars in the firmament." Our bodies will be spiritual, visible bodies, the same flesh, blood and bones, but of incorruptible and heavenly qualities. The old grain of corn must die before the new body can come out of it, to bring forth fruit. As spiritual, heavenly bodies,

we shall be swift as thought itself, moving with inconceivable agility, exploring unfailing riches in the boundless worlds of light. May the Lord fix our minds upon the four last things, death, judgment, heaven, and hell. In respect to death, are you prepared to meet it? Can you say with David, "Though I walk through the valley and shadow of death, I fear no evil, for Thou art with me?" Concerning the second, are you prepared to stand before the Judge of all? Rest assured of this, "we must all stand before the judgment-seat of Christ." Concerning the third, heaven is God's throne, but is it also your home? Are you travelling there? Concerning the fourth, it is a solemn thought; there is a hell, a dreadful hell; but can you say, looking up to God, "Thou hast delivered my soul from the lowest hell." To my young sister, the partner of the deceased, I would say, may God give you grace to live, walk, and die, as did your dear partner, and where he is you will surely come. To all the surviving branches of the family, I would say, there is this consolation for you, our friend and brother gave to all sufficient proof of living and dying grace; and I am sure you have full satisfaction in your minds that he is happy in the bosom of God, that he is wearing a starry crown, and singing that song recorded by John in the apocalyptic vision—"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. Amen."

#### ADDRESS BY THE GRAVE.

MY DEAR FRIENDS,—Let us bear it in mind that we are all hastening to the house appointed for all living; we are passing quick through this world to another; but what world are we going to? Are we living in sin; or, are we living in the joyful expectation of a better world than this? It is a serious thought, that—

"Where'er we go, where'er we be,  
We're travelling to the grave."

It is a truly solemn question, "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" Two precious revealed truths form the ground of our comfort on this solemn occasion. The first is the account given by Ezekiel about the valley of dry bones. Every burying place is a valley of dry bones, and men may say concerning them, "Can these dry bones live? Is it, indeed, possible that living men should come out of these dry bones?" Hear what God saith, "I will open your graves, and cause you to come up out of your graves." He that formed man at the first out of the dust of the earth, can easily raise us up again, build the same dust, and fashion it like unto the glorious body of Christ. All our brother's dust shall rise: it will surely appear in the morning of the resurrection. He that quickened Lazarus, and called him out of his grave, can certainly quicken our friend, and call him out here, and will in the morning of the resurrection. A second thing I would notice for our consolation is, the language of holy Job,—"I know that my Redeemer liveth," &c. Our friend could say, "I know." This "*I know*," is the language of faith. Paul says, "I know whom I have believed." How comforting the words, "My Redeemer." What is redeemed of us? The soul only? I say, the body as well as the soul. Christ

redeemed the whole person. When He redeemed, our brother departed, He redeemed body and soul, the whole person; and therefore body and soul must and shall re-unite in the resurrection at the last day; and in sure and certain hope of this, we now commit his body to the ground, according to God's faithful word, "Dust thou art, and unto dust thou shalt return."

May the grace of God, the love of Christ, and the communion of the Holy Ghost be with you all. Amen.

### A HYMN OF GRATITUDE TO GOD.

*On Recovering from Severe and almost Fatal Illness.*

[DEAR MR. BANKS.—The enclosed has been forwarded me by a correspondent of mine, one who has been a Christian worker well known to you, and now in deep poverty. Please give it a place in your magazine. Should any be willing to help him, if ever so little, I will send his name and address privately to them, or be the bearer to him of their aid.—GEO. THOS. CONGREGVE.]

"I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years."—Isaiah xxxviii. 10.

My God! ten thousand thanks to Thee,  
Who givest back my life to me!  
When near the grave.  
My thankful lips would sound Thy fame,  
And kiss Thy feet, and laud Thy Name!  
Omnipotent to save!  
How shall I spread abroad Thy praise,  
And grateful tributes to Thee raise  
My God and King!  
In agonising pains, I lay  
Distressed, and restless, night and day,  
A wasted thing.  
Thou Great Physician, camest by,  
And at Thy touch, diseases fly!  
And health is given.  
Grim Death! who in the distance stood,  
And poised his spear in gloomy mood,  
Away is driven.  
From beds of languishing and pain,  
How many have found Thee their gain;  
Their life and sweet repose.

I too, can testify with them,  
That I have touched Thy garments' hem,  
The balm and fragrant rose.  
How virtue flowed from Thee to me,  
Virtue to heal my malady;  
And give me rest.  
And out of Thy rich fulness came,  
A spark of Love's undying flame,  
Into my breast.  
And this inspires me now to write,  
And often overpowers me quite;  
This love of Thine.  
O matchless love! Eternal spring!  
My grateful heart shall of it sing,  
A boundless mine.  
And loudest of the sacred choir,  
I'll swell my note, and sound my lyre,  
Though least of all:  
For I, the greatest sinner there,  
Of Grace, may boast the greatest share,  
The worst of all.

M. R.

### THOUGHTS ON THE HOME ABOVE.

*By W. WINTERS, Waltham Abbey.*

To yonder realms of light, so bright and holy—  
Where bliss-enraptured spirits freed from care  
Drink in immortal joy—there with the lowly,  
My soul would dwell, and leave corruption here.  
Now would I come sweet Saviour confessing—  
Humbly to Thee, and find forgiveness free;  
For there is none that less deserves Thy blessing,  
Thou knowest Lord—than helpless, sinful me.  
Betimes those joys that lie beyond the river,  
Appear too mighty ever to be mine:  
Yet there's a hope which centres in the Giver,  
That tells me, Jesus, I am really Thine!  
Though sunken oft beneath a weight of sorrow,  
And dark forebodings cross my lonely way;  
Yet faith comes forth and views a bright to-  
morrow  
Brought with the prospects of eternal day.

Transporting thought that buoys the drooping  
spirit,  
And burst the dismal cloud of slavish fear:  
There in that land of light which saints inherit,  
I have through Jesus an infinite share.  
And O to think that I shall see Him yonder—  
Who died for me; and with immortal eyes  
Behold the glories with seraphic wonder,  
That then shall break upon me with surprise.  
To be with those whose memory I cherish,  
Loo-ed from the storms of life and every curse;  
Sweet's the peace of them "that never perish,"  
O rest divine, to sleep in Jesus thus!  
No parting then will mar the joyous season,  
Love never wanes on that delightful shore,  
There bliss ineffable beyond all reason,  
Will captivate my spirit evermore.

## THE LATE MR. DAVID WILSON.

[Our friend, Mr. J. Sharpe, of Boston, sends following brief notice. As we knew our deceased brother nearly thirty years, we hope to give a memorial of his ministerial life soon.—ED.]

DEAR BROTHER BANKS,—I have been anxious lest I should disappoint you of what I promised respecting our dear late beloved pastor, David Wilson. I have no new materials out of which to frame a memoir of that dear man of God: you have known a great deal more about him. I did just know him thirty years ago, and then lost sight of him till the first week in February, 1872, which was just after I came to Boston. I lived in and about London for some years, and used then frequently to worship at Mr. Covell's, sometimes Gower Street, at Zoar, now and then at Surrey Tabernacle. When young was privileged to hear the late John Stevens; I heard you at Spalding, and at Bethel Chapel, Boston. For several years I was a member at Deeping, Mr. Tryon's, and have often heard Mr. Philpot; but a man may do and be all I have said and be destitute of the one thing needful. I believe the Lord deeply exercised my mind about my state as a sinner before God when I was about twelve years old; since then, God the Holy Ghost has taught me in my heart, sometimes by "terrible things in righteousness," at others by the sweet drawings of His love.

But my message to you now is of D. Wilson. When I came here I soon found out Bethel Chapel; but my joy was like poor Jonah's gourd, growing up in a night and cut down in a short time; for it was only a few Sabbaths I heard Mr. W. He preached his last sermon at Bethel, March 31, 1872. I never failed to cultivate a most intimate acquaintance with him; and although we have had a legion of supplies, Mr. W. was, to my mind, the most substantial Christian man, always intelligent and spiritual. I loved him for the grace so manifest in him. I believe we were much united in the Gospel. We both loved the *Earthen Vessel*; at the same time felt much union to many writers in the *Gospel Standard* and the *Gospel Magazine*. Being fond of him, I, perhaps, visited him in his confinement more than any other; hence I can testify to his holy life and godly conversation. But you know on what his hopes were built.

At the closing scene I was with him till near his last breath. I heard him speak of the preciousness of Christ, and of his prospect of entering into rest, where there would be no pain. He had been severely tortured with pain; his cough was distressing; his breathing very difficult; hence it was a labour to articulate. His death-bed was a triumph: grace reigned through righteousness: he had no fear of death: he knew whom he had believed. Could he have given utterance, he would have said, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; but thanks be unto God who giveth us the victory, through Jesus Christ our Lord." I know this is true.

A good brother, who had been a member of Salem fifty-two years, and a deacon I don't know how many, was at Mr. Wilson's funeral, but *died that night* as he was returning from the prayer-meeting. Mr. Smallwood is but just alive: the last six days he has received no food. I must write again. Farewell. From your loving brother,

19, Frampton Place, Boston, May 15th, 1876.

J. SHARPE.



## ONE OF THE LATE J. A. JONES'S SEALS.

MRS. MARY HAWKINS, ONCE OF BRENTFORD.

**L**ORD'S-DAY, January 16, 1876, the Lord took unto Himself my honoured mother, after a lengthened pilgrimage. In her early life, she attended the Established Church; but was subject to many convictions of conscience, which, after a time, would pass away. On one occasion her mind was deeply affected by attending the funeral of a person she much respected. She felt the solemn importance of being prepared for another world; but at that time, she knew not the way of salvation. She attended church with diligence, occasionally received the Sacrament, as it is termed, yet with no satisfaction to her troubled mind. The death of a beloved daughter was a great trial to her. Speaking of it just before her death, she said, "I felt it to be a heavy stroke; but the Lord was working powerfully upon my mind by it; for while my heart was bleeding in consequence of my great loss, the words of David greatly impressed me, 'She cannot come to me, but I shall go to her.' I repeated them to your father, and said, 'Let us drop upon our knees, and ask the Lord to prepare us to go where the dear child is.' From that time I was enabled to break off many things I had attended to on Sundays, and went more regularly to church, anxious to do all in my power to serve God; for, by so doing, I thought He would love me and receive me at last."

Thus she went on some few years, during which time my eldest brother was brought, though young in years, to a saving knowledge of the Lord, and was led to attend the worship of God at the Baptist Chapel at Old Brentford: Mr. J. A. Jones about that time had become the pastor of the Church. My brother, being anxiously solicitous for the well-being of his parents, urged them to go with him to hear his minister; but being so accustomed to attend church, they hesitated for some time. Afterward, however, they agreed to go, but having never been in a Dissenting place before, the simplicity of the worship greatly interested them. My mother informed me that she felt a sacred feeling creep over her, and the minister's prayer was the very telling out the feelings of her soul to the Lord, and asking the very thing she felt to require. The sermon on that occasion was founded on the words in Luke ii. 34—"He is set for the falling and rising again of many in Israel." The Lord blessed the word. She told me that, during the sermon, she felt as she had never before felt: her mind was set at liberty and could rejoice in God her Saviour. From that time she attended Mr. Jones's ministry, grew in grace, became acquainted with the truths of God, and experimentally enjoyed them. She was baptized in July, 1827, with one of her sons, was united with the Church, and stood, through grace, an honourable member about thirty-six years.

The subsequent part of her life was spent at Southampton, generally attending the ministry of the late Mr. Chappell; but, during the last few years, she was unable to attend. Her Bible, hymn-book, and Dr. Hawker's Portion were her companions in the solitude of her chamber; but, during the last year of her life, she could not see to read or use her needle, so that she often became weary and downcast. Her evidences became dim: at times she feared lest she was not in reality what she professed to be. Those feelings were not of long continuance: she

often expressed a desire that the appointed time of her departure was come, yet felt willing to wait the Lord's time.

As her days were passing away, she would often refer to happy seasons she had frequently enjoyed. "I have often," she said, "looked back to bygone days when, in my business, I have so enjoyed the Lord's presence, that one portion of Scripture after another presented themselves to my mind with such sweetness that I appeared to live on the borders of heaven; and now I look with wonder, love, and praise at His goodness in making my three sons honourable and useful members of His Church, that my heart is overwhelmed with gratitude for His goodness to me and mine."

The last ten months of her life she was confined to her bed: at times her pains were great. Although not favoured with ecstasies of soul, yet there was a solid and gracious reliance on the person and work of the Lord Jesus Christ; and as the time of her departure was gradually approaching, she said, "It affords me much comfort, when I feel myself so unworthy of the least of His mercies, to know He is no fickle Friend, but rests in His love, and hateth putting away. Although I do not enjoy such blessed foretastes of heaven in my soul as I could wish, yet I dare not doubt of my interest in Christ after the many manifestations of His love as I have enjoyed in times gone by: indeed, it would be sinful to doubt it. I have been thinking of what I heard Mr. Jones once say, 'Don't tell me how a person died, tell me how he lived.'" She then said, "The Christian is not always privileged to leave a bright testimony from his dying hours: Satan is permitted to rob him of his enjoyments, but he cannot destroy the heavenly relationship. What a blessing it is our salvation does not depend upon our frames and feelings." Another time she said, "Last night, as I lay unable to sleep, my heart was led out very sweetly in prayer to the Lord to grant me a comforting portion of His Word to meditate upon during my sleepless hours. I was in much pain, and restless upon my bed, and these words flowed sweetly into my mind with such power as caused me to forget my pains—'He is the chiefest among ten thousand, and the altogether lovely. He brought me into His banquetting house, and His banner over me was love.' Truly, it was a time of refreshment from the presence of the Lord." On another occasion she expressed the pleasure she felt from some hymns, like "Weary of earth, myself, and sin," &c.; "How sweet the name of Jesus sounds," &c. At times she was somewhat concerned lest she should not be favoured with the Lord's presence in her departing moments; but would immediately say, "Even that I can leave with the Lord, feeling assured He will never leave me nor forsake me." A little before her death, she said, "As I lay musing on my dissolution I was overwhelmed with a cloud of darkness of a most awful and dismal kind: my soul was greatly distressed: Satan was permitted to take advantage of my weakness. I was enabled earnestly to look to the Lord to remove the cloud, and He graciously appeared, comforted my mind, and I fell into a beautiful and happy sleep.

A day or two before she died she beckoned me to her. She said, "I have been trying to think of a portion of Scripture that was much blessed to me some years ago, but I cannot remember it; it was something about guide." "He shall guide me by His counsel, and after-

ward receive me to glory," was repeated to her. She replied, with a degree of fervour, "That is it! That is it! He has guided me by His counsel many, many years, and *now* He is about receiving me to Himself." Two days before her departure, I found she was endeavouring to say something; but only the word "Hosanna," twice repeated, could be distinguished. The following day a few verses of Psalm ciii. were repeated to her. With much effort she twice repeated "Thank," not having power to say more. Gradually, and almost imperceptibly, her ransomed soul took its departure.

It was her particular wish, frequently expressed, that if anything was said about her at her death to be sure to say, "Grace all the work had done; for by grace I am what I am; I feel my imperfections."

"Oh, to grace how great a debtor  
Daily I'm constrain'd to be!"

Her funeral took place at Southampton on Monday, January 24, the service being conducted by her three sons. On arriving at the cemetery she was borne into the chapel, where many friends had assembled. One son opened the solemn service by reading a suitable portion of Scripture, and engaged in prayer. After singing a hymn, the eldest son delivered an address of solemn import. After again singing, the dear one was carried to the grave, where the youngest son gave a few words of address and engaged in prayer: after pronouncing the benediction, the doxology was sung.

JAS. HAWKINS.

#### THE BLESSED DEATH OF GEORGE ROOTS.

Yes! thou art gone, for ever gone;  
Thy weary spirit's fled,  
To be for ever with thy Lord,  
With Jesus Christ, Thy Head.  
Thy groaning spirit's now released,  
From all that bowed thee down;  
The soldier's armour laid aside,  
Thy brow with victory crowned.  
While here you knew what sorrow meant;  
With sin thou wast opprest,  
And often long'd to reach thy home,  
Where tears no more molest.  
Thy pathway through the wilderness  
Off filled thy soul with dread;  
Hungry and faint, thou often craved  
To feed on heavenly bread.  
From every sorrow now set free,  
To fear and doubt no more;  
Thy God has answered thy request,  
Life's journey now is o'er.  
No more temptation's fiery darts;  
No more affliction's pain;  
No more dejection's cold embrace,  
Shall thee disturb again.  
The faithful mercies of thy God,  
Was thy sweet theme below;  
Redeeming love and pardoning blood,  
Was all thou wished to know.  
Thy end was peaceful and serene;  
True victory all thy song:

"We'll help to praise Him," was thy cry,  
Who makes the feeble strong.  
Thy rapturous soul, by grace inspired,  
Began on earth to sing,  
With love divine thy heart was fir'd  
To Zion's faithful King.  
Death's icy hand no shudder gave  
To thy redeemed soul;  
Its sting removed; Grace made thee brave;  
God did Death's power control.  
Thy end declared to all around,  
The work was God's alone;  
From first to last 'twas grace bestowed,  
'Twas nothing of thine own.  
Immortal bliss attends thee now,  
And peace without alloy:  
A long eternal rest above,  
And undisturbed joy.  
Dear Lord! we thank thee; and implore  
That blessed portion too:  
Be Thou our Refuge while below,  
To us Thy mercy shew.  
May every cross we bear below,  
Our fainting souls prepare  
To meet in heaven at Thy right hand,  
To sing Thy glory there.  
There join that everlasting song,  
To Him who is "the Same";  
With honour, glory, might, and power,  
To His victorious Name.

JESSE FORMAN.

## SIXTY-THREE YEARS IN ONE CHURCH ON EARTH.

MRS. SOPHIA JONES, a member of the Church of Christ at Little Alie Street, under the pastorate of Mr. Masterson. The subject of this memoir was baptized by Mr. William Shenston, April, 1813, and received into the Church in full communion the following Sabbath, the first Lord's-day in May, and has stood an honourable member of the same Church for the long period of sixty-three years. During that time she saw many changes through the hand of death, very many having passed the river into the promised land, while additions filled up the vacant places. She used to speak of new faces, and sometimes felt depressed in her mind at the removal of her old companions: she felt left to tread the weary wilderness alone; but was kept, through grace, from a murmuring spirit, and lived to witness the truth of the declaration of the Royal Psalmist—"One generation shall praise Thy works to another, and shall declare Thy mighty acts." It was her hap (as in the case of Ruth) to light on one of the peaceful Churches of Zion, wherein she experienced but few changes, the Church having been preserved from divisions, strifes, and pastoral changes; for during the sixty-three years it was her great privilege to sit under the faithful and affectionate ministry of two pastors, Mr. W. Shenston and Mr. P. Dickerson. From them both, our sister often received much instruction and spiritual consolation: they both gave the trumpet a certain sound. Sister Jones being blessed with sanctified ears to "know the joyful sound," was always a lover of the truth as it is in Jesus. No rambler, but loved her home, and sought to promote peace and happiness; and, by her conduct, would speak aloud,—

"Here to these hills my soul will come  
Till my Beloved leads me home."

Our sister did not sit under the ministry of Mr. Masterson: having removed to Sudbury before our brother commenced his ministry there. It afforded her pleasure to hear of the Lord's blessing on his ministry.

During her residence in Sudbury, she attended Ebenezer Chapel, the Strict Baptist Church; was attached to the members there, and to show her sympathy and good wishes for the little struggling cause, on Good Friday—the last time she was out—gave them £2 2s. towards the liquidation of their debt. She was taken ill the next morning: it was not of a painful character: was only confined to her bed two weeks, during which time the enemy was not permitted to harass her. When her speech nearly failed, she just articulated so that her daughter, who was affectionately watching by her bedside, could catch the words,

"On Christ the solid Rock I stand."

This was repeated two or three times. At another time she said,—

"He gently leads my soul along,  
His lovingkindness, oh, how strong!"

She well knew that experience in Rom. vii., and the triumphs in chap. viii. On Thursday morning, May 11, she peacefully fell asleep in Jesus, in the eighty-fourth year of her age. Thus has passed away another member and ornament of the Church militant, and is now an ornamental pillar of His grace in the kingdom of glory.

G. G. WHORLOW.

## GOOD WORDS.

BY THOMAS STRINGER.

**A**CCCESS to God (through Christ) indicates a hearty welcome to His presence, when you may be familiar and free with Him as a man with his friend.

Deep sorrow of soul will end in delightful singing of salvation. "They that sow in tears shall reap in joy."

Great are the difficulties, dangers, and distresses of God's people; but their deliverances are far greater, especially their deliverance from "the lowest hell."

"Strong Deliverer!  
Be Thou still my Strength and Shield."

Salvation will never be rightly understood, and fully appreciated, till the bodies and souls of the saints are re-united, and they are "For ever with the Lord." Then they will sing from perfect knowledge and experience

"Salvation to our God," &c.

Let Satan roar and dangers fright,  
Let earth and hell against us fight;  
Engrafted into Christ by faith,  
Our souls defy earth, hell, and death.

Christ is "a tried stone" Himself, and He tries all the stones of His living temple. No trial, no triumph!

'Tis sweet to preach Christ, but much sweeter to possess Him.

All the joy we have here dies away (like a dissolving view) in the sweet anticipation of boundless, uninterrupted joy hereafter. "Everlasting joy shall be upon their heads." Yes, and in their souls, too.

The believer's wealth is summed up in five words—"The unsearchable riches of Christ;" settled on him for ever.

"Simplicity and godly sincerity" are the leading features in a pure faithful Gospel ministry; and the chief ingredients in spiritual religion—without it all bluster is a mere blank.

Popery in full power is as though hell had changed its place, having left the invisible regions of darkness, and made its appearance on earth. The Pope, bishops, cardinals, priests, monks, friars, jesuits, and nuns, with all their horrible fraternity, are the "generation of vipers," which (grace preventing not) can never escape the damnation of hell.

Protestantism (in a secondary sense) is national freedom from despot tyranny and slavery, and individual liberty to worship God, how, when, and where we please. It is the universal joy of the people, the triumph of the nation, the happiness of the saints, and (in a moral sense) the honour and glory of God.

## JESUS THE SAVIOUR.

<p>DEAR Lord, may Thy blest righteousness Our guilty souls adorn; Then will we sing with heart and voice Jesus, the Saviour, born. Though trials thick beset our path, And faith be sharply tried; Help us this truth to realise, Jesus, the Saviour, died. Dulwich.</p>	<p>Then can we take that comfort, which Thy blessed Gospel gives; That though all <i>creature</i>-comforts die, Jesus, the Saviour, lives. Oh may we aye remember well Through trials, dangers, pains,— O'er sin and death, the grave and hell, Jesus, the Saviour, reigns.</p>
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J. C. LINGLEY.

## LEAVES FROM "GIDEON'S" DIARY.—No. 1.

"He shall call upon me, and I will answer Him."—Psa. xci. 15.

ON the afternoon of Sunday, the 12th February, 1865, I called on a poor brother in Christ, named B——n. I found that he had been out of employment for four months, and that his wife had just given birth to a fourth child, and that they were in great distress. After conversing with them for some time on the goodness of our covenant God—not only as the God of all grace, but also as a God of providence—I was led to read Phil. iv., dwelling much on that precious verse:—"But my God shall supply all your need, according to His riches in glory by Christ Jesus." After which we knelt in prayer before the living God, desiring to lay our wants before Him.

In the previous conversation, his wife had mentioned to me that her husband had scarcely a bit of boot to his feet. Being poor in this world's goods myself, I was unable to give him a pair, neither did I know where to seek any for him, therefore could only speak a word or two of sympathy to them. But whilst I was praying, the Holy Spirit brought this fact to my remembrance, and I was enabled to plead that our Heavenly Father would, if good in His sight, give the poor man a pair of boots.

Many times in the next three weeks did I think about having prayed for boots for some one, but being in the habit of visiting many poor people to talk to them of my glorious Master, I could not recollect who it was that had this particular need. But the next time I visited the B——'s, I was most pleasantly surprised when these words fell on my ears: "Well," said Mrs. B., "he has had two pair of boots given him." I enquired how it came about. She replied, "about a week after you prayed that he might have boots, he went one very snowy morning to Mr. S—— (a deacon of the chapel at which he is a member), to ask for an order to get some soup from a kitchen in the neighbourhood; when Mr. Mr. S—— turned from the door to get him one, he said, 'if you will lend me a broom and a shovel, I will sweep your doorway, and the front of your house for you.' 'Oh, Mr. B——n, you would not like to do that, I should think!' He replied, 'I shall feel pleased to do it for you.' Mrs. S—— brought him the required tools, and when he had done, and knocked at the door, you may guess his surprise when the Lady not only gave him the required soup ticket, but also a coat and waistcoat, a shilling, and a pair of boots, nearly new."

Her face beamed with thankfulness to God, my own heart was warmed, and we bowed the knee, and offered praise to Him who had so signally answered our prayers. May the Lord increase our faith. "Trust in the Lord, ye His saints, for the Lord God is a Sun and a Shield, the Lord will give grace and glory, and no good thing will He withhold from those who walk uprightly."

SCATTERED SHEEP.—It is remarkable how the Lord's people are driven about. From an aged widow in the country, here is a sincere testimony:—"I am a stranger to you, but you are known to me. I have lived in London, and heard you preach at Crosby row, Unicorn yard, and other places. Having been a reader of the *Earthen Vessel* and *Cheering Words* for many years, I have often sympathised in your many sorrows. Was pleased to read of the twenty pounds, hoped it might be the germ of a fund for raising the £600 on your chapel. Thirty years, last October, I joined the Church—the old Surrey Tabernacle in the Borough road. I loved dear James Wells, and have had many precious seasons under his ministry. But I am here, where Arminianism reigns all around, no pure truth can I bear. Praise the dear name of our covenant God, I can read His eternal truth."

## THE PULPIT—THE PRESS—AND THE PEN.

OUR POST-BAG FOR MAY.—Mrs. Hollis's letter on the low state of Ascupart street is grievous. A young minister wants good books: who has any to spare?—Brother T. J. Messer is again in Glasgow toiling in the great work of proclaiming redemption from all evil only by the precious blood and intercession of our Lord and Saviour Jesus Christ. Oh, that all our ministers were so filled with the knowledge and love of Christ that they left their quarrelling and quibbling to follow out the grand commission, preaching Christ and His grace, through the Holy Ghost alone.—Mr. Edward Bates, our Baptist minister at Over Darwen, is gone home, after thirty years talking out of the Book.—That ancient man of faith, J. Dixon, has actually taken another pastorate, removing from Attleborough to Taunton. He must be going on toward ninety. Our brother John Bolton has become pastor of Bargoed, near Cardiff.

Mr. P. Leigh (of 2, Shaw street, Liverpool) has published "Two Letters to the Universal Church of God in Christ," which he sends free for three halfpenny stamps. Its title is *Our Popish Times*. How Mr. Leigh dares to write of Mr. Gladstone, as he has done in this *Popish Times*, will startle some people; but Mr. Leigh is a solid thinker, a solemn and fervent pleader, a bold and faithful writer. He stands for no consequences when he seeth the enemy in the field. Read, and make everybody read, Mr. Leigh's *Popish Times*.—*The A B C Church and Chapel Directory for 1876* (R. Banks, Racquet court) is a yearly guide of universal importance. Every Church and chapel of all denominations in London and its wide-reaching suburbs, with the name and residence of every minister, is herein given. Pretty, correct, and cheap—only 2d.

Like a policeman's glaring lantern, the *Monthly Record of the Protestant Evangelical Mission* throws a terrible light upon the dangers to which England is now exposing herself by her wicked and deceptive flirting with the Jesuits of the Papacy. Mr. Robert Steele's office in Racquet court ought to be crowded with applicants for the May number of this thrilling exposure of the descendants of Judas, who are betraying Christ's Gospel by wholesale.—William Stokes, of Rochdale, has issued some gunpowder verses in the May number of the *Voice of Warn-*

*ing*. If a "live coal" could fall on them, and send them blazing into the hearts of England's "sleepy watchmen," there would be a dreadful commotion. Here is one verse:—

"Watchman, rise! and look around thee:  
Wolves are worrying the sheep;  
And the midnight 'searchers' found thee,  
Like some sluggard, DEAD ASLEEP!"

We believe William Stokes is quite correct. Over thirty years have we, as a midnight searcher, tried to wake up the opium-eating watchmen. But, as Satan falsely accused Job, and as the evil one got Job in his hand for a time, so, in measure, it has been with us. Satanic bruising, Pharisaical condemning, pious sneerings, until, but for omnipotent grace, we had died in despair. Now, a race of young Friths, gifted Edgertons, chaste Miss Corkes, and a pretty little group of lads and lasses, have come forth, as David once did, to level the great Goliath of Rome and his English dupes. We watch and wonder whether they will do it.

Robert Maguire, now the rector of St. Olave's, has a Christ-like heart and a noble spirit, beyond a doubt. In *Our Own Fireside for May* there is one page of poetry by Robert of much beauty, headed, "Ye have done it unto Me." It closes with this divinely-instructing lesson:—

"In every child of want each one  
A proxy for his Lord may see,—  
'What to the least of these is done,'  
Saith my dear Lord, 'Is done to Me.'"

We add a verse of our own:—

Many a "child of want" we know,  
Did we their states unfold,  
'Twould fetch the hardest hearts a blow,  
Where charity is cold.

Dr. Charles Bullock, by his penny paper, *Hand and Heart*, his monthlies, *Home Words*, *Day of Days*, and *Our Own Fireside*, is sending forth millions of hints to touch the hearts of the lukewarm children of this much-favoured isle.—"A Lesson from America for Protestants in Europe" is found in No. XXXI. of *Anti-Papal League Magazine* (Edinburgh: 1, St. James's square). The Protestants in the United States are rubbing their eyes, and asking, "What is the matter?" The answer is "The Pope is come to conquer you and your Republicanism, too." "Aye," saith Jonathan, "then it is time to get up." If the armies of determined Protestants would "get up," and send old bachelor Pope and the lady's-maid, "Miss Ritual," out

of these two immense territories, it would be a glorious achievement. But the wedge appears too far in.

One Saturday night, after ten days' travel and earnest talk, we sat down in quiet study and read *Biblical Outlines* on Luke, by B. B. Wale (R. Banks). We enjoyed it. Full of fresh suggestive hints. There was only one thing we demurred to: may explain that in future notice.—We smiled and felt cheered on finding Mr. Cornwell's friends are commencing to issue some of his sermons. A copy of one, entitled *The Heart-Searching God*, has reached us. Mr. Cornwell fills his sermons with clear, spiritual expositions of God's Word. Hence, they possess the elements of sterling merit.—William Usher, the present pastor of Dacre Park Baptist Chapel, has published his *Testimony* which he gave in when recognised. Of Manchester birth, sprinkled in the Church of England, poured upon in the Roman Catholic system, and an office-bearer there, we seriously enquire how is it Mr. Usher is now a Strict Baptist pastor, especially as he received his training in Mr. Spurgeon's College? All who wish to follow him from Roine to London, from thence to Red Hill and Dacre Park, must read his *Testimony*.

The fourth annual report of (what we understand is) "The Surrey Tabernacle Sunday School," meeting in the Board School, Penrose street, Walworth, contains an instructive address on the Bible, by Mr. Mead, and others by the brethren John Piggott, J. Bennett, Boulden, Holden, Carr, and R. A. Lawrence. We feel in our heart a deep wish that the honoured James Wells was alive to witness one of his expressed desires now struggling into a hopeful existence.—That indefatigable worker, R. A. Lawrence, the pastor of the Lynton road Baptist Chapel, Bermondsey, has sent us a neat twopenny book of poetry on *The Tribes of Israel*. Those two grand old chapters, Gen. xlix. and Deut. xxxiii. are herein put in contrast, shewing the difference between nature and grace. We know not to what degree of Miltonic powers, as a poet, Mr. Lawrence may rise; he has commenced with so much paraphrastic ingenuity, so simply delineating, and so rightly-dividing truth, that, by practice and a constant study of the laws of rhyme and metre, he will, ere long, leave far behind him many who pass in some circles for excellent poets. To render poetry useful, there must be in him who indites, the original poetical spring, so that he cannot help poetising even though it be only to himself; secondly, the reader of poetry must have the gifts of emphasis

and sound pronunciation; then, when the poet takes his harp down from the lofty cedars of Lebanon, and when the golden oil flows through the stanzas, the thrilling effects are sublime. We only give one verse as a sample. Referring to the apostasy of the tribe of Dan, our poet (we are pleased to find we have a young poet rising up in our midst, we therefore name R. A. L. our poet), who on coming to Rev. vii., to see if he can find any of the tribe of Dan amongst the sealed, says,

"There are twelve times twelve thousand, to a man.

Marked by Jehovah's signet on the brow;  
But read the chapter through, and where is Dan?  
Ah! what's become of the apostate now?"

Solemn investigation! Let us all encourage our brother Lawrence, especially as all the profits from the sale of this book are devoted to the building fund of his chapel.

*Life in England and Australia. Reminiscences of Travels and Voyages over One Hundred Thousand Miles, &c.* By John Bunyan McCure, minister of Eden chapel, Cambridge. London: Robert Banks, Raquet court, Fleet street; and of the Author, Clarendon road, Cambridge. This month we simply announce this work as being now complete, and that it is going forth in all directions. To say that the portrait is like life itself, that the printing and binding are exceedingly good, and that the whole of the 500 pages are crowded with narratives of every kind—to write all this is merely to reiterate the common-places of puffing reviewers. We would not be guilty of falsely commending a work to please any man; but as in future numbers we proceed to examine the volume, and as any of our readers may examine it for themselves, we believe none will consider we have written one word too much in its favour. Many thousands of copies are certain to be circulated in Great Britain and in the colonies.

*John Fox, the Martyrologist.* William Winters, Esq., has produced a thick pamphlet, under the auspices of the Royal Historical Society, (of which he is an honourable Fellow), containing "Biographical Notes of the celebrated John Fox, with an Account of his Family and Friends at Waltham Abbey." These notes range over 300 years, and the antiquarian will be delighted as well as instructed. Copies can be had of the Author, Church Yard, Waltham Abbey, who has in the press an important work on the soul. These last productions of Mr. Winters we hope to notice fully next month.



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

MR. JAS. GRIFFITH ON THE PROSPECTS OF "HOPE;" MR. ALDERSON ON THE "ROCK;" MR. WOODARD ON "THE WILL OF GOD," &c.

(Communicated by our "London Sparrow.")

**BETHNAL GREEN.**—Hope chapel, Green street, Monday, May 8th, seventh anniversary of Mr. Griffith's pastorate was commemorated. Mr. Hazelton preached. The pastor was chairman at evening meeting; in opening speech he took a review of the past seven years, with its changes. He was thankful to say they were dwelling in peace. Under all discouragements he gave himself to prayer; he had no doubt of the future, when, in answer to the prayers of his congregation, Hope street chapel would become an important spot in the Baptist community. He adverted to the meeting of the representatives of the Metropolitan Association of Strict Baptist Churches, at his chapel, on the previous Friday, as a blessed night, when savour and unction was felt during the service of special prayer. He thought many would have to thank God for the Baptist Association. I here take an extract from two of the speeches.

Mr. Alderson spoke upon "THE INCOMPARABLE ROCK." It seemed only the other day he assisted at the pastor's recognition: was astonished to find it was seven years ago. It is not all that live seven years; not many ministers that remain seven years in one place; not many members stop seven years with one Church; they frequently come and go like swallows, and the ministers hardly ever have to bury them. It was a great thing to have a reputation sustained, integrity of motive preserved, and the freshness of matter supplied requisite for seven years' labours to preach the same old Gospel, and to realize the verification of the Saviour's promise—"Lo I am with you always." The world wants its changes, but the Church, as far as the regenerated members are concerned, wants no change, but are satisfied with Christ, the same yesterday, to-day, and for ever.

"Neither is there any rock like our God." The Old Testament is replete with figurative comparisons suggested to the Jewish mind by, and drawn from, their picturesque country, illustrating the character and perfections of the Gospel. We can only say a few words on the adjective, as it stands in connection with Rock.

"*Incomparable!*" Grand and lofty as the Rock is, yet when used as a comparison with Deity—there can be none between God and any created object; but let us take a thought. If standing on the summit of a rock, which oftentimes far above this world stretches its cloud-capped apex, and from that high eminence calmly surveying the beauties of God's creation, when looking down on the things of this world, how dwarfed they appear. Even so, the believer when standing on the Rock of Ages, what can that faith

survey and eye behold? A reconciled God; all his sins buried in the Redeemer's blood. The claims of Sinai silenced, its thunders hushed; he feels that while once deep in a horrible pit, and his feet fast in miry clay, he has been brought from the depths, placed on the rock, and had a new song put in his mouth of praise unto God. I hope there are some here to-night who from this standing can look down on the things of time and sense, seeing their wants and sorrows dwarfed. How appropriate the injunction, Set your affections on things above.

The rock is a symbol of strength, and stands as a monument for ages. How absurd it would seem for a few puny men to try and remove it by spadefuls at a time from the base. Yet thus has infidelity, the world, and all the Churches' foes, combined to undermine this spiritual Rock, and as combined opposition tests strength, so (no thanks to sin) God in His overruling government will cause an eternal reflection of this mighty Rock, untouched by all combinations brought against it. On it the hopes of the Church still lean; the honour of Jehovah still rests; and thus it stands, bearing and enduring the trials, sorrows, and temptations, every believer has to pass.

A rock affords shelter in the desert from scorching suns and terrific storms. But we want the Incomparable Rock to shelter us from the storm that would otherwise have broken over us. There was only one Rock that could stand this storm and come out unscathed, the Lord, whose name is a Strong Tower, Available Refuge.

That text cheered my heart forty years ago and many times since: "Him that cometh unto Me, I will in no wise cast out." I come to-night, I come now with the burden of my sins; standing on this Rock, God's justice cannot touch me here; I find rest, safety, and shelter.

Brother Woodard had to deal with a mystery, "THE WILL OF GOD!" He doth according to His will in the army of heaven and among the inhabitants of the earth. A confession of faith arising out of an extraordinary experience, referring to Nebuchadnezzar's dreams, the painful fulfilment of the latter one, and his admission, "Those that walk in pride He is able to abase." None but fools doubt that God is a Sovereign. Doubters and triflers have asked, to try and perplex. You believe in a God, a great God; is not the devil greater? I can see what they want, Christ is anxious to save, but the devil prevents: is it not so? No! not one has ever been able to stay His hand. Well, what do you know about His purposes and the future? An outline of them has been clearly revealed in the Scripture; His will is absolute,

and rules everything. It is a difficult matter to deal with God's decretive and His permissive will, in relation to the fall of angels, the fall of man. Was it an accident? was it chance? God was pleased to permit it; He saw He could glorify Himself by permitting. Seventy years were appointed for the children of Israel in Babylon. Prayer was of no avail at the expiration of fifty years, for shortening their captivity. It was 4,000 years after the promise given to Adam that Christ came into the world. The appointed time came when it pleased God to send His Son. It is over 1800 years since the Gospel came by Christ, and many ask, Why has it made so little progress? is it not a failure? No, there is no failure in any purpose or arrangement of God. I could not trust in a disappointed God.

Satan does nothing that God does not permit him to do, this he has admitted himself, in the case of Job, "Hast not Thou made an hedge about him." The time is fast approaching when Christ will crush the serpent's head effectually: all the machinations and oppositions of the wicked will return on their own heads, and Satan's masterpiece—the slaying by wicked hands of "Him" who was delivered up by the determinate counsel of God—will prove to have been the foundation of his own overthrow, for by the cross will he be eventually overthrown.

Brethren Anderson, Meeres, and Webb, gave good speeches, which I reserve. Brother Langford came up also, no doubt full of good matter, but time would not permit.

WALTHAMSTOW. — ZION BAPTIST CHAPEL, MAYNARD ROAD. — Opening services were held on Tuesday, May 9th. The chapel will seat one hundred people; and in order to provide for the comfort of the friends who might attend, brother Philcox kindly brought us down a spacious and very handsome marquee, and erected it on the ground in the rear of the chapel. At three o'clock in the afternoon about 200 people assembled. Mr. Bowles preached a good sermon from Psa. lxxix. 35, 36; brother Newby gave out the hymns. After the service tea was provided, which all seemed to enjoy. At half-past six a public meeting was held, the chair was taken by C. Wilson, Esq.; Mr. Oakey offered prayer. The chairman gave a financial account of the building fund; the cost of the building and land is £170, of which £115 was wanting. The chairman, in his usual manner, urged the people to clear off the debt as soon as possible. Some very excellent addresses were given by Messrs. Gander, Lawrance, James, Golding and Haydon. The collections during the day amounted to £18 16s. 4d. We feel constrained to say, "The Lord hath done great things for us, whereof we are glad; He remembered us in our low estate, for His mercy endureth for ever." We have been led, we trust, by the covenant God of Israel, to plant the banner of the cross in this populated and growing neighbourhood. E. S.

#### A NOTE TO MR. HENRY ALLNUTT, PASTOR OF BROCKHAM BAPTIST CHURCH.

HONOURED SIR, — Many years have passed away (I think quite thirty) since you first came to hear me preach the Gospel in the late William Huntington's chapel, at Woking; when Frederick Silver preached in the morning, myself afternoon and evening. You on that occasion first invited me to preach your anniversary sermons at the old Baptist chapel at Ripley; and from that time until this 15th of May, 1876, scarcely a year has passed but I have been called to the same work once or twice in the year. And some sacred seasons of holy service in the Gospel have I enjoyed in that part of our Saviour's vineyard. And although you may have forgotten me, and all the little ways in which I tried for many years to comfort your heart, yet I have never forgotten you; and now you have reached your 76th year, now that you have nearly come to the end of your earthly career, now that afflictions have, for a time, laid you aside, I feel it in my heart to tell you, and thousands beside, that the Gospel in Ripley still lives; and on the whole, a happier day was never spent than was this 15th of May, 1876, in brother Charles Z. Turner's chapel on Ripley green. I know, right well, that you have for many years, in your strange kind of a heart, loved Charles Turner, as a brother in Christ, and as a minister who stands, not as a mere hawk of the creatures' frailties, not as a bitter slanderer of the brethren, not as one who seeks after the best gold fields in the country; but as a man of "honourable mention," as a careful shepherd over the flock the Lord has given him to feed, as a man who daily earns his bread, and honestly provides for a numerous family by the labour of his hands, and by the sweat of his brow, and whose gifts and ministerial graces, bestowed upon him by the Lord, render him year after year acceptable and beloved unto his people. After many years' pastorate over the same Church, the Lord has granted unto him "a little reviving" in the midst of his labours. This year I felt a hope that the Lord Himself gave me two Scriptures most specially for Ripley. I never remember just such a mercy before. I do not speak confidently of this, but the week previous two texts fixed on my heart, with the softest whisper possible, saying, "Take this to Ripley." After three services on the Sunday, without touching or thinking about my Ripley texts, I retired to rest. But could I rest that night? Nay. I was expected to be off early on the Monday morning, and to carry these two weighty Scriptures to expound unto the people; and quiet repose was out of the question. I cannot rush into a pulpit, read a chapter, rattle on with a lot of talk over it, then almost presumptuously pray, read a text, and say everything, anything, and nothing about the text after all. No! thou most lofty veteran, Henry Allnutt, I cannot. If the text is not opened up in my heart, I cannot preach. Bold, daring talkers are

thought by the multitude to be wonderful men; but I have not a mind large enough to receive them. Well, Sir, you will be glad to know that our deacon, David Stanton, accompanied me on the said May 15, also my beloved brother, Mr. Haydon, and a whole van-load of friends beside. Father Green, your friend and mine also—a man who stands fast by brother Turner—drove me in his trap from Weybridge to Ripley. In the afternoon we had the chapel nearly full, at tea-time and evening meeting it was quite full, and all appeared so happy. The singing was soft, fell like gentle dew, and made me say, "O Lord, it is good to be here." When all was over, Charles Turner drove me back to the station, and on the way, he related his experience under the terrors of the law, and his joyful deliverance by that precious word in Zechariah, "I will bring the third part through the fire," &c. It knit my heart closer to him than ever. But you say, Why thus write to me? For three reasons. First, to assure you many kind friends remember you, and pray for you, trusting your harvest time may be as good as Paul's, when he told his dear Timothy, the time of his departure was at hand, &c. Secondly, I wished to say a few words to you on my Ripley texts; and thirdly, I resolved to assure you the little Church in "the large upper room," on the splendid Surrey green, has lately been at work to renovate and improve their house of prayer; but they must have a new staircase, and we all must help them a little. I shall do all I can—but we must put our shoulder to the wheel. Want of space forbids my writing you on the texts, and how much I was tried, until my next letter; for if I am spared I shall certainly come to you again next month.

May God our Father, through Jesus Christ, His blessed Son, by the Holy Ghost, save and receive us. So prays your old servant,  
C. W. BANKS.

#### AN AFFLICTED PASTOR AND A DISTRESSED CHURCH.

[The following few lines may call forth the fervent prayers and sympathies of many.—Ed.]

Your kind and Christian effort to help the Church at Newquay I entirely sympathise with, and pray our covenant God abundantly to help and prosper them, for His own glory and His people's good.

My inability to serve the dear friends longer arises from the exciting effects of preaching on my nervous system. I now feel that had I sought rest two years since, I should have received from it more speedy benefit: as it is, I am completely broken down, and do not think it possible that I could preach. I can only say, "The will of the Lord be done." I have felt that the Church has had great difficulties to contend with, having had no pastor: for, although I have laboured amongst them for nineteen years and six months, I am living eight miles from Newquay, and carry on a business here, I could not reckon myself a pastor under such cir-

cumstances. I had hoped to have only exchanged my labour for the winding-sheet. I often exclaim, "How unsearchable are His ways!" Here are a few people who have been worshipping God and labouring to hold forth the Word of Life, contending for the faith once delivered to the saints, and who have held to Strict Communion for more than fifty years, and are determined, by the help of God, to maintain the truth in its purity, or close the doors; they are left in the wilderness without a shepherd. May our gracious Saviour soon send a pastor after His own heart. But all this our heavenly Father says works for our good; then, I exclaim, "Lord, increase our faith."

My much-honoured brother, I have never seen you in the flesh, but your "Vessel" has been welcomed to our home and hearts for twenty years; and having no desire to hear Arminianism, or duty faith, we have had many a refreshing help at home on the Lord's-day: my wife and self have long since learnt that to feast at home on divine truth is union in accordance with the true nature of spiritual worship; better than to have what is neither profitable to the soul, nor honouring to God. I know "you" will come in the fulness of the blessing of the Gospel of Christ. May our Triune Jehovah help you in all your arduous labour. So prays yours in Christ,  
JNO. V. BATH.

[Our prayer is that our Lord will, in His time, restore this devoted and useful servant of Christ; and, in the meantime, we most intensely plead with our Advocate on high to enable us to find them a good under-shepherd.]

#### OUR CHURCHES IN "THE BLACK COUNTRY."

##### EPISTLES TO APELLES, No 8.

MY DEAR APELLES,—That we live in a world of changing and trying circumstances you have had ample proof in your own experience, and how sudden has been the change in thine experimental walk before thy God.

The weather of late bears some analogy at least to those paths you have had to walk in; there has been a rapid succession of cutting frosts, cold winds, drifting snow storms, thunder clouds, as well as clear sunshine, and you have often had to prove, that in adversity, thy God is He who holdeth the winds in His fist, and the waters in the hollow of His hand.

Wintry times are profitable times, though by no means pleasant times; it is a time when the Lord cuts up by His wintry blast self-conceit and rancouring pride, and that old black slug, free-will, you have had to prove again and again, that all the clear shining of the Sun of Righteousness must be by Him; and further have been led into Job's secret, that thou canst not bind the sweet influences of Pleiades, or loose the bands of Orion; that all the new covenant blessings are treasured up in Him, and that heavenly showers upon thy thirsty soul are not in the hands of man, or tarry by the will of the sons of men.

In days of adversity, often those who have hitherto been reckoned best friends, become our worst enemies. David shall have an Ahitophel to lift up his heel against him, aye, and a Shimei to curse as well. Job shall be surrounded with a lot who are miserable comforters. Christ Himself, thy blessed Lord and Master, shall have days of trial, and shall endure the treachery of a Judas who betrays the Son of Man with a kiss; but as you and I travel along, let us once more take our harps down from the willows, and sing one of Zion's songs.

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.

It was on the morning of April 12, having business calls on the borders of Wales, at the town of Oswestry, I was seated in a carriage of the Great Western line of railway; the morning air was keen and cutting; but my soul was warmed with things Divine, and I was led to sweetly and blessedly reflect upon the covenant plans, arrangements, and purposes of the Most High, and of what poor finite worms we are, compared to Infinity, the Self-existent Jehovah, the High and Lofty One, inhabiting Eternity, and of whom Joseph Irons writes,

Aspire, my soul, to yonder throne,  
Where sits the Infinite unknown.  
The Self-existent God:  
Whose being no beginning knows,  
While matchless splendour round Him flows,  
And all things wait His nod.

How insignificant is all the work and labour of men's hands, in comparison with that wondrous work of the blessed Redeemer; nor did He fail to accomplish what the Father gave Him to do.

With His dying breath—with a loud voice that rends the veil of the temple in twain from top to bottom, that calls some forth from the dust of the earth, that makes the globe tremble and shake—He cries "It is finished." Bless His precious name, it was finished for those who had no power to finish it themselves, finished for those who were without strength, finished for the whole Election of Grace, finished for His dear sheep; I lay down My life for the sheep. But I am disturbed in my soliloquy by an altercation with two farmers, who, it appears, had each paid for a separate truck to convey their sheep, but by some means, both flocks were put in one truck, and so were mixed together; words ran high between them, one knew his sheep, or, as he termed them, "ship," by a blue mark. My ship are always blued; while said the other, my ship are always pitched with black. I thought, are ever God's sheep mixed up with others? verily, they are; the wheat and the tares grow together; while the Bridegroom tarried, the wise and foolish virgins slumbered and slept; but what a separating time is coming, when He shall separate and divide as a shepherd divideth the sheep from the goats.

Shall the Lord know His sheep from the goats? Yes, a God of infinite wisdom makes no

mistakes, the foundation of God standeth sure, the Lord knoweth them that are His. Again I was in a rapid train of thought: have the sheep of Christ any distinguishing mark? Yes. They are neither blued with blue, or pitched with black, but they are marked with the red mark of the Lamb's own blood. Set a mark upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof; they shall know the plague of their own hearts, and shall sigh, and cry, and groan, on account of the abominations done therein, for it is deceitful above all things, and desperately wicked. The Saviour says,

"I know my sheep," He cries,  
My soul approves them well;  
Vain is the treacherous world's disguise,  
And vain the rage of hell.

All the wintry storms of time, my dear Apelles, cannot rub out or efface the mark; the arch adversary and tempter cannot destroy one of these lambs, for the Great Shepherd says Himself, "They shall never perish; and though their path be a rough and rugged one, remember."

"God tempers the wind to the shorn lamb." So they may be persecuted, but not forsaken; cast down, but not destroyed. The ransoming of these sheep does not make them (as some affirm) the Lord's, they were His before time was, blessed with all spiritual blessings in heavenly places in Christ, before the foundation of the world. The farmer's sheep go astray, and they are put in the pound till they are redeemed; but I apprehend they were the farmer's before they were in that position, and while in that position, they are the farmer's, and he finds the money to ransom them; so our blessed Redeemer, His own were ever His, never the children of the devil, although by nature children of wrath (that is, deserved wrath), even as others; but,

This was compassion like a God,  
That when the Saviour knew  
The price of pardon was His blood,  
His pity ne'er withdrew.

As to truth in Oswestry, I know of none: whether there be any old sheep with the brand of "Election" and "Predestinating Favour" upon them, I cannot say, for I know of none. If it be the Lord's will, I will ask you in my next to visit that town in the Black Country, "Willenhall," and I am sure you will not object to being accompanied by

AN OLD DISCIPLE.

#### THE LATE HENRY WOODROW.

MR. EDITOR,—Brother Woodrow was taken home at 3 o'clock in the morning, May 10. His sufferings were sometimes great, ended probably by the bursting of one of the internal tumours. He complained of feeling sick, desired to be raised up, which was done by his wife. It was evident death was at hand. He was unable to speak; in a few minutes the "vital spark of heavenly flame" had left "the earthly house" for that "not made with hands, eternal in the heavens." While in "the earthly house" he did often groan under its painful burden,

earnestly desiring "that mortality might be swallowed up of life."

During his illness it was pleasing to watch the hand of our promise-performing God and Father supplying his needs. He was from the first quite dependent on the Lord and his people for support; the supply ran abreast with the daily needs. When I have spoken of the goodness of God in thus providing, he has answered, "Yes, He is good to me; and when I think what an undeserving, unthankful and vile wretch I am, it does surprise me, and I sometimes think the people will get tired of helping me." In the first part of his illness he was very anxious as to how his needs would be supplied, but after a time his mind became staid on the Lord, trusting His faithful word and powerful arm.

The interment took place on Friday afternoon, in the cemetery, Colchester. According to his expressed desire, I conducted the service. The body was born to the grave by four of the brethren who meet for worship in St. John's green chapel, the widow and five children following, who are left to mourn the loss of a father, who was most affectionate to his family. If any friends could help the widow, I should be pleased to receive their charity and hand it to her.

WALTER BROWN.

Meयरick Crescent, Colchester, May 13.

#### ENFIELD HIGHWAY.

PROVIDENCE CHAPEL.—Our tea and public meeting was held Tuesday, May 9, to reduce debt on building. Mr. Phillips presided, Mr. Long prayed. Brethren Mayhew, Branch, and Cooler spoke to us. Brother Kempston on "Turn you to the strong-hold ye prisoners of hope," was comforting.

Of the collection, the Chairman said it was gratifying the debt on building was £73 10s. 9d.; collected that day £124s. 4d. He thought they had done well; but they must not rest till all was swept away.

Mr. Allrey (our minister) moved vote of thanks to ladies for tea, to the chairman, and to ministers. With prayer we closed.

"A LITTLE ONE."

GLEMSFORD, SUFFOLK.—Providence chapel had what some called "an old-fashioned anniversary day" on Sunday, May 14th, when Walter Brown, of Colchester, preached three sermons. In the afternoon the chapel was full, this has not been the case for a long time; and at the evening service it was difficult to find sittings for the people, although we placed seats along both aisles. On the following Monday the Sunday school children had their usual treat. At the public meeting in the evening good counsel and direction was given to the people, who need a wise, faithful, firm, godly pastor; for they are without a shepherd to watch over and guide, and this is painfully manifest. The meeting was addressed by Messrs. Brown, of Sudbury; Smith, of Halstead; Perry, of Haverhill; and Page, of Cavendish; W. Brown in the chair. Ye that love Zion, pray for her prosperity.

#### GOOD NEWS FROM GEELONG, IN AUSTRALIA.

[We have been kindly chastised for expressing the wishes of some of us poor English skeletons that Daniel Allen might visit us for a little while. The jealous anger of some only proves more deeply he is a man of sound metal—not a mere bombast, but a good fellow—worth hearing. The following is a beautiful testimony. If it be the Lord's will, Daniel will come and see us yet.—ED.]

My dear brother C. W. Banks,—You feel a lively interest in Zion's welfare. You are glad to flow together with a godly company into her courts, and rejoice to hear of her prosperity in all parts; for it is written, "pray for the peace of Jerusalem; they shall prosper that love thee." Whenever that prayer (the soul-travail given us by a Triune God for His beloved Church) is answered, the spring in our soul wells up with adoring gratitude, and we exclaim, "What hath God wrought!" Then the desire of our heart is, "O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

Dear brother, you will see, by enclosed report, that we held our anniversary on the 27th and 28th of February; it was earlier than usual, in order to secure the services of brother D. Allen, who was visiting this colony. At our Sunday services we had a high season. Our chapel was closely packed with an attentive congregation, who did feed upon the precious things brought forth from Ephesians i. 22, 23: "The Head over all things unto the Church."

In the morning our brother Allen, with solid argument and apt illustration, set forth THE MAJESTY of our exalted LORD AND SAVIOUR JESUS CHRIST, showing how He, in the universal dominion of Providence, does, with unerring wisdom and Almighty power, rule over all things, and all men, for the well-being of His body, the Church; and in handling the history of Joseph and his brethren in a masterly way, our dear Elder Brother was so lifted up on the pole of the Gospel, that many hearts melted, and we said, "It is good for us to be here."

In the evening, from the same text, the glorious Headship of Christ was further elucidated, and the Majesty of Grace, with the Majesty of Providence, was clearly defined, exalting the wonderful Person of Emmanuel, and again brought us to feel the admiration of true worship stirring us, and leading us to desire that, by the grace of God, and by the work of the Holy Ghost, we might more surely realize our standing in triumphant favour, and grow up into our living Head in all things: "Being blameless, and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom we desire to shine as lights in the world."

Our dear brother Allen is a gifted, bold, and original preacher. He shews us, in a fraternal spirit, how to maintain the truth in love; hence he is loved and highly esteemed for his sterling worth, and for his work's

sake. You must not persuade him to visit England, for we cannot possibly spare him: "The Lord has need of him here." [Then the Lord will keep him there.—ED.]

By the report, you see we were decidedly successful. Our proceeds amounted to more than £30. Our debt has been reduced.

In reviewing the past, we can but feel that there is great cause for gratitude, and we will, the Lord helping us, "Thank God and take courage;" and should the God of all grace bless us to hold on and press forward, and our company being agreeable on board your "Vessel," we purpose (D.V.) to make your acquaintance again shortly, as we anticipate holding special services, when the rise and progress of our Church, with that of its pastor likewise, will, no doubt, be given to your readers, if acceptable.

In the meantime, my brother, let us look unto the Lord and wait for Him, even the God of Israel, who says, "Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." O, that we may remember the promise, and when afflicted and tossed with tempest,—as some of us have been, literally, temporally, and spiritually, and may be again, more or less,—I say, may we realize the yea and amen truths referred to; to be the strength of our anchor hope, which is sure and steadfast, and which entereth into that within the veil, &c.; for there shall we experience the comfort of the 17th verse of Isaiah liv.: "No weapon that is formed against thee shall prosper."

I conclude, praying the eternal God, the Refuge of His people, may abundantly bless you, your readers, and the Churches of truth in dear old England.

Believe me, dear brother to be, yours faithfully in the bonds of the Gospel,

F. FULLARD.

Aphrasia Street, Yew Fawd,  
Geelong, Victoria,  
March 21st, 1876.

[We shall, if the Lord spare us, gladly welcome any further communication from brother Fullard. We do, in warm sincerity, rejoice in such tidings as these. Any man who will, who can, lovingly and faithfully exalt our Almighty Saviour, the eternal Son of God, with faith and intelligence, is the man we heartily love; but self-conceited boasters we fly from. The following report gives a little view of Daniel Allen as a lecturer.]

#### HOPE PARTICULAR BAPTIST CHURCH, GEELONG.

Second Anniversary was celebrated by a tea and public meeting, in addition to the services conducted on Sunday. Every part of the building was full. Mr. Fullard, the pastor, in the chair. After prayer, called on Mr. Daniel Allen, of Sydney, to deliver a lecture as soon as the secretary, Mr. Henry Hampton, had read the annual report. This referred to the condition of the Church for the past year, and the measure of success which had been allotted them by the Great

Giver of all good, for which they were truly thankful. Mr. Fullard's ministry had been successful; five persons had joined the Church in the last few months. Sufficient had been received to meet all demands. The debt on the building was at present £127 15s, as during the year £41 11s. 10d. had been paid off.

Mr. Daniel Allen, pastor of the Particular Baptist Church, Sydney, then commenced his lecture, the title of which he announced to be—"The History of the Church of Christ before the Reformation." He observed that to thoroughly ventilate it, it would require a course of lectures—one for each century. He would be as concise as he could, for he intended to glance through the fifteen centuries. He commenced by alluding to Palagius of Wales and his contention with St. Augustine. The Church of Rome, besides other Churches, in the early ages, the lecturer said, were apostatized in a very short space of time, so as to form two distinct lines, which he would call the Apostate Church of Rome, and the Ancient Church of Rome. The persecution of the Ancient Church by apostate emperors, the lecturer vividly described. He ascribed the origin of the Roman Church to a division among the Ancient Church. He alluded to the different schisms in the Ancient Church; the first arising from a dispute between two leaders of the Church, named Novation and Cornelius, about allowing certain persons who had left the Church in a time of trial and wished to join again. Novation objected, but he was outvoted by Cornelius' party, the consequence being that the two parties separated and formed two distinct lines. He next referred to the doctrine of Ariani, which, as some historians had said, the world was surprised to find themselves wrapped up in. But distinct from these, the Palicans, or Piedmontese, maintained the truth, and to the present day professing Calvinism, for during the whole of that time they had always maintained their doctrines, although for 1200 years they had in support of them been obliged to almost wade ankle deep in blood. He challenged any priest or clergyman to any platform in Geelong, to a controversy on the principles which he had enunciated, and which he was prepared to argue out with any respectable gentleman who could conduct himself as a gentleman, by backing himself up with history. He was quite prepared to come from Sydney to do as he had said. The lecturer then went on to quote Holy Writ, the prophecies of Daniel being given. He also referred to the number of 666, which—by computation—he said clearly pointed to the fact that the present Romish Church was as the Bible foretold—the apostate body. The inscription over the door of the Vatican also indicated the number 666, so, he believed, there was no doubt of the fact that the prophecies of old with reference to the Apostate Church clearly pointed to the Church of Rome. The lecturer further referred to the progress of the Christian Church up to the time of the Reformation. The proceedings were closed.

## THE GOSPEL IN LEICESTER.

PROVIDENCE CHAPEL, AND THE LATE  
MR. GARRARD.

DEAR MR. EDITOR,—I now send a few lines on Providence Chapel, Newark street, Leicester.

Providence chapel is less than either Zion or Trinity; and only has a small end gallery, and was at one time the scene of the late Mr. Bloodsworth's labours, but I only heard Mr. B. once, and I have not sufficient personal knowledge of him to write anything about him as a minister; yet I can remember the text he preached from the only time I heard him. It was 1 Cor. xiii. 13.

The Church, at present worshipping in Providence chapel, are the successors to the Church formed in York street, London road, when the late Thomas Hardy began to preach, sixty years ago next October. He preached first in a house in the immediate neighbourhood, but finding that too small, they began to build in 1818. But what a contrast then and now! Now, they venture to build chapels that cost thousands of pounds; then the poor man had so little confidence in himself and the effects of his preaching, that he thought he should soon have to give up; and so desired the friends to build, so that at a trifling expense, the chapel could be converted into dwelling-houses; but in a short time it was doubled in size, and afterwards a small gallery at one end. And so it remained all the while; the Church afterwards under the pastoral care of the late Mr. Garrard remained its occupant. Mr. Hardy died in May, 1833 (See Memoir by H. Fowler, published with Hardy's letters).

I believe I have heard Mr. Garrard say there was a minister of the name of Blackstock preceded him, for about four years. I find in the "Reminiscences of the late Wm. Garrard,"\* that he came to Leicester, October, 1842; and from what he has written himself about the people, when he first came amongst them, they must have been in a very poor state indeed. But such is poor human nature when left to walk in its own light, they seem to think darkness light, and light, if not darkness, presumption (See Matt. vi. 23.)

But when God, who commanded the light to shine, out of darkness, shines in the heart of a poor helpless, self and law-condemned sinner, and gives the light of the knowledge of the glory of God, in pardoning, sanctifying, and establishing them in the hope of eternal life, through the substitution of Jesus Christ as their SURETY; responsible to the law for all that it required of them; and the only Sacrifice that could atone for sin, by offering Himself once, all are perfected for ever, that are sanctified or set apart in everlasting covenant purpose, as heirs of eternal salvation through faith in Jesus Christ. Then they can see their own darkness by nature, and do know, that what is called light by the mere natural man, is gross darkness compared with this new and spiritual light which now enlightens their heart and soul. And when

precious faith is given to enable such to believe they are personally interested in everything Jesus Christ has done for, and on behalf of such poor sinners; then it is they rejoice in hope of the glory of God, and can say, "The darkness is past, and the true light now shineth."

Well, when I first became acquainted with Mr. Garrard, I was in some measure established in the truth of the Gospel, and lived in the enjoyment of it, so that I could receive Mr. G.'s preaching without thinking him presumptuous, and feel convinced in my own mind that no truly enlightened Christian could sit under his ministry for long, without being strengthened and established in the truth of the Gospel. I have indeed heard several say, they liked what he said, but they did not like his manner of delivery; but if they could have sat under him till his manner had no repulsive effect, and were truly and humbly in search for spiritual food, I feel sure they could not have been long before they heard something to their souls profit. He could, and did, speak some very humbling things of poor human nature; and and so could he speak some grand and exalted thoughts of the glory, love, and faithfulness, of a covenant God in Christ Jesus. He could tell of the lovingkindness, pitiful, and compassionate nature of God through Jesus Christ, to poor sin-ridden souls who were looking for the mercy of God to pardon, comfort, and bind up their wounded spirits, and give them rest on the eternal rock, Christ Jesus. He could trace the Holy Spirit's work on the soul, in convincing of sin, of righteousness, and judgment. And he could tell poor tempted souls, how Jesus at all times, and under all circumstances could succour and deliver the godly out of temptation; and never would be at any time encourage them to rest on anything short of a knowledge of their own personal interest in the finished salvation by Jesus Christ.

But those who only knew Mr. Garrard in the pulpit, cannot form a true idea of the sweet manner of his expositions of the scriptures, at the Monday evening prayer meetings; then he used to preside as a father over a family, and could expound in a calm, deliberate manner, as if he were talking to a friend. And in his address at the ordinance of the Lord's Supper, his ideas he expressed were often really grand. The Church used to meet in the afternoon of the first Sunday in the month, specially for the occasion: and his usual manner was, after the opening hymn, to call upon one of the elderly members to engage in prayer, then he would read some portion of Scripture, often a verse that in some way typified, or narrated the sufferings of Jesus Christ, and make some remarks upon it, and in that manner introduced the breaking of the bread, &c. And truly "it was good to be there." And if he might not be compared to the *silver trumpet*, yet as a *ram's horn*, he gave a certain sound. There was no yea and nay about him, but yea. The salvation that he preached, was a salvation that saves: not only at the beginning of the Christian's new life, but all through; being

persuaded that he that had begun the good work in them, would perfect it to his own glory, and the poor sinner's eternal joy.

I do not know much about the present managers of the Church affairs, but I feel persuaded from what I know of some of the older members, that a minister that sows mingled seed, free-will, and duty-faith, with a little free-grace, and wears a garment mingled of linen and woollen—part Christ's, and part creature righteousness, will not suit them (Levit. xix. 19). Nor would the late Watchman encourage the cattle to gender with a diverse kind. No, he would exhort them, "Be ye not unequally yoked together with unbelievers, for how can two walk together except they be agreed?" I feel certain most of the old members are too well versed in Zion's precepts to expect Providence to smile upon their proceedings, if they walk contrary to the God of Providence (Levit. xxvi. 21, 28 to the end; 1 Cor. x. 6-11).

I do hope the Church will supplicate the Lord of the harvest to send them a pastor which shall feed them with knowledge and understanding (Jer. iii. 15).

"As one Elijah dies,  
True prophet of the Lord;  
Let some Eliza rise,  
To blaze the Gospel word;  
And fast as sheep to Jesus go,  
May lambs recruit his fold below."  
*From Berridge.*

I purpose, God willing, to write you a few lines next month about Salem chapel; till then, believe me your brother in covenant love, and with best wishes for a successful voyage. Yours in truth, A. REFUGEE.

#### PRAISE GATHERING AT RAUNDS.

MR. EDITOR,—As a rule, the Strict Baptists are not far advanced in the singing department of worship. Raunds is an exception. Here we have good singing, and a good class of music. On Monday, May 8th, we had opening services for a new organ, built by A. Eustom and Sons, Bedford; soft and mellow in tone. Mr. Forman, of March, preached a sermon in the afternoon, full of Gospel matter. In his exordium he said, Musical instruments could be used for the glory of God, and referred to the Psalms of David, where they praised God, accompanied with instruments of music. Many say, "that is the Old Testament." So, he argued, is Psa. ciii.; and none of us could afford to give it up. His subject was of salvation; a subject to praise God for throughout eternity. The evening service was presided over by R. Wilkinson, Esq., who had heard of the Strict Baptists at Raunds, that they were a crotchety lot of people; but he found them to be quite the reverse. Mr. Pearce, our minister, spoke on music, contrasting the past with the present. He did not approve of having a few to sing, and all the congregation to be sitting in their pews; he believed in trained singers, to lead the songs of Zion, and for the congregation to stand and join in singing the praises of God (1 Chron. xxix. 20). Their object in having an organ

was to help to lead the congregation, and to keep them in tune and time. Referring to the chairman's remarks, Mr. Pearce said he had found some good hearts at Raunds; those around him were a loving, Godfearing, working people; their hearts and souls were in the cause of God. There may have been some who found fault and did nothing, some who want a Bible containing a few pages only, skipping over such portions as, "Thou shalt not muzzle the ox which treadeth out the corn," and "A diligent soul shall be made fat," &c. But whilst he could be friendly with those who differ in theological opinions, he claimed the right of private judgment, and would not give up one single point of God's truth. Our exclusive object is God's honour and glory. Mr. Marsh gave us choice words referring to God's truth, God's sovereignty, the merits of Christ, and the Spirit's work in revealing and opening up the Scriptures to our understanding. Mr. Gross said singing was a very important part of the worship; the time was when it was thought only a filling up. But praise is comely. Mr. Forman gave us some quaint things referring to his days of boyhood, when in some places of worship they had bands of music; and he was pleased to meet with Mr. Pearce, who was much esteemed by his people at March.

Near 300 friends sat down to tea, principally given by friends. £14 was collected.

We are highly favoured with the services of Mr. Puller, he is a good musician, and teacher of that delightful science; he serves the Church and congregation without fee or reward. A faithful band of singers surround him. The voices of our Sabbath school children and of the congregation all unite in praising the Lord. "Sing unto the Lord, bless His name, shew forth His salvation from day to day." Amen.

#### BAPTIST SUNDAY SCHOOL SERVICES AT HULL.

[A review of the life of the late Samuel Lane ("the Ambassador of Peace," as he styled himself) would interest many, even in these pliable and plausible times. Samuel built several chapels in Hull. We preached for him in his last new one, where he wished us to wear his gown; but it would not fit either mind or body. He was a fine old English gentleman, but no friend to the Baptists. From Mr. Macdonald's Church, we get the following:—]

DEAR MR. BANKS,—I send account of special services held at our cause of truth in this large and populous northern town. We are on the second year of our Sunday school; celebrated our first anniversary on Easter Sunday last; sermons were preached by our esteemed pastor, Mr. Macdonald; and addresses were given by friends; recitations and hymns, specially prepared for the occasion, were sung by the children.

On Easter Monday services were continued. Mr. Thomas Stringer, from London, preached in evening, from Acts v. 20, "Go, stand and speak in the temple to the people all th



words of this life." On Easter Tuesday, 200 took tea, given by the friends; again addresses were delivered by our brother, Mr. Stringer; the superintendent of the school gave report of success during the first year; and other friends; our pastor presided. On Thursday evening Mr. Stringer again preached, from Jer. iii. 17; our brother's ministrations have been times of refreshing. I bless the Lord, after more than forty years our brother has been on the walls of Zion, blowing the Gospel trumpet, he is still the same faithful champion for God's eternal truth. We meet in the Foresters' Hall, the only place where God's truth, according to New Testament order, is maintained. We wish to build a house for the more comfortable worship of God; a good sum is promised; we are looking for a site, and hope soon to tell you we have begun. The Lord said, "they that honour me, I will honour." It is our desire that the house may be raised, where sinners may be born again and saints edified. The Lord help us; and to his blessed name shall be all the honour and glory.

**CAMDEN TOWN.—AVENUE BAPTIST CHAPEL.**—The second anniversary of Mr. Evans's settlement was Easter Monday, April 17th. Mr. Anderson preached from Zech. xii. 10. Public meeting in evening. After devotional services, Mr. Evans gave a brief statement of the year's history, from which we gathered that the cause is progressing, the congregation increases, the Church grows, the people are in peace, and have had indications of the Lord's presence. Mr. Evans is not captivated with new faces; it has been a work of time for him to settle down amongst fresh friends, after the happy pastorate he held at Hounslow; but that he is settling down with the friends at Avenue there can be no doubt, and they with him; he is evidently respected and honoured in his work by the aged, loved and trusted by the young, by whom he was presented with a very handsome gold pencil case, accompanied with a letter that was at once respectful and affectionate. During his opening address, he made special allusion to the uniform kindness of his ministerial brethren, and their willingness to help him in any way they could, thanking those who were present, and through them others, who though absent had shown a desire to work with him. He also alluded to the fact that they had some liabilities on the building, and were much in want of funds to carry out some necessary repairs. The subject was "The Gospel:" spoken to by brethren Box, Webb, Dearsly, and Green. Hymns and pieces were sung by Sunday school teachers and elder scholars.

**COLCHESTER.**—At St. John's Green Chapel, a friend says, under Walter Brown's ministry we progress a little. Four have been baptized: others are waiting. Several of the scattered ones have joined the Church. Peace reigns in our midst. Oh! may no earth or hell-born spirit disturb us.

### ALARMING WORDS FOR BETHNAL GREEN.

**MASTER EDITOR,**—I am an old woman between eighty and ninety. No "London Sparrow." My only place, for years, has been in Bethnal Green; and when I look around upon the teeming thousands of immortal souls in this grand old hive of artisans, and their hosts of children, my soul sendeth a cry to our God for some Zerubbabel, before whose powerful ministry the mountains of sin and delusion should vanish away, and by whose hands a Gospel Tabernacle should be reared.

Let me say one word for our pastor, Matthew Branch: I call him the only true Baptist pastor in this part of Bethnal Green. Well, he has stood fast in his Matilda Street "Zion" for ten years. His anniversary was May 16. The place was filled with people to tea. Charles Gordelier, Esq., did the office of chairman quite charitably. Master Reynolds defended Truth neatly; friend Hunt was large on the Prayer of the Publican; young A. Hall was pretty and clear. I hope nobody will spoil him. Tell him to try hard to live near his God in prayer: to live only for Christ in preaching, and us ancients think he may be of use to the living in Jerusalem. C. W. Banks spoke of "the Branch of the Lord, beautiful and glorious," and his brother Joiner

Sweetly lifted up the strain,  
And sent the echo back again.

Then brethren Mayhew, Goulding, and Kent, caused us to say—least-wise, Mr. Poynton and our Morgans thought—there was a deal of speaking talent with good men who are not pastors. Like all old women, I almost forget the only thing I meant to write you about. We want Matthew Branch's meeting carried up higher, with a front of propriety, and a platform more lifted up. Will the lovers of Christ's Gospel help us to give our devoted pastor a more healthy and commodious chapel and school-room for his services?  
SUSAN MORGAN.

[We should rejoice to see brother Branch's Meeting rendered more eligible. We walk the immense territories of Bethnal Green, and bleed in our heart for sorrow, because while men roll in worldly wealth, they are not rich toward God. Our Saviour said, "In hell the rich man lifted up his eyes—being in torments;" and when we see men buying land, and building houses by wholesale, but will not help to give the crowds around them a Gospel home to meet in, we wonder what the Judge on the great white throne will say unto them in the last day. Our wounded soul crieth out in secret, "O, Lord God Almighty," if any of these wicked professors should read these lines, do send home to their hearts, with power, Thy servant James's words: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted, your garments are moth-eaten, your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat up your flesh as it were fire; ye have

heaped treasure together for the last day : when "The rich in hell will lift up their eyes—being in torments."]

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BERMONDSEY.

LYNTON ROAD SUNDAY SCHOOL.—Another presentation to Mr. Lawrence. A meeting of a painful yet, at the same time, of a pleasing character, took place Lord's-day afternoon, April 23rd. Mr. R. A. Lawrence, the pastor, delivered a farewell address to the teachers and scholars, on the occasion of his retirement from the office of superintendent, which position he has held about twelve years. We do not imply that he has ceased his connection with the school : he has just been chosen president ; but he finds the duties pertaining to the pastorate of the Church quite as much as he can fulfil ; and we think he has acted wisely. Still it was with regret the teachers and scholars received his resignation : he has won the affections of all in connection with the school.

After his address, Mr. Thos. Knott had an address to deliver, which was from the teachers and scholars to Mr. Lawrence. The address had been ably written and drawn up by Mr. A. Blackman, one of the teachers, and set forth the regret of the teachers and scholars at losing one who had done so much for the school, &c., and wound up by asking Mr. Lawrence's acceptance of an accompanying present, as a token of their sincere love and esteem. The present having been brought up (a very handsome and massive walnut wood Devonport), Mr. Thos Knott presented it on behalf of the teachers and scholars. Mr. Lawrence was much overcome at this expression of kindness, which was quite unexpected by him, and could hardly thank those who had made him such a handsome present ; but he assured them of his lively interest in the school still, and hoped to be frequently amongst them, &c.

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DOWN IN THE POTTERIES.—How often I look back upon the time I last heard you preach at Reading. Since then I have left my native place, and come to live in this out-of-the-way place—the country of collieries and potteries. If you could see the view from my window, you would think there had been a dreadful earthquake, which had turned the land "topsey-turvey ;" but the worst of all is we have no true Baptists here. A few, who were once, but they have joined the "Generals ;" some of them were once members of Mr. P. Dickerson's Church. I feel very much out of my element, and should more so, were it not for the "Earthen Vessel" and "Cheering Words." I have been reading with the deepest interest, "Jerusalem and her Beautiful Garments," it corresponds so with my own experience ; I trust I may say I know what it is to "experience a soul yearning for a more sensible and certain nearness to the Lord." I should like to write a good long letter upon this experience, but I must not trouble you. I trust you are well in health, and prosperous in soul, looking forward with joy to a blissful

immortality. Since I have been in this country, I have thought more than ever about you and all our dear Strict Baptist friends. I have no hope of ever meeting them again, until we meet in our Father's house.

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WELLINGBORO.—ZOAR PARTICULAR BAPTIST CHAPEL. On Friday, April 14, Mr. W. H. Lee preached at 3 : there was a good company : tea at 5, very kindly given by our lady friends, of which about 100 partook. In the evening, James Lee, E. q., of London, presided. After singing and prayer, the chairman said he was very pleased to be with them on that occasion, for the very high esteem in which he held his late pastor and wife and the friends, and love constrained him and Mrs. Lee to come from London that morning ; they had great difficulty in travelling as the snow lay some feet thick, but love overcame all obstructions. He had very great pleasure in presiding, and called on Mr. W. H. Lee to address the meeting ; the pastor then gave an account of his birth, parentage, going to Australia, call by grace and to the ministry, return to England, &c. The friends were cheered and encouraged ; those who could not come, sent their mite, and through the liberality of the chairman and friends, the total proceeds of the day were £11 12s. 8d., which was to pay interest, &c. Thus we were enabled once more to praise our God, and set up another Ebenezer to His praise, for we had enough and to spare. To the Lord be all the praise.—W. H. LEE, Pastor.

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PADDINGTON.—Tarlinton Hall, Church street, was opened on Sunday, May 7, as a Baptist chapel. Mr. W. Trotman, of Blackmore, has engaged to supply for six months. In the afternoon a Particular and Strict Communion Baptist Church was formed of some of the members from Mount Zion, Hill street, Dorset Square, by Bro. Trotman. Brother Edwards, of Silver street, Notting Hill, then addressed the Church in a few affectionate and appropriate words of council and encouragement, after which the friends broke bread together. On the following Sunday a school was opened. Order of services: Sunday morning, prayer meeting at 10 ; preaching at 11 and 6.30. Sunday school at 2.30. Monday and Thursday evenings, prayer meetings at 7.30.

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WILLINGHAM.—We held our anniversary on April 25. Mr. E. Samuels delivered two excellent discourses ; afternoon, Rev. xviii. 1 ; evening, Rom. viii. 23 : they were soul-refreshing ; it was to many like oil dropping from our covenant-God. In the afternoon a storm of thunder and lightning came, and hailstones very large. I never saw the like storm before. Yet the Lord overruled all things. A company of 300 sat down to tea. In the evening the place was full. Our prayer is that God will put his hand to the work ; build up Zion, and make her blossom as the rose.

**THAME.**—Our anniversary services were held on May 4. Mr. R. E. Sears preached sermons to appreciative audiences. In evening discourse Mr. Sears threw out practical hints to us Strict Baptists, which, if, as a body, we could act upon, we should no longer be lagging in the rear, but coming boldly to the front and, with the blessing of God, be much more useful. Tea was well supplied, and enjoyed by a large number of friends. We saw Mr. Burgess, the Askett pastor, and many of his people with him. Mr. Allnutt, of Sydenham, looks well, wears well. Many friends from various places. We desire to be thankful we are holding on amidst the rampant errors of the day in peace.

**NOTTINGHAM.**—The new "Exeter Hall" is announced as opened by the Mayor and Aldermen, with concerts, bazaars, services of song, baptizings, speaking bees, and preachings by the professor and ministers of Pastor's College. We were startled to find these openings are to close by two sermons from the president himself. When the people, in olden times, said "they would flee upon horses," the Lord said He would wait. The utmost contempt is the portion of those who "look upon Zion as a city of solemnities." Let ten thousand thunders from men be hurled at us, we must express our fearful conviction that the people are being "peeled" and deceived to an awful extent: but they love to have it so.

**WALTHAMSTOW.**—Zion Baptist chapel, Maynard road, was opened Tuesday, May 9. Mr. R. Bowles preached the sermon. A large number of friends took tea. At public meeting Mr. C. Wilson presided; Mr. Onkey prayed. Addresses were delivered by brethren Gander, Lawrence, Golding, James, and Haydon. The chairman said the ground cost £50; the building of chapel, including seats, platform, &c., £120; the builder deserved great credit for doing it so reasonably. £100 had been borrowed. He said they wanted ten guineas to night. Mr. Wilson offered £3 5s. if the friends made up the rest. The collection was realised, the whole £10 10s., upon which Mr. Wilson added £5, instead of £3 5s. We pray for Zion's prosperity at Walthamstow. W. B.

**HACKNEY.**—Trinity Chapel, Devonshire Road, is one of the most favoured spots in this part of London. A friend (being with some of the happy inmates of the Almshouses erected by that blessed man of God, J. Childs, E. q.) assures us it that it was there stated that during Mr. John Vaughan's settlement nearly 100 have either been added to the Church, or they are seeking so to do. A large Sunday School is rising; Bible classes and constant prayer meetings are followed with showers of blessings. It is a mercy to know Christ's Gospel prospers somewhere.

**BROSELEY.**—Very interesting accounts have reached us of baptismal services, conducted by our venerable brother, Thomas

Jones, the pastor of the Birchmeadow Church. There were on Sunday, April 2, and on May 7, other additions made to the believing family. Thus the Lord's presence and smile is with His servant in the evening of his days; his health remains good, an unction from the Holy One resteth on the Word. "All thanks to the Lord, who remembers our cause, and adds unto its number." S. B.

**IPSWICH, BETHESDA CHAPEL.**—Forty-seventh anniversary was in April. In morning and evening Mr. Chas. Hill, a great favourite, was the preacher; in afternoon, Mr. Brand stood in between the two brilliant discourses. Collections realised about £15. [We were not quite happy to find our pastor Thomas Pook could not preach one sermon in the day, but it is a mercy he can rest peacefully in harness, until called to even a better "Bethesda"; though this in Ipswich has been a heaven-on-earth to him and many more.]

**PLYMOUTH.**—They carry out their annual gatherings in the West with great spirit and good success. Mr. F. Collins's anniversary of his pastorate at Corpus Christi, Stonehouse, has been, in every sense, a most happy season. About 200 took tea. Tables all supplied by the ladies. Mr. Collins's lecture, contrasting a Scriptural Religion with Popery, was delivered with liberty, produced special effects, and was generally well received. (So saith our Plymouth letter).

#### OPENING NEW BAPTISTERY KETTERING.

On Sunday, May 7, 1876, all went well: it was wonderful how they went through it. We had a good congregation. Mr. March preached and baptized by Divine help.

On May 2, C. W. Banks preached at Broughton from 1 Peter: "Wherefore, gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you, at the revelation of Jesus Christ." There was a large gathering; friends heard gladly; hoped he would soon pay them another visit. He preached at Kettering next day, at the Strict Baptist Chapel, Buccleuch street, from Rom. viii. 37; "Nay, in all these things we are more than conquerors through Him that loved us." We had a blessed meeting, all enjoyed hearing.

W. SMITH.

**FOWNHOPE.**—Tuesday, May 9, annual meeting was held; large number of friends were in attendance. The meeting was presided over by pastor, T. Mudge; prayer was offered by Mr. King, of Hereford; Mr. Payne presented the pastor on behalf of his friends a cheque for £10, as a token of their esteem and appreciation of his long services among them, being his twenty-second year. Addresses were given by J. Smalley, of Ross; J. W. Carter, of Whitestone; and Mr. Collins, of Hereford. J. W. C.

**WHITESTONE.**—On Good Friday we

held our social tea meeting, which was agreeable and interesting. The pastor, J. W. Carter, presided; brother Tyler, senior deacon, offered prayer. The pastor gave an address upon the subject of Christian work and workers; after which he presented with much pleasure, on behalf of the Sunday school teachers, and friends, a very handsome album to Mr. W. H. Godwin, as a token of esteem and appreciation of his services as superintendent of the Sunday school. Most interesting addresses were afterwards given by Mr. W. H. Godwin and other brethren of the Church. Hymns and pieces were sung at intervals.

J. W. C.

**CHELSEA.**—Mr. John Kealey says in a note:—"The Lord has seen fit to remove from me after a brief illness, one of the excellent of the earth, in the departure of Mrs. Kealy, one of the best of wives, and tenderest of mothers. She slept in Jesus on May 12, 1876, aged 70.

### Notes of the Month.

THE PROTESTANT EVANGELICAL MISSION held its Annual Meeting in Talbot church, Notting hill, May 11, 1876. That noble veteran, Lieut.-Col. Brockman, presided with as much intellectual vigour and Protestant fire as ever. Robert Steele, Esq. gave the Report, which was full of Christian hope and gratitude for the Lord's bounteous mercies toward the Society. A number of ministers and gentlemen poured forth expressions of earnest feeling in defence of a pure and precious faith in the Gospel; while Miss Corke and two other ladies beautifully varied the themes by their refined and touching appeals to the hearts of the people. If the Protestant Evangelical Mission could secure the services of those three ladies, to hold meetings all over the country, assisted by a few well-known gentlemen in the provinces, the Society would wonderfully extend its influence and good in every way.

"**BROTHERLY LOVE.**"—Dear Christian Friend,—As "ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel." The Lord bless you for your precious cheering and encouraging letter of the 4th ult. Surely the Lord, the Spirit, has blessed you with much of the mind of Christ, much humility and love, and enabled you to "put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering," &c. Should the providence of God ever lead you again to this large, dark town of Liverpool, I should esteem it a great favour to see the dear man whom I love in the truth, and for the truth's sake, whom the Lord has been graciously pleased to make such a blessing to my soul; but if not, the time is fast approaching when, I trust, we shall meet and see each other in the blissful presence of Him who will be our eternal heaven above, and a little of whose love dropped into our hearts by the Holy Ghost, makes our heaven below. The little Church who

met in the room in Mount Vernon street, has been broken up, and those who love an experimental ministry have gone to Shaw street. How I wish I could help you to clear off that heavy debt on your chapel; but, alas! I am very poor in this world's wealth. Lord, do Thou help Thy dear servant, for Jesus' sake. Amen. I am, yours faithfully in the Lord, P. LEIGH. To C. W. Banks.

**GOING HOME.**—Dear Mr. Banks,—Mrs. Hannah Scotting died April 1, 1876, aged 56, in Kensal new town. Hannah Scotting was over thirty years a member of Mr. Wells's Church, and seldom did I converse with her, but something dropped from her lips of what her beloved pastor said, that had been a comfort to her in seasons of deep sorrow; she was a woman that loved the pure Gospel, and hated all false doctrine; her neighbours thought her disagreeable, not knowing the exercises of her soul. I have often been called in by her as I passed the top of the road, and found her in tears, with her soul bowed down, and before I left her, she has made me feel certain sure that God was preparing her for a better world. Her hymns were always opened on death and glory: "This is my hymn," and "this is my hymn," she would say. She suffered both in body and mind until her last days: then the Lord saw fit to deprive her of the use of sense, and she went into the lunatic asylum; and there she died; her husband went from the Surrey Tabernacle on the morning of April 2, and found, to his great surprise, she had died the day previous. I sent for Mr. Bardens, of Hayes Tabernacle, to speak of what the Lord had done; he was blessedly helped to speak. May the Lord make good what he said in behalf of her afflicted husband who remains, that he may not fall into the company of the ungodly world; in this case I felt it my duty to make a few observations from the effects produced on my mind: "if the righteous scarcely be saved, where shall the sinner and ungodly appear?" May the God of all grace make use of these broken remarks, as seemeth good in His sight, prays your unworthy correspondent, JOHN HUNTLEY.

"**THE DEEP THAT COUCHETH BENEATH**" is not so manifest as the cold, hard, proud, Pharisical spirit. If you watch, there are few, if any, callings in from the world. Why? Who can answer?

### Deaths.

On Sunday morning, May 21, at his residence, Camberwell road, W. M. Hutchings, Esq. aged 48. While suffering intense pain, he was enabled to go singing home to his heavenly rest. Beloved by a wide circle, he was followed to his final resting-place by many friends; especially a large number of young men to whom he had endeared himself in the service of the Master.

On May 7, aged 72 years, Mary, the beloved wife of Edgar Hewitt. Baptist minister, late of Wilderness row, London.

On May 22, at the residence of her parents, 400, Old Kent road, Elizabeth Mary Robinson, eldest surviving daughter of Edwin and Maria, Elizabeth Stacey, in the 26th year of her age.

# “Names Written in Heaven.”

BIBLICAL EXPRESSIONS OF THE CHURCH'S SAFETY.

**A**FTER several services in Exeter, Devonport, Ivybridge, Plymouth, Stonehouse, &c., laid down to get rest and sleep. But it was hard to find. Our people little know what thoughts do toss the mind before preaching, and how much the re-action wears us after we retire from the work.

Querist asked, “How many sermons could a man preach in one week?” Orator answered, “A fool may preach seven, a wise man will only preach one.” On this opinion I claim to be the fool, and affirm neither prayer, texts, nor liberty in speaking failed me.

“A fulness resides in Jesus, our Head.”

“Out of His fulness have we received; and grace for grace.” Praises unto the Lord for His continued mercies toward me.

After six successive services in four days, with many other exercises, the question rolled over the spirit: “*What next?*” Hours of dark anxiety passed. At length one sentence came: “The seventy returned with joy, saying, Lord, even the devils are subject unto us through Thy name.”

How solemn Christ's answer, “In this rejoice not, that the spirits are subject unto you, but rather rejoice because

YOUR NAMES ARE WRITTEN IN HEAVEN!”

First, here is a humbling thought: the permission of the existence of devils, and their knowledge of the Son of God. When Christ in the synagogue, fetched the spirit of an unclean devil out of the man (Luke iv.); with a loud voice it cried, “Let us alone, what have we to do with Thee, Thou Jesus of Nazareth, art Thou come to destroy us? I know Thee, who Thou art, the Holy One of God.”

Secondly, that the devils were subject to Christ's disciples through His name, is another mystery. “Mediums,” so called, profess to make the spirits of the invisible world subject unto them. All I would say on this piece of the dark workings of iniquity is, let no man, no young man, no man of any mind and metal of a heavenly kind be carried away by such demoniac delusions. Seeing the devils were rebuked and silenced by Christ, when (Luke iv. 41) out of many they came, crying and saying, Thou art Christ, the Son of God; seeing, also, that Christ commanded His own, in their Satanic conquerings, to “rejoice not,” let us, by grace, leave all these sinful, fleshly, infernal tradings, and go on, “rather to rejoice that our names are written in heaven.”

Dark and dreadful are the doings of Satan in the most *apparently* respectable circles, as an angel of light, with legions of like spirits, souls are deceived.

“WHITED SEPULCHRES,”

appearing “beautiful outward, but within full of dead bones, and of all  
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uncleanness" (Matt. xxiii. 27); they may be found everywhere, but shall we waste our time in contending or trifling with them? Shall we fill sermons and services with the ill-doings of the flesh and of "the prince of the power of the air?" Nay, let us "*rather*" read out, search out, tell out, the one blessed and only rejoicable and comprehensive fact that "our names are written in heaven."

This leads to the consideration of the many strong and striking figurative expressions which the eternal Comforter hath given to us, of the safety of the one true Church in Christ. And as to the angry contempt which the Generals pour upon us because we make, as they think, no efforts to convert the world, we must be patient under their strokes; and, seeing they are all dividing and quarrelling over the annihilation and other awfully serious questions; seeing that after all their enterprises, after all the millions of money they have spent, and are spending, in attempting to reach the masses, as they call it; seeing that "give us more money," is still their cry; seeing Dr. Landells is determined to signalize his presidential year, by raising an immense sum of money; seeing that but for Sunday schools and similar auxiliaries, the Church of these *comprehensive* and general teachers must die out; seeing that very few genuine God-wrought conversions to the truth as it is in Jesus, succeed all their labours; and, worse than all, alas! alas! seeing that the grand old essential doctrines of the Bible are clothed, hidden, and gradually ignored; seeing our Churches—where the Gospel of the grace of God once prospered mightily—are now either in a stagnant, or sinking condition; seeing that even James Grant, Esq., in his *Christian Standard*, has commenced to chastise C. H. Spurgeon for allowing the new apostle of the Annihilationists to preach in his Tabernacle; seeing that our cleverest men are craftily "selling the truth," because they never *experimentally* bought it; seeing, finally, that Daniel's prophecy cometh forth ripe to fulfillment, when the fourth beast dares to "speak words against the Most High;" that he is permitted

#### "TO WEAR OUT THE SAINTS,"

as regards their *visible* unity, strength, and evangelical prosperity; seeing this final beast "thinketh to change times and laws, and that the saints are to be given into his hand, until a time and times, and the dividing of times." Seeing all these clouds, these empty clouds of a sorrowful kind are gathered over our horizon, we can see nothing to rejoice in, except it be that our "names are written in heaven."

#### TRUE AND TRIED CHRISTIANS

are exhorted to well and duly consider this expression: "Rather rejoice that your names are written in heaven." What *heaven* is this? First, the Gospel dispensation is frequently, by our Lord Himself, called "the kingdom of heaven;" and in this kingdom are three most precious privileges, or merciful means of grace, through which the Heaven-born children of light may discover the fact that their "names are written in heaven."

There is an open register wherein all their names are plainly, repeatedly, affectionately, and definitely written; so that he that runneth

may read. Also, there is a public proclamation which has been, more or less, made of all their names during the last eighteen centuries and a half. Then, more positive still, there is a private and personal certificate given into the souls of all who—as the Lord, by Isaiah, sayeth—“incline their ear and come unto Him,” who “hearken diligently unto the Lord;” to know, with a Divine certainty, that their souls shall live; and delight themselves in the fatness and fulness of Christ’s glorious inheritance for ever and ever. This open register let us search; to the public proclamation let us prayerfully listen; for the inward certificate, written not with ink, but with the Spirit of God; not in tables of stone (and such kind of things are many men’s sermons), but in fleshy tables of the heart, let us open our mouth, pant and long for the dove-like Spirit of God to seal home the promise of the New Testament: “Your life is hid with Christ in God; and when Christ, who is our life, shall appear, then shall ye also appear with Him in glory.”

Upon the names of the saints, as found in the open register, and as publicly proclaimed, many papers may be written. Who will help? Also, upon the other expressions of safety, such as: 1. “Written in the Lamb’s Book of Life;” 2. “Passing again under the hand of Him that telleth them;” 3. “They shall be Mine, saith the Lord, when I make up My jewels!” “How glorious,” saith the margin, “will the period be, when all the children of God shall be gathered in, when not a grain of the precious seed shall be lost, when every—even the feeblest lamb, shall be preserved from the storm!” Brethren, let us pursue the theme. Only in the blessed Triune covenant God have the saints ever had any salvation. I must, God helping, finish my work in these warlike western towns; and aim to reach my tent, in 9, Banbury Road, South Hackney, London, E.; where letters will find your obedient servant,

CHARLES WATERS BANKS.

#### THE SOUL’S COMPLAINT.

Ah me, I’m caged within  
 This mortal frame to dwell;  
 Pensive, alone, I feel,  
 Within this gloomy cell.  
 Alas! I sigh, but cannot soar  
 I try to fly, but have no power.  
 A nest of unclean birds,  
 (A noisy treacherous brood),  
 Within this cage is heard,  
 The rebels will intrude.  
 O could I leave these scenes to dwell  
 With Him, who hath done all things well!  
 Sometimes a ray of light  
 Darts through this dark abode  
 From yonder scenes so bright,  
 The mansion of my God,  
 Where I would dwell in purer light,  
 And see my Lord in open sight.  
 Patience, a heavenly friend,  
 Stept in and calmly spoke,  
 “Be still, and wait the end,  
 Endure the chastening stroke,  
 Upton.

For thou shalt yet be free from sin  
 And then thou shalt in triumph sing.”

“Faith, Hope, and Love Divine,  
 (Companions of the blest),  
 Unitedly combine,  
 To give thy soul a zest.  
 Love the sweet paraclete of heaven,  
 To thee eternally is given.”

Faith, though a precious gift,  
 Is weakened oft through sin;  
 Hope sometimes gives a lift,  
 And brings a promise in.  
 Sweet Grace, she moves my inmost soul,  
 And all my inward fears control.

Then, why cast down? Thy Lord  
 For thee has trod the road;  
 His Spirit and His word,  
 Will lead thee home to God.  
 O happy thought, O glorious state,  
 When in His likeness I awake.

J. P.

A LOUD VOICE FROM THE UNITED STATES; OR,  
ENGLAND'S RICH PRIVILEGES AND HER DIVISIONS.

**D**EAR BROTHER BANKS,—Grace, mercy and peace be with you and all those in England who love our Lord Jesus Christ in sincerity and in truth. I was thinking of all the blessings you enjoy in England; and they are great, indeed, compared with those we have in America. I have reference to real spiritual blessings: the blessings of the Church of Christ, of real believers in Christ, and the whole election of grace, I can confidently state that there is no nation in the whole world that is so blessed in this sense. In England the real Truth of God shines forth in glory and splendour; it is rich with truth, rich with the ministry of Christ's Gospel, rich with the election of grace, rich with the everlasting love of God, rich with the glorious doctrines of grace, rich with the heirs of eternal glory, rich with the faithful adherents to the whole counsel of God, rich in the Truth, the whole Truth, and nothing but the Truth, and rich in faith: not counterfeit faith, or, if you please, duty faith. O no! I always did, and mean, too, to the day of my death, contend earnestly for the faith once delivered to the saints. That faith which centres in the Rock Christ, and firmly there abides; that hope which is as an anchor to the soul; that love which passeth all understanding. I am determined to contend (if needs be) to the last drop of blood, for the one adorable God and Father of our Lord Jesus Christ; the one faith and one baptism; for the one good hope through grace; the one great salvation; and for that one glorious union existing between Christ and the Church: the glorious Bride and the glorious Bridegroom.

How it cheers me that all the combined forces of natural religionists, the world, the flesh, and the grave, can *never, no never, no never* destroy all these blessed, glorious, soul-cheering, God-honouring and Christ-glorifying truths. Bless the Lord for this! let the heavens rejoice, and the saints be glad. Let us sing unto the Lord a new song; take down our harps and glorify a **THREE-ONE-JEHOVAH**—Father, Son, and Holy Ghost.

Now, I have told you what I will contend for, allow me to tell you what I will not contend for. Our blessed Lord has revealed unto us the most part of the Sacred Book: I mean it is made plain and clear, so that our finite minds can understand; and there are a few things that the Lord has not revealed unto us, and which are properly called "*mysteries*"—profound secrets to the human mind. Now, a mystery is a mystery. We can make no more or any less of it; consequently, I will not contend for those things which have nothing to do with our eternal salvation. If we attempt to pry into those things the Lord has wisely hidden, we get out of our depth, into a sea of billows and confusion. Keep the rudder of revealed Truth in the hand of real faith, and we are safe, let it go, and we are wrong. Hence, I am grieved to find so many of the Lord's people trying to unfold or unravel some of those mysteries and to set them up as standards in connection with the revealed Truth of God. Is not this the prominent cause of the trouble? Yes; and final separation of so many Churches. *Let the echo come over to America*



*in your next Number—Yes or no.* Satan smiles when He sees the Lord's people dictating in matters that they know no more about than the man in the moon. Purge the Churches of everything that is not in accordance with real faith and love; let the love of God, the love of the saints, and love for the whole Truth of God, and love for immortal souls, reign predominant in the Churches, and there will be peace, harmony, and union. "Be ye, therefore, followers of God, as dear children, and walk in love, as Christ also hath loved us and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

Grieve not the Holy Spirit by controversy, which ultimately ends in contention, bitterness, and strife. Contend earnestly for all the grand and glorious doctrines in the Sacred Articles of Divine Writ. Contend for living faith and vital, experimental religion. Contend for the glorious Gospel of the blessed God. Contend for doctrine, experience, and practice. In a word, contend for the whole counsel of God, but not for mysteries. The Divine command is, "PREACH THE GOSPEL:" the Gospel of peace, everlasting love. Preach the Gospel of the grace of God. Publish the good news and glad tidings of salvation through the blood-shedding of the Lord of life and glory. Tell poor sinners of their state and condition. Comfort the saints. Build up the Church, exhort, teach, and instruct in Divine things. Do all you can for the advancement of the kingdom of Christ, but, for the sake of the peace and prosperity of the Church, throw overboard everything which is not in connection with this, then the Church will grow in grace and in knowledge, then the Church will rise up from its low estate, and will flourish. Where there is no union, there can be no prosperity. *Union is strength.* A house divided against itself cannot possibly stand. The stronger the union, the more communion: then follows fellowship, harmony, concord, peace, and prosperity.

Why should such little unimportant and non-essential matters be the cause of such wide breaches between God-sent ministers of the Gospel? Because we cannot see eye to eye in everything, are we to be persecutors of one another?

This brings to my mind the feelings I had when in Baltimore city, where the beloved James Osborn for so many years proclaimed a free-grace Gospel. It flashed at once across my mind, the terrible work between those two God-honoured servants of the Most High, Mr. Philpot and James Osborn—two valiant men for the Truth. Their misunderstandings were more disastrous to the Church than all the open foes in the world. It brings tears in my eyes when I reflect upon those fearful differences between the servants of the Lord. Depend upon it as soon as a chair is put for the adversary, peace and prosperity are gone, and the Lord seems to say, "*Let them alone.*"

This is the kind of spirit which causes such fearful havoc, confusion, and death in the Churches. O my brother, by all that is good and great, and in the name of your living Master, do what you can to stamp out this spirit of controversy, this anti-Christian spirit, and try in all your might and power to bring about the spirit of love, forbearance, long-suffering, meekness, and humility. The Truth of God is near and dear to my heart; believers in Christ I love to my life; the Church of Christ is dearer to me than life itself. The honour of God is above all earthly advantages. I want above everything in this world to see love

and union prevailing in the Churches, and that there be no estrangement between the soldiers of the cross of Christ.

The adversary of souls is after the true Church of Christ. He can well afford to let go unmolested mere nominal professors. As he tempted our blessed Lord, just so now he tempts His followers and disciples. This great adversary has been digging at the foundation of the Church from the beginning, and ever will; but as long as Christ lives, the Church will live: "Because I live ye shall live also." Bless the Lord for this. Glory be unto Him for ever for this. There is no fear of final overthrow. Cheer up, brother, Christ is still living! He is at the helm of the Church. He will bring her through all the quick sands and shoals. God will help her, and that right early. It is only a little time of trial, bless the Lord! Soon the time will come when the shout will go up to heaven—Victory! victory! through the blood of the Lamb! Victory! victory! through Christ the Head of the Church! All Heaven will join in the glorious exclamation—Victory! victory! the Church is saved, and safe for ever and ever! God is honoured! Christ is glorified! poor lost sinners saved! Safe! safe! will ring through the portals of eternal glory. O, Lord, hasten, O hasten the time when all the ransomed Church of God shall be saved to sin no more. Blessed thought this for the Heaven-bound traveller who is weak and wounded, sick and sore: who is sick of all on earth, and waiting for the time of departure. Then the mantle of imperfection will be taken off; the mantle of faults and failings will drop off. No more controversy or contention. Free from sin, and free to enjoy for ever all the glories of the angelic hosts above. There is only one thing that I would care to wait for in this world, and that is to see all the people of God in full union and harmony; all the free-grace Christians in England uniting as one grand and glorious body, for one grand and glorious object—the extension of the kingdom of Christ, the building up of the Church of Christ, the saving yet of thousands of poor sinners; and the comforting and building up of the saints in the faith of God.

You very properly ask, "Why are not our Strict Baptist Churches in England working in harmony, faith, and fellowship?" &c. Break down party-contentions, secret conspiracies, break down jealous and envious spirits; and all controversy in matters which it is impossible to solve while in the body; and in things which do not relate at all to the Church of God—its welfare, prosperity and future good—kill all discussion, so that it can never raise its head any more: and the best way to accomplish this is for every minister to preach it down in the spirit of the Divine Master.

God grant that we may yet see the day when instead of three or four small Churches in one Town, there may be only one, and that one working in love and harmony. What a glorious change this would be. Saints upon earth and angels in heaven would rejoice at this.

Now, God bless you, brother Banks, and all the ministers of Truth in England, whether "Standardites," or "Vesselites," or any other ites, so that they know something of the everlasting love of God.

Yours in the faith,

Richmond, Wayne Co., Indiana, U. S.,  
America, May 29th, 1876.

WM. LITTLETON.

## "THAT JUST MAN!"

*(Continued from page 168.)*

THE *second witness*, who was compelled to speak to the innocency of the Son of God, was a messenger sent by Pilate's wife unto her husband, when he was set down upon the judgment seat; who said, "Have thou nothing to do with that Just Man, for I have suffered many things this day in a dream, because of Him."

It is said the heathen imagined those dreams most significant which came about the break of day; and, on that account, Pilate's wife might lay the greater stress upon the dream she had, which caused her to suffer so many things. From *whence* came this dream, which gave so much suffering to this Paganitish woman? It was a common thing enough for her to know her husband was on the judgment seat, judging and condemning poor malefactors, about whose destiny she might never have had one moment's anxiety. But in this case (although she might know nothing about Jesus herself), one dream sets her all in commotion. She is not only disquieted a little, but she suffers; not a momentary uneasiness merely. She says, "so many things:" a flood rolled in upon her mind. What shall she do? Yea, what can *she* do? what has she to do with it? Nothing, really. Still she cannot rest; perplexities fill her with dismay. At length, she calls a servant, a trusty one, no doubt. "Go at once to your master, to the judgment hall; press through the crowd, get up to my husband, Judge Pontius Pilate; be sure you make him hear you, and tell him to 'have nothing to do with

## "THAT JUST MAN."

From whence arose all this stir in the woman's soul?

As the first witness came from the lower deeps of darkness through Judas, who called his awful transaction, betraying "the innocent blood;" so I believe this second witness came from the angelic world, from Gabriel, who through the medium of the judge's wife, comes forth with the faithful declaration,—Jesus of Nazareth is that Just Man! With thrilling rays of light, that sentence swept through me, "Have thou nothing to do with that Just Man!" Look at our Lord's position. All had forsaken Him; His deadly foes were determined to destroy Him. Jesus has resigned Himself into the hands of justice. His Father has hid His face from Him, all the attributes in the Deity are silent; it is the most awful scene ever witnessed in the whole of God's universe. Such a time as this had never been witnessed before. The fall in the garden was a calamity no one can define; the expulsion of Adam and Eve from Eden was a fearful event; the rolling in of the flood, in Noah's days, was, beyond all telling, a direful outcome of Divine wrath; the overthrow of Pharaoh and his hosts in the Red Sea, was a fatal infliction of vengeance upon the heads of the wicked and daring persecutors of God's Israel. Yea, many times and scenes of horror had been witnessed before; but when, where, had angels, men, or devils, ever seen "the mighty God," in human nature clothed, standing before the judgment seat of a Pagan governor, to be condemned to death?

“Think, O my soul, what can this mean?  
 Here God’s pure Lamb in shame is seen;  
 While angels try this scene to scan,  
 Stern Justice cries, “Sword, smite this Man!”

“It pleased the Lord to bruise Him! He hath put Him to grief!” Why? what evil hath He done? None! Nay, the man (that “poor Peter,” as the folk call him) who denied Him, was obliged to write of his beloved Master, that He was “a Lamb without blemish, and without spot,

‘WHO DID NO SIN,’

neither was guile found in His mouth. Who, when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously.” What does it all mean? The Holy Ghost, by Peter, gives us a twofold answer.

And as I am now shut up in a little bed-room in proud Plymouth, where I have been *carried* into seven public services in a few days; in this isolated state in which I am for a few days found, in this silent chamber, where weak and nervous fits assail me, perhaps from over anxiety and work, in this far-from-home, mysterious town—my soul is solemnized while I ponder over the marvellous twofold answer which Peter gives, touching

THE ORIGINAL CAUSE AND THE ULTIMATE CONSEQUENCES OF THE  
 SUFFERINGS OF THE SON OF GOD.

First, Peter carries us back to the original source: “Who verily was fore-ordained before the foundation of the world; but was manifest in these last times for you.” Before this, on the day of Pentecost, Peter had searched up this astounding matter to its core, by saying of Christ, “Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.” But what is to flow from it all? Then Peter proclaims—in words no one can mistake, except they be blind to blackness—“Who His own self bare our sins in His own body up to the tree; that, we being dead to sins, should live unto righteousness, by whose stripes ye were healed.” Here is the root and offspring of Zion’s salvation, by His stripes she was healed.

Until I get home (please my merciful Lord), I cannot discuss Gabriel’s troubling Mrs. Pilate with that dream. So here in John Bird’s refuge, which he made for me to sojourn in, while doing my work in Plymouth, I must break off, convinced in my soul that none but the Holy Ghost can lead us safely, savingly, and sufficiently into the substitution of Christ’s sacrificial atonement. Amen. C. W. BANKS.

8, Octagon Street, Plymouth, June 16th, 1876.

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GOD can continue to forgive great sins. When first we turned to God what a world of sin did we bring with us! What riches of mercy to forgive all at once, and after to continue to dispense His pardons; for God will yet stretch out His mercies a little further, for this sin, and for this sin yet again, yea He will stretch them out to eternity; and if they sin thus and thus, He will be thus and thus merciful.

THE MYSTERY, SUITABILITY, AND BEAUTY OF  
THE COMPLEX PERSONALITY OF THE SON OF GOD.

A LETTER

WRITTEN FORTY-FOUR YEARS AGO BY THE LATE MR. JAMES WELLS.

*Tuesday, May 22nd, 1832.*

*To my dear Brother and Sister in the Lord, Mr. and Mrs. C——k, who expect to set sail on Friday or Saturday next, for the North of America. May God Almighty bless them; be with them in all places; and bring them safe to His heavenly kingdom.*

**D**EAR BROTHER IN THE LORD,—I shall only be telling you what you know, when I say the Lord has done great things for you: He has quickened your soul into a knowledge of what and where you are by nature, by which you have been necessitated to seek for mercy, and long for salvation; and while you have been seeking mercy, you have found more of your misery; while seeking liberty have found bondage; and while seeking light have found darkness; so that you may say with the Psalmist, "I found trouble and sorrow." By this means the Lord laid you in the dust, that He might bring near His righteousness, and reveal to you His salvation, which (I trust) He has blessedly done, so that your soul has been feasted with His love, filled with His mercy, delighted with His presence, delivered by His blood, arrested by His voice, attracted by His truth, and satisfied with His goodness. Thus you have passed from Egypt to the wilderness through the Red Sea of a Saviour's blood, guided by the cloud of truth, inclosed by the walls of salvation, covered with the canopy of love, and absorbed in the glory of Zion's exalted king. Those were feast days when you thus enjoyed liberty, obtained victory, and walked at large in the pleasure grounds of truth; but as we are called to a cross as well as a crown, to a fast as well as a feast, and to war as well as peace, the Lord has therefore led you into the wilderness, hid His face from you, and have caused you to see and feel the thorns, briars, traps, snares, and wild beasts of the wilderness of self. Thus the Lord (by hiding His face) maketh it night, wherein all the beasts of the forest do creep forth (Psa. civ. 20). While the soul is in such captivity that there seems nothing but death in the mind, as to the motions of prayer, the actings of faith, the blossom of hope, or the fervour of love; yet you cannot leave the cross, reject the truth, nor turn your back upon the great and delightful scheme of mercy, revealed in the Book of God; in which scheme with pleasure you behold sin put away by atoning blood, the sinner justified by the Saviour's obedience, and every blessing secured that is needful for the accomplishment of the divine purpose in the final salvation of your soul. Thus, if you do not seem to be at war, you are constrained to abide by the spoil of truth, so that your inheritance will be the same as those who seem more constantly at war, and so it is written as his part that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike (1 Sam. xxx. 24).

I will just remind you that there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these Three

are One, one in nature, *they are divine*; one in existence, *they are eternal*; one in greatness, *they are infinite*. This oneness of the Deity is the reason why the three distinct persons are called the one God, so that these three, exclusive of the manhood of Christ, are the only true God, which made the apostle say to us there is but one God, the apostle then viewing the Saviour as the Lord of life and glory, which is a character he never could appear to us sinners in, only by the union of manhood with Godhead, which accounts for the apostle's manner of speaking of abstract Deity, and complexity, when he says to us there is but one God and one Lord Jesus Christ.

It was an idea among the poor heathen, that the sun, moon, and many of the stars, were gods, and that some were inferior to others, therefore, in order to lead their attention from this idolatry, he says there is but one God, who is our Creator and Preserver. And then to lead their attention to the Lord in His covenant characters, he adds, and one Lord Jesus Christ, by whom are all things that relate to salvation (1 Cor. viii. 6). So you see the apostle in these words in nowise contradicts either the native dignity of Christ as God, or the personalities of the Godhead.

The personalities of the Godhead, the unity of the Divine Essence, and that all things that relate to salvation, are by the person and work of Christ, are truths that are maintained throughout sacred writ.

The Saviour being called man, the Son of man, &c., is no more denying His divinity, than calling Him God, is denying His humanity. Hence we find the prophet calls this one complex Person, a Child and the mighty God. So you see he no more contradicts His Godhead by calling Him a child, than he contradicts His humanity by calling Him God; and for a person to say He is not God, because He is called Man, might just as well say He is not *Man because* He is called God; so the truth is, He is both human and divine, God and Man in one person, the ancient of days, as well as an infant of days, a root as well as an offspring, whose humanity was His qualification to be under the law while His divinity rendered Him capable of meritoriously obeying it, so that His obedience is emphatically called the righteousness of God.

Again, His humanity was His qualification to die, while His Godhead rendered His death everlastingly efficacious, for no man can redeem his brother, so that was he not God as well as Man, He could not have effected the great work of redemption, and you know it is said "we have redemption through His blood, even the forgiveness of sin."

Hence in the strength of His own personal divinity He could say, "I lay down My life that I may take it again, no man taketh it from Me, but I lay it down of Myself, I have power to lay it down, and I have power to take it again, this Commandment have I received of My Father."

The question that naturally arises here, is this: that if He brought salvation with His own arm, if He by His own personal power laid down His life and took it again, how is it that He says He received this commandment of the Father, to which I answer, that as Man He was commanded to say, to do, and submit to all that He as God in union with the Father and the Holy Ghost had undertaken in covenant compact to perform, so that as Man He became obedient unto this commandment unto death, even the death of the cross: thus He as God was able to perform what He as man was commanded to do, and being Man

as well as God, He could with truth say, "My Father is greater than I;" and being God as well as Man, He could (with equal propriety) say "I and My Father are *One*." This claim of equality with the Father so offended the Jews, that they took up stones to stone Him. How He could be David's Lord and David's Son was a mystery that they were strangers to, and was therefore offended with what they could not believe.—Such then is the mystery, suitability, and beauty of His person, as God and Man, that by the great work He has performed, we are delivered from the law. Justice is our friend, mercy is our theme, salvation our song, heaven our home, and the Lord God of Hosts our everlasting delight.

I must observe before I lay down my pen, that by the complex Person, and mediatorial work of the Great Redeemer, the distinct personalities and unity of the Godhead are presented to our view. Hence when the Redeemer speaks of the Holy Spirit, He calls Him *another* Comforter. Now if He here intended the Person of the Father, He could not say *another* comforter distinct from the Father, and while His Person is specified as one in the divine essence; so also is His personal work as a guide, testifier, and glorifier of Jesus, &c. Thus there are three distinct Persons that constitute the One eternal God, while the whole business of salvation is the joint work of the Three-one Jehovah. The mediatorial work of the Saviour originated in covenant settlements, and is therefore ascribed to the sacred Three. Hence we read, that the Father put Him to grief, while He puts in His own claim and says, "I lay down My life." Again we read that He was offered through the eternal Spirit, and while the Son bears witness of the Father and claims equality with Him, the Father bears witness of Him, saying, "this is My beloved Son, in whom I am well pleased." Again, while the Saviour bears testimony of the Holy Spirit as to His personality and personal work, so the Holy Spirit testifies of Him and makes Him precious to His people. Thus these Three bear record of each other, by which harmonious work we have a salvation presented to our view which is complete, in all its branches, parts, and bearings.

And, now, my dear brother and sister in the Lord, I conclude, praying that the Lord may conduct you safe across the watery deep. May the light of His countenance cheer you; the promises of His word comfort you; His power preserve you; His counsel guide you; His salvation delight you; and all your needs both temporal and spiritual be supplied out of His riches in glory by Christ Jesus, by Him who is your God, for ever, and ever, and will be your guide even unto death.

Your humble and willing servant in the Lord,

J. WELLS.

THERE is no sin or misery but God hath a mercy for it, and a remedy for every disease; and if He hath found one for sin, the hardest thing to cure, He hath surely provided one for all other miseries; and as there are a variety of miseries; so He hath in Himself a shop, a treasury of all sorts of mercies. There are mercies written and unwritten—a treasury laid by in heaven to be broken up at the latter day which we know not of; ask what riches of mercies we will, and open we our mouths as wide as we can, He will give us all.—*Goodwin's Marrow.*

## THE LORD'S ESTIMATE OF THE CHRISTIAN'S DEATH.

*Outline of Funeral Sermon for Mr. William Curtis,*

*Delivered at Providence Chapel, Reading, Lord's-day Evening, February 20th, 1876.*

By W. F. EDGERTON, PASTOR.

"Precious in the sight of the Lord is the death of His saints."—Psa. cxvi. 15.

UNDER every aspect, and in all conditions, God's people are precious to Him; around them cluster the vast blessings of sovereign grace, the precious things of heaven, "the deep that coucheth beneath," "the precious things brought forth by the sun, and the precious things put forth by the moon, the chief things of the ancient mountains, and the precious things of the lasting hills, thus richly are they blest" (Deut. xxxiii. 14—16). The person of the believer is precious to God, viewed in Christ we are precious, honourable, beloved (Isa. xliii. 4). David remembered this with holy joy, and sang, "What shall I render to the Lord for all His benefits towards me?"

"God regards His people with infinite tenderness, He careth for you" (1 Peter v. 7). "In life, the angel of the Lord encampeth round about them; He holdeth the soul in life, and will not suffer our foot to be taken: precious shall their blood be in His sight" (Psa. lxxii. 14). To touch a saint is to touch the apple of His eye. To distress or offend them is a sin indeed. God's estimate of death is far different from man's.

Warriors have sent millions into eternity to serve their ambitious desires; persecutors have seen nothing precious in the Christian's end; Pagan and Papal Rome have gloated o'er the death cries of God's faithful witnesses; and, in a certain sense, our own estimate of life may render us oblivious of the preciousness of death to the departed, or even to ourselves. We would detain them, because we so much need them in the Church militant, while God sovereignly takes them by death to deathless glory.

We shall endeavour to give a direct explanation of this instructive text.

I. The character. His saints. God speaks with a discriminating voice, yea, His awful voice divides sinners from saints; for the former there is a death full of sin's envenomed sting, and all the horrors of the second death; for the latter there is a precious death without a sting, and then a life of undying felicity. "Saints are such by the Father's eternal sanctification" (Jude i.); set apart by electing love, cleansed by the blood of Christ, and covered with His righteousness, sanctified by the truth and power of the Holy Ghost, vessels meetened by Him for glory.

II. The preciousness of the saint's death. It is precious because it is not a penalty; no part of the penalty does the believer bear. Christ died all our deaths (in penal aspect) in His awful death. We may die, yet some shall not die, for we which are alive and remain shall be caught up to meet the Lord in the air. If, therefore, death were a penalty to be paid by the saint, all must pay it. But it is not so. Christ paid the full price, and turned the curse into a precious blessing.

Death to the saint is a blessing. "All things are yours. . . .



Death" (1 Cor. ii. 20). A covenant mercy, because it is stingless; it is a messenger, saying, "Come up higher;" a porter at the heavenly gate to let the pilgrims in. A friendly introducer to the King in His beauty.

It is not a sleep, an end of being, or an annihilation; there would be nothing precious in ceasing to be, or passing into a torpid state. Better, if this were true, to stay on earth, limited as our pleasures are, until our Lord comes, than to pass into unconsciousness. Nay, death to the saint is precious. "Absent from the body, present with the Lord." It is not a serious irreparable loss, if death parts soul and body, it will not be for aye; and how much of affliction and sorrow does the emancipated spirit leave behind. We long to get rid of this cumbrous clay, and after death we shall doubtless long to take the body again in its resurrection-beauty.

Every saint's death is precious. The bold, fully-assured believer, the trembling and fainting soul, the martyr burning in the pile, the preacher crowned with ministerial honours, the patient sufferer dragging out a sad existence, and slowly languishing into rest; every death—whatever may be the circumstances, providing that the dying one is a saint—is precious in God's sight.

It matters not when. The babe, young man, sire, or veteran, each are called home. No believers die before an ordained or permitted time and end. To us, many a death is painfully mysterious; to our God it is precious.

The saint's death is precious wherever it takes place; be it palace or cottage, mansion or poor-house, on the sea or on the land; living and dying we are the Lord's; He is with us in all places, even unto the end. Does the saint die suddenly—precious death, for it is sudden glory—or does he linger at the verge of Jordan, precious is the grace exemplified therein.

The truth of the text is sustained by many considerations. Precious graces are tested by death. Then is the time to prove the genuineness of our religion. The religion of a saint endures the fiery test. Precious attributes are realised, God's faithfulness, immutability, &c. Precious confessions are sometimes made, precious blood is the plea of the dying saint, and precious promises yield comfort; a precious Jesus becomes increasingly dear, and often a dying saint is a means of good to surviving spectators.

In death, a saint as a precious jewel is brought into the visible crown in heaven, a precious sheaf is gathered for the harvest, eternal purposes are fulfilled, Christ takes His own purchase, the Holy Spirit sees His work completed, the precious victory—after many a struggle—is gained, the Captain sees His soldiers rise victorious from the fray, more than conquerors, through Him.

The dust in death is precious, it sleeps in Jesus, He claims and will restore it (John vi. 39). In conclusion, the death of the saint is precious as a presage of great and glorious things; the crown of glory, the robe and palm, the throne and the mansion, the crystal rivers and the tree of life, the heavenly Jerusalem, the company of the ransomed, the bliss of the redeemed, the resurrection morning, and the marriage supper of the Lamb, all must follow the hour of dissolution. Precious indeed, then, in the sight of the Lord, is the death of His saints.

Awful is the death of the sinner. It is part of the penalty, "for the wages of sin is death." It is a curse, a terrible sting, the sad harbinger of eternal terror. May we all be, by God the Holy Spirit, called to be saints, for Christ's sake. Amen.

DEAR BROTHER BANKS,—As my esteemed deacon, Mr. Martin, gave you such an accurate account of the last days of Mr. Curtis, in April *Vessel*, I have not added more to the above, yet I may say that when preaching his funeral discourse, I did so with the feeling that his was one of the precious deaths. We are experiencing bereavements in our Church to a very solemn extent, our elderly members are being called hence; within the last four months I have buried five of my flock, and all of them in decline of life. What a mercy to be able to sing:—

One family, we dwell in Him;  
One Church, above, beneath,  
Though now divided by the stream,  
The narrow stream of death.

One army of the living God,  
To His command we bow,  
Part of the host have crossed the flood,  
And part are crossing now.

E'en now, by faith we join our hands  
With those who went before;  
And greet the blood-besprinkled bands  
On the eternal shore.

Yours in Jesus, W. EDGERTON.

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### "CALM IN THE CONFIDENCE OF FAITH! BLOOMING WITH IMMORTALITY!"

"Ob, blissful thought! Saints shall awake,  
Christ's likeness they shall wear;  
Eternal glory shall partake,  
Releas'd from pain and care."

*Waters in the Wilderness.* By THOS. EDWARDS.

SOME of the timid of the household of faith in the following narrative may find encouragement to confide in the all-sufficing Jehovah, in prospect of that change which inevitably follows as the penalty of transgression, since "death has passed upon all, for all have sinned." It is recorded in "the Book," that "it is better to go to the house of mourning than to the house of feasting." On the morning of January 5th, I was called up at one o'clock, to visit and pray with a friend on the verge of the grave. Such a summons, under any circumstances, would be obeyed; but in this case, as it was one who had been an attendant at the Birch Meadow chapel, who had sat under the Gospel ministry of Mr. T. Jones, for whose messages of love he had a keen relish, and who had taken a lively interest in services of song; was formerly a scholar, and subsequently had been a teacher in the Sunday School. These considerations combined to make the compliance "a labour of love." On reaching the sick-chamber, my friend was calm in the confidence of a faith blooming with immortality. It was indeed a deeply solemn and interesting visit. His request to engage in prayer, proved a season of felt nearness to Him who is the resurrection and the life, one "who is able to save to the uttermost." Retiring for a few minutes from his presence, it became known that a matter of importance to his wife and infant family had not been attended to. Returning, this subject was named to him, and the requisite form—in accordance with

his expressed wishes—was drawn up, and duly signed and witnessed to. Again we joined in fervent, heart-felt supplication unto Him who has said, “I will never leave nor forsake thee.” In answer to the enquiry before leaving: “How is it with you now?” “On the Rock! ‘Rock of Ages cleft for me.’” Informed by his attendant that one hour and a half would terminate his life, I left, with the parting assurance that we should meet again to part no more. My first interview extended over one hour and a half. Retiring to rest, I again visited my friend. On entering his residence, I was surprised to hear his voice singing, “Jesus, lover of my soul.” I was informed that such had been his employment during the greater part of my absence. We mingled our prayers and supplications to the God of all grace, and the following results transpired:—My son, who was associated with an intimate acquaintance of my friend, hearing of his possible decease, called upon him. He found his brothers also there; he engaged in fervent prayer, and then requested each of his brothers to pray, which they did in succession. Then he would that the Coronation Hymn should be sung, “All hail the power of Jesus’ name” (the verse “Crown Him, ye martyrs of our God,” which is omitted from “Gadsby’s Selection,” he supplied from memory); he joining in by singing *alto thereto*. It was a solemn, pleasing, and assuring scene. Faith in the covenant mercies of an unchanging God sustaining his spirit, in the prospect of immediate dissolution; although surrounded by his affectionate wife and infant babe. My son, on leaving, did not wish to say more than “Good morning.” But, no; that would not suffice: “Farewell, Aquila, I shall not see you here again.” Thus continued, in immediate answer to prayer, the happy assurance that He who loveth His own, loveth them even unto the end of their pilgrimage. Such were the last hours of my friend, Ephraim Smith, who died about 4.30 p.m., calm in the embrace of his Saviour; strong in the faith of the election of grace, and confident in the efficacy of that atoning blood that speaketh better things than the blood of Abel. “Let me die the death of the righteous, and my last end be like unto his.”

His remains were interred at Birch Meadow Chapel, Brosely. Mr. T. Jones referred to the triumphant death of our friend in a subsequent discourse.

WILLIAM EVANS.

Brosely, February, 1876.

## THE LATE BELOVED HENRY WOODROW: A FAITHFUL MINISTER OF CHRIST.

“I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.”—Isa. xlviii. 17.

**T**HE great Head of the Church, in preparing His servants for the position He has appointed them in His house, leads them in those paths, and teaches them those lessons that are needful to fit and qualify them for their work. Thus, by pleasing and painful vicissitudes, they learn how to speak sympathetically to the weary. They may not like the schooling, they may hate the rod, but there can be no escape therefrom. “He chasteneth and scourgeth every son,” more especially every one He designeth to honour as a servant. No amount of classic education and culture, no collegiate acquirements nor “brain power,”

to glean and cull from the ancient and modern with refined taste, to adopt and arrange with precision, those things which, alas! are only borrowed; not all these—which are good, very good as helps—can make a *shepherd*; nor will such things feed the sheep and lambs. It is true with these “preparations” many may be anxious to run, and do run, before they are sent. Nevertheless, the words of John Newton are still timely and true, “If it be the Lord’s will to bring you into His ministry, He has already appointed your place and service; and though you know it not at present, you shall at a proper time. If you had the talents of an angel you could do no good with them till His hour is come, and till He leads you to the people whom He has determined to bless by your means.” Nothing can supply the place of that which cometh from above. “The preparations of the heart in man, and the answer of the tongue, is from the Lord” (Prov. xvi. 1). Those who come thus prepared, speaking from the heart, speak to the heart words in season. While the empty sound of “nice preachers” will vex the souls of the sorrowful,—

“No big words of ready talkers,  
No dry doctrine will suffice.”

Our departed brother, Henry Woodrow, was by many long, hard, and painful lessons, instructed in the way of the Lord, and made useful to the tried and tempted of the household of faith. Called by Divine grace when a boy, he was kept from many evils which others are left to run into, and procure to themselves wounds from which they suffer in mind till their dying day. Some of the Lord’s most honoured servants have sighed daily because of the sins of their youth; these caused Huntington many groans and tears. Soon after Henry Woodrow was baptized, his mind was much exercised respecting the ministry, having a desire to tell others what the Lord had done for his own soul; and although he tried to banish the idea, because of his felt ignorance and inability, yet at times it would press heavily upon his mind. It was also impressed on the mind of others that he would be called to the work; this the Lord made plain in His own way and time, after much anxiety. “The Lord trieth the righteous.” This he often proved, for he had trials and losses in his business, and afflictions in his family, with sorrow in connection with the Church; with all these—what a great favour to say, and how needful to be able to say—“The Lord is my Helper,” &c. And truly the Lord did help him when he was at his wits’ end, and delivered him from all his fears in a way quite unexpected.

He laboured twenty years in preaching at Littleport, Norwich, Saxmundham, Bottisham Lode, &c., with many signs of the Lord’s blessing his testimony to the hearts of the hearers. He supplied the pulpit at Rehoboth, Pimlico, London, several times. His last labours were for the people at Plumstead Tabernacle, where he became too ill to fulfill his engagements; when he removed to Colchester, where his sufferings for six months were great. Worn out, not by old age, but by work, and, what is much worse, worry and pain, he gladly “fell on sleep;” a faithful and humble minister of the new covenant, firm in the truth, not a bigot, nor a Pope; “a lover of good men,” and “a lover of hospitality,” “holding fast the faithful Word as he had been taught.” Not a party-server, he joined no clique, but loved the writings of Huntington, Gadsby, Philpot, and the Editor of the *Earthen Vessel*, whom he highly esteemed as a brother, and for his work’s sake.

In the Wilderness.

CLAUDA.

## THE TRYING DAY!

**M**Y DEAR FRIEND,—I have just understood from a letter received from Mrs. V. that God has again called you to pass through the furnace of affliction. I do most deeply sympathize with you, and pray that our good and loving Lord may divinely support, sustain, and comfort you. For many years past, you have proved the truth that God's own people are chosen in the fires, and must be brought through, for "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Do try and look to our covenant God for grace to uphold you, and patience to support you. The ship, I find, is tossed on the mighty ocean: the waves rise high, the winds blow strong, and the tempest threatens; but do not lose sight of the fact that the Lord of the raging sea is in the reeling ship. If the Lord is there, however terrible and trying the storm, the cargo must come safe to land; aye, if it be on boards and broken pieces of the ship. I find the Lord has thought proper to make another breach in your family; and however painful such bereavements may be, I trust you will have grace sufficient to say, "It is the Lord, let Him do what seemeth Him good." O that the present trial may be sanctified to the remaining branches of the family! May they be led to see more fully what frail mortality is in themselves; and how much they need the heavenly gift to secure them against all those terrible judgments which are coming on the earth, because of pride, covetousness, drunkenness, and formal religion. Oh how few will be able to stand the trying day! Be of good cheer, my brother, lift up your head, for surely you for one can say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Constantly have we the warning voice in our streets, "Be ye also ready;" and yet, alas,

"And yet how unconcerned we go  
Upon the brink of death."

Here I cannot help saying in the truly solemn and weighty language of the poet,

"Waken, O Lord, our drowsy sense  
To walk this dangerous road;  
And if our souls are hurried hence,  
May they be found with God!"

May the good Lord now place beneath you the everlasting arms of love and mercy, strengthen your weak hands, and confirm your feeble knees; may His grace be sufficient for you; and may you prove in all new trials, fresh bereavements, and sore and painful afflictions, that "He knoweth our frame; He remembereth we are dust, and that as a father pitieth his children, so the Lord piteth them that fear Him." Breach upon breach, wave upon wave, billows on billows roll, say you, and how shall I do? I will tell you, my brother, the Lord so helping me, I say, bow and kiss the rod; for it is in the hands of your loving Father, who is "too wise to err, and too good to be unkind." Say with dear Luther, "Strike, Lord, and Thy servant is absolved from His sin." Say with dear Job who was vexed in soul, smitten in body, and

spoiled in goods, "Though He slay me, yet will I trust in Him." What, if even darkness of soul, and hardness of heart assail you, and you should be totally at a loss to see your signs, and in your confusion wonder where the scene will end, yet, bear it in mind, that

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

Remember, I beseech you, that all things work together for good to them who are the called according to God's purpose, and who love Him, and put their trust in Him. Ah, say you, and I believe it with all my heart; but am I one of that number? Do you not sighingly say, O that I could love Him who is worthy of every affection that can possess the human breast; I want, I earnestly want, to say with Peter, and with the same feelings of confidence and assurance, "Lord, Thou knowest all things, Thou knowest that I love Thee." Ah, my beloved friend, God looks at the heart, He knows your desire, and will surely cause His face to shine upon you. O that you and all your family may now patiently submit to Him who does all things well, and learn to profit by the present painful ordeal through which you are called to pass. There is something of consolation remaining to you, I think, from what our sister says in her letter to me. If one seed of the kingdom fall upon good ground, it shall germinate, spring up, and produce many seeds, for where God begins the good work, he will carry it on and perfect it in glory. If He puts a heavenly spark into the soul, He will blow it up into a flame. I must think your dear son is not lost, but is only just gone before you; and, therefore, you will one day meet him where "the wicked cease from troubling, and where the weary are at rest." May God grant it, for Christ's sake. Amen.

Your affectionate Brother in Christ,  
Pulham St. Mary, March, 1876. B. TAYLOR.

God took up so much love at the first, that His wisdom and all in Him is set on work to study and contrive ways to commend that love, as if He knew not how to express it enough! He quarrelled with His love to Adam, and would not let such a love be our portion in heaven. To show His great love, He lets us fall into sin and enmity, and then sends His Son, dear as it cost Him; so God being loving, sought out a world of inventions for to show His love. The very first thought and glance of that love towards us was such as that all sorts of ways He can invent, through the ages of eternity, will be little enough to vent and retail the whole lump of His great love.

God's love was so eager—so greedy, that the moment He began to love us, the next and main thing He thought of and had in His eyes, was that happiness He meant to give us in heaven; and therefore overleaps all the means between, for He intended the end before the means; so intent was God's eye on us, that what is our chiefest good, what He meant to make us in heaven, that He first pitches upon. It began when God began, for ever since He hath been God, He hath loved us with an everlasting love. What can be added thereto? Yea, ever since He loved Himself or His Son, in whom He chose us, there never was in God's heart a vacuity of love to us; from everlasting to everlasting Thou art love, and Thou art God.—*Goodwin's Marrow.*

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### SUFFOLK ASSOCIATION.

On the two last days of May, at Hadleigh, the bishops and deacons, with their friends, and fellow-labourers, assembled in their large tent, to celebrate the anniversary of the Suffolk and Norfolk Baptist Association. They met on Tuesday morning, May 30, at 10.30. in a meadow; and with them was found that intellectual genius, Mr. W. J. Styles, beloved pastor of Providence Church, near Islington Green. Some thought his sermon was one of the best. Mr. Woodard, of Ilford, the venerable and excellent John Cooper, and the eloquent Charles Hill, also delivered to the gathered crowds, sermons which had, evidently, cost the several preachers much thought, solemn meditation, and holy research. From London, also, we observed other devoted Christian men, such as the Dalston pastor, Mr. Dearsly, and that sweet singer in Israel, Mr. Geo. Webb, of Camden Town. Our country people, especially some of the aged ministers, were well pleased with the company of these beloved brethren from the Metropolis.

Mr. Geo. Harris was what they call the moderator. We did not consider he had much to tone down this year. Of course, we heard nothing from Mr. Blake, nor from any but what appeared to be in harmony with the Association. The best item was the giving of £100 to help poor Churches; although we dared to think in such a rich country as Suffolk, no poor Churches ought to be found; but Jacob's vow is not regarded as it ought to be.

A long time was occupied in reading letters from the several Churches. Being deaf, of course, we cannot answer for our statistics being quite correct; perhaps we should do well to omit them, as they appeared to present nothing of a cheering character, at least, not to any one who longs to see, to hear, to know, that the visible Gospel kingdom is growing; that the Holy Ghost is convincing and quickening, converting and saving sinners; and that unto the several Churches the Lord is adding such as are saved. "Nothing of that sort going on as I can hear, anywhere," said a silent grumbler. I said nothing, but I thought, "What do all these letters say? What have the ministers and Churches been witnessing during the year now gone into eternity? All the parsons wear a cheerful aspect, and the people sing joyfully; but, what is it

all about? Have they been wrestling Jacobs? Like Paul, night and day in prayers and tears; instrumentally plucking sinners as brands, from the burning? No proof of it." "Baptized, 1; buried, 3." Poor result. After reading such letters, wherein no evidences of the conquests of the Gospel were found, we thought lamentation and woe, heart-rending cries for mercy, and a solemn sermon from old George Wyard's first text at Soho,—“Is there not a cause?” were more than consonant with the barrenness of the land, than the merry feelings which appeared to prevail. The only two lines at all pleasing, were:—Peace in the place, and prosperity in the school.

We have notes, which we defer until we see the circular letter, by that earnest and useful brother, Mr. Sears, of Laxfield. We pause over the want of soul-prosperity of ministerial success, and other revelations made, for the present.

HAYES.—Wednesday, June 14th, was a high and happy day with the friends at the Tabernacle. Mr. Bardens' fourth anniversary as pastor was celebrated, and many friends from London came to wish minister and people success in the name of the Lord. At 7 a.m. a devotional meeting was held, and at 11.15 Mr. Wm. Crowther came up richly laden with Gospel truths. He read Genesis xxiii., and spoke sweetly and experimentally from the words, “In the mount of the Lord it shall be seen.” A sumptuous dinner was provided in the school-room—a nice large room upstairs—where the sense of smelling was gratified (as well as that of tasting) by the beautiful flowers with which the tables were decorated. After the wants of the body had been supplied, and a little fresh air enjoyed, the soul was again well fed instrumentally by Mr. Atkinson, of Brighton, from the words, “By grace are ye saved.” After tea, which was bountifully provided by the ladies, and largely partaken of by friends, who quite filled the room, the public meeting commenced at 6 o'clock—Mr. Crowther presiding. Mr. Parnell, of Plumstead, prayed; Mr. Cornwell observed that Jonah said, “Salvation is of the Lord;” and I say so too. Jonah was in the belly of the whale when he said this, and then he was vomited on the dry land; and it is by getting into experimental depths that we fully under-

stand and acknowledge this truth. Christ is the sum and substance of salvation, &c. Mr. Griffiths spoke from Rom. v. 8, "We joy in God, through our Lord Jesus Christ." We joy in Him on the ground of His unchangeableness, faithfulness. Nothing short of God does for the soul; so David cries, "My soul thirsteth for God." Mr. Edwards dwelt on Solomon's Song v. 13—sweet flowers. Christ is the Rose of Sharon and the Lily of the Valley. This flower is beautiful in appearance, and fragrant. The graces of the Spirit—faith, hope, love, humility, and the rest—the doctrines and promises, are all beautiful flowers. Mr. Beazley next spoke blessedly from the words, "Who hath saved us and called us." Mr. G. Holland followed on the expression, "We are His workmanship." Mr. Luscombe, of Rickmansworth, spoke a few good words, and Mr. Bardens wound up. Mr. Thurston closed in prayer. The preachers, morning and afternoon, were favoured, and the speakers at night helped; so that the friends separated, feeling it had been a good day for body and soul.

W. B.

#### RECOGNITION OF MR. J. HALL AT SALEM, RICHMOND, SURREY.

The public recognition of Mr. J. Hall as pastor of Salem chapel, was celebrated on Tuesday, June 13th. In the afternoon, at three, Mr. Anderson presided, and read Ephesians iv.; Mr. J. Box offered prayer. Mr. Anderson after a few remarks, asked Mr. Hall to tell us how the Lord made him a Christian.

Mr. Hall said: from early childhood he used to pray; there never was a time when the fear of God was not before his eyes, though perhaps it was more slavish fear than loving fear. He remembered praying a long time for a token for good, though not knowing then what a token for good was. Once he opened the Bible at the words, "Except ye repent, ye shall all likewise perish." This passage made a deep impression on his feelings, and agitated his mind. He then began to read the works of infidel writers, these writings had a blessed influence, so he was not sorry he read them, though it was not well for all young men to read. At this period, two words, disturbed his mind—election and eternity; they seemed to clash together, and yet he could not throw them away. In the year 1861, he became deeply impressed with divine things, realized more than ever a felt wretchedness; wanted to run away from self, crying out, "Oh! wretched man that I am!" One afternoon in September, 1861, there appeared to me a vision of the Son of Man as my Saviour; my feelings of joy then, cannot be expressed, had never attained such heights before. I returned home that evening with the dances of those that make merry. Christ was mine, and I was His. I wept for joy

that He should have mercy upon me. Shortly after I joined Rehoboth chapel, was a Member there ten or twelve years, when circumstances led me to Allie street, under the pastoral care of Mr. Masterson. Since then I have been up and down, in darkness and light, and sometimes the Lord has appeared to frown.

After giving an interesting statement of his call to the work of the ministry, Mr. Hall, said: I have happy recollections of Tadworth, Epping, Ilford, and other places. Four years ago, Mr. Chipchase asked me to come to Richmond, but I was engaged; but, on the second Sunday in June, 1875, Mr. Archer asked me to visit Richmond, I replied I would with pleasure. I came: was invited again two Sundays in August. Soon after, a letter at my home inviting me to the pastorate was received. I had an earnest desire to come to Richmond, but left it with the Lord, knowing that if He meant me to come, He would make a way. The invitation was accepted. After this, Mr. Jeffs then gave an account of the Lord's leadings in revelation to their newly chosen pastor; and Mr. Hall stated his doctrinal views, which were satisfactory. At the evening meeting, Mr. Anderson presided; Mr. Waite prayed. Mr. Meeres stated the nature of a Gospel church; Mr. Masterson addressed the pastor; and Mr. Styles the Church. These excellent addresses were listened to with attention and pleasure. Friends from City road, Allie street, Kingston, and other places, were present. Mr. J. Box united pastor and Church together in a few suitable words.

#### LITTLE STONHAM.

Anniversary services were held on Whit-Wednesday. Brother McCure, of Cambridge, preached in the afternoon to a large congregation from the words, "Unto you therefore, which believe He is precious." The truths delivered were edifying, comforting, cheering, and Christ-exalting. There was the clear ring of the Gospel; the certain sound; the old-fashioned truths of the everlasting Gospel, which is strong meat for the children of God. After the service about 250 sat down to an excellent tea. Then followed the evening meeting, presided over by Brother Debnam, senior, of Stowmarket (late of Chelmsford). After singing, Brother Greenwood offered prayer. Brother McCure then gave his interesting lecture upon "Life in Australia," which was listened to with rapt attention by the multitude, and we could but exclaim, "What hath God wrought?" as we listened to the providential dealings of our Father, in answer to the fervent prayers of His tried child.

Collections realised over £4. There were friends present from various places around, and our ministering brethren, Debnam, senior and junior, Deering, Grimwood—we were truly pleased to see them, and the best of all, we felt the Lord's presence, and that His blessing may crown the whole, is the prayer of

Yours in the faith of Christ,  
T. ANDREWS.



## "SO GREAT A DEATH!"

## RAILWAY NOTES ON A JOURNEY IN THE WESTERN COUNTIES.

Having run through portions of Berks., Wilts., Somersetshire, and Devon, my anxious enquiry has been—"Is there any flourishing in the Vine of eternal truth?"

I know her root is in the heart and counsel of the Lord God Almighty. I know she was well planted by the Blessed Redeemer, and a copious shower fell upon her on the day of Pentecost; and showers of blessings have from time to time, revived, and caused her to spread out her branches far and wide. But, although heaps of blossom may be seen on the off-shoots, yet, the True and Living Vine, the Mystic Body of Christ, the Spouse of the Son of God, appears under a cloud.

All the way from the Metropolis of Great Britain to these western shores, it is hard to find anything but complaints and scornful laments. As I sat this Saturday morning, June 10, 1876, on "the Hoe," at Plymouth (a delightfully exalted sea view promenade) thoughts would ask, where are the Hawker's, the Triggs's, the Doudney's, the Southall's, the Rudman's, and others, whose labours were largely blest to thousands? Where their successors are, a little limited one like myself cannot tell. Our God in the varied wonders of creation, still lives, and reigns, and rules, and "in all things He shall be exalted."

Wrapped in silent admiration on "the Hoe," I sat me down, and, in softest whispers, said,

How calm the sea! no angry wave!  
How strong the hand, which to us gave  
Such deeps, and fruitful hills!  
Oh could I know, and love Him more,  
Who, on the edge of this large shore,  
My panting spirit often fills,  
With wonder and delight.

From my pencilings on the line, I give a leaf or two. Scholastic philosophers will sneer, but us feeble folk are pleased with any theme which leads our souls on high. I have no time to revise or correct, rough as they rolled out in travelling; here they are:—

## RECOLLECTIONS AND ANTICIPATIONS.

After three days in our chapel—Whit-Sunday, Monday, and Tuesday—I silently muse in Cawley road, and think upon the past; then I anticipate the future: ere this month, if mercy, strength and life, will hold me, I must travel more than a thousand miles, and in Exeter, Plymouth, Stonehouse, Devonport, Chard, Richmond, Sturry, Margate, and London, preach many times; but, for the past I desire intently to praise the Lord for goodness manifested; for all the future I would go forth in earnest prayer—in deep holy meditation. Oh, for grace equal to the day. Amen.

*The Opposite of Man's Motive and Manner.*—What is it? "That God in all things may be glorified." The nature of man tendeth to self-exaltation; but, in some way or other, self is put down, and ultimately, it will be seen that God in all things will be glorified.

*Bristol.*—June 8, 1876. Early this morning to Paddington fled. Hope expects to see Exeter presently: have worked on the line a little; but what message have I to carry to Exeter this night.

Near Exeter. Paul's word, which run in my thoughts when I was at Tuesday afternoon's Conference, June 6, came up again in this toss about Great Western, "who delivered us from so great a death." There is an experimental salvation:—"and doth deliver." There is a providential salvation, an every-day salvation, "and doth deliver." There is faith for a final salvation, "in whom we trust that He will yet deliver us." Salvation is the dearest thing to God in the whole of His universe. Hence, He has put salvation in the seven great powers of Revelation. What do they all point unto? "Salvation!"

1. Is it not wrapped up in nearly, or quite, all the names of the Old Testament saints? This might be shown with much interest.

2. What mean all the types and shadows, the scape-goats, and all the rest?—they point out a coming salvation.

3. What filled the souls of the prophets? Their theme (when in the spirit of prophecy they went forth) was salvation.

4. All the promises were chiming out salvation, like a merry peal of heaven's sweetest bells.

5. What name does God give unto His Son? "Jesus," a Saviour.

6. What is the doctrine of the Gospel, "Preaching peace by Jesus Christ." He is Lord of all; that is, salvation.

7. Does the Holy Ghost do any deep work in a sinner's soul? What is it? He shews unto Him the necessity, and source, and completeness of that salvation which is experimental, providential, and eternal.

The first clause in my text is strong: "Who delivered us from so great a death?" What is there in this death to make it so great? There is a total absence of every spiritual faculty or power. This is plain from Christ's answer to John. Man, blind, cannot see; lame, cannot walk; leper, cast out; deaf, cannot hear; dead, have no feeling; poor, totally destitute.

If you notice the characters Christ called them, is a fair representation of men in their different grades of society,—fishermen, money-makers, possessors of Satan, and the lofty educated Pharisee. What is there in this great death? In some cases awful blasphemy, dreadful hypocrisy, fearful apostacy, and in all, who die in that death there is eternal wrath. It is seen to be a great death, from these three facts:—

1. Men are satisfied with it: dead, and walk on according to the course of this world.

2. No one man can deliver any out of it.

3. They cannot deliver themselves, even when convinced. They have dreadful conflicts of soul. Upon what ground are some

delivered? Covenant relationship; eternal union; divine substitution "delivered us from so great a death."

*Exeter*, June 9, 1876.—Last evening in Zoar was, to my soul, a season of mercy and truth. Good brethren supply the pulpit; but the Church requires a pastor. In this large central city, an effort should be made to build a new chapel; then, if God would send them a loving, laborious pastor, the cause would be saved. How it pains me to find in the Old Tabernacle which Henry Tanner built, and where his ministry was a power for good, now only some six or ten souls meet to hear a man now and then.

*Exeter to Plymouth.*

Nature is grand along this line,  
You've sea and land, with blossoms fine;  
Could I these various scenes portray,  
Some might be led, by grace, to pray,  
That in our Zion God would shine.  
With Christ-like glory, all divine.  
Well, as in nature, so in grace,  
A sovereign hand, throughout, you trace.  
Like dungeons, these dark tunnels seem;  
Of light, or air, there's not one beam.  
How pleased we are from them to fly,  
And see the hills join earth and sky,  
Mingling in sweetest harmony.

But I must cease these jingles. Those celebrated poets, Thomas Stringer, Thomas Edwards, and others, whose minds are favoured to sport in the fruitful fields of the muses, will laugh to scorn, my rustic railway rhymes. Let me ask, however, are not the little wild flowers, the tiny herbs, the briar, the bush, and the bramble, equally a part of God's creation, as those flowing seas, those rugged rocks, those orchards luxuriant in blossom, or the wide-spreading meadows, whose beautiful faces smile with the butter cups of gold, and daises more innocent and pious than Pearsal Smith will ever be while in this world he dwells?

Walter Brown has a brother in Exeter, a quaint and original poet. I must let him be seen; surely he could preach.

*On the Hoe, Plymouth*, Friday, June 9, 1876.

'Mid broken rocks and spreading seas,  
With ships of every sail in view;  
I sit me down to praise the Lord,  
Whose name is sweet, whose word is true.

I feel here like a stranger. I am as one who knoweth no man; but that Scripture which came up into my soul in Victoria park last Wednesday morning, has come again, as soon as I entered Plymouth, "That God in all things may be glorified." These words, and their connections, belong to the service of the Almighty, to the public worship of God. Peter, moved by the Holy Ghost, sets them up at the entrance of the temple. He seems to cry out, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." That is on the outside of the gate; as though he said, "Do not come here in any of your old shoes, nor in shoes of any other person. Plymouth is not bad off for shoes. We have hosts of hard critics: if ye have gone forth in any of these old shoes, put them off. Remember the Plymouth bre-

thren, how full of fair pretensions they began. Where are they now? "Bless the Lord!" my soul doth cry. I come with no man's shoes whatever. What the Lord will give me, that will I speak. I pray only to be 'His mouth in all the services into which I may be called. Peter's text leads me into the court; and here he sounds out a kind of liberal licence—"If any man speak." No particular class of mankind is referred to. God is at liberty to call, and to send, and to honour, whom He will. From little David, to the seraphic Isaiah; from John the Baptist, to the great Apostle of the Gentiles; from Geo. Clark, the most illiterate navy; from Huntington, the coal heaver, up to Toplady, and other refined spirits. The great king of Israel called unto Him whom He would. It is not the university, it is not the pastor's college, it is not any school or class that can arrogate unto itself the exclusive patent of making or sending forth ministers for Jesus Christ. Nay, but, "if any man speak," &c.

[The clouds are beginning to gather;  
The wind is with terrible power.  
In the train I lost my umbrella,  
And covet no hard drenching shower.  
From the Hoe I will go, to a quieter bower.]

Plymouth, in the Gospel, is on the eve of changes. I listen and learn; but pause for a time.

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**MR. BRITAIN'S SETTLEMENT AT  
BNON CHAPEL, WOOLWICH.**

Thursday, May 11th, special services were held in recognition of Mr. Britain as pastor. Afternoon, Mr. Chas. Box took the chair. Mr. F. C. Holden implored the Divine blessing. Mr. Box gave some account of his long connection with the cause, which commenced in the year 1839. He congratulated them on the choice they had made, having a great concern for the Church, where he for so many years had the honour to be pastor, he took the first opportunity of hearing Mr. Britain preach. The text was Rev. xxi. 6. He could say he heard the whole truth, and said to himself, "I hope that man will be my successor." He believed Mr. Britain to be a man of sterling character; a man whose gifts and talents were an honour to him, and he hoped that the union they were met to recognize would be of long continuance. Mr. Abrahams, senior deacon, stated the Lord's dealings with the Church, and circumstances which led to the choice of Mr. Britain. Interesting facts were brought forward to show how the Lord had sustained the cause through the vicissitudes of a hundred and twenty-three years, during which time the Church had only had six pastors. He earnestly prayed the union now formed would be lasting and happy.

Mr. Box called Mr. Brittain to relate his call by grace. He said he could not remember the time when he was not the subject of deep conviction of sin. He could not say when divine light first entered his mind. He remembered the first text of Scripture he was able to read was spelt out a syllable at

a time with the book on his mother's knee, and the maternal finger pointing to the letters. The words were, "Strive to enter in at the strait gate, for many I say unto you shall seek to enter in, but shall not be able." That text was fastened like a nail in a sure place. He also recollected when about six years of age a dear Christian friend of his mother's died, and among other sayings of hers in her dying moments she said, "We must hate sin because it is sin, and not because of the penalty it entails." That saying had been like leaven, it had associated itself with all his ideas of divine truth; it had given a tone to his Christianity, and point to his ministry. He then traced the Spirit's dealings with him to the place of deliverance, showing that it was not by any human agents, but by the Divine Spirit blessing the Word that the work was done. Mr. Box requested Mr. Brittain to state his call to the ministry. He said it was a work that had grown upon him gradually. He had no sooner found peace in a precious Christ than the desire sprang up to direct others to his newly found Saviour. He wrote and spoke to those with whom he was placed in communication of the Saviour and His grace. He commenced to speak occasionally to a few poor people in a room in Pepper street, Union street, Borough, and in other places. Among other things he gave a rather humorous account of his first journey into the country to preach. When about nineteen years of age, he received an invitation to preach to a little Church at Cobham, Surrey (he felt encouraged to go), the Church at that time consisting only of women, although there were several men in the congregation. He was cheered to know some heard the word with profit, the result was the friends at Esher heard of him, and invited him to preach every other Sunday: At this time the Church worshipping in the Town Hall, Dunstable, invited him to preach for them. They finding he was engaged two Sundays in each month at Esher, they invited him to preach to them the remaining. "Thus," said Mr. Brittain, "I found myself all at once engaged to preach ever Lord's day." He proceeded with the general narrative of his call to, and experience in, the work of the ministry, showing how—from what appeared to him the improper treatment at the hands of a deacon, he was led to abandon the work, and for eighteen months only preached occasionally; but the Lord brought him back to his work by a most crushing affliction: "and," said he, "though that is now about ten years since, and though I have never in my life sought a pulpit, yet from the day I resumed my work I have never been without a pulpit." A description was also given of the exercise of mind in connection with this work, and resulting in a determination to "know nothing among men save Jesus Christ and Him crucified." After an account of the circumstances leading to his acceptance of the present pastorate, followed a statement of the doctrines he intended, God helping him, to preach, which were pronounced by the

chairman to be sound, clear, and scriptural. The Church having signified its approbation of the statements made, and its acceptance of its new pastor, Mr. Griffith of Bethnal Green joined the hands of the pastor and senior Deacon, wishing them every blessing in the name of the Lord.

Mr. Brittain announced tea was provided; nearly 200 sat down.

The evening service commenced by Mr. Pung, who read and prayed; Mr. Shepherd of Mount Zion, described the nature of a Gospel Church; Mr. Anderson addressed the pastor and Church respectively; the addresses of both brethren were interesting.

We were pleased to see friends from London, Wandsworth, Penge, Tooting, New Cross, Gravesend, Bexley, Stanmore, College Park, Lewisham, and Dacre Park, Lee, Mr. Brittain's former charge; all of whom had come to bid the cause at Enon and its new pastor God speed; and if the day's proceedings are an index we may hope happy days are in store for both pastor and people.

ONE WHO WAS THERE.

#### A SHORT NOTE TO MR. FULLARD, OF GEELONG, AUSTRALIA.

DEAR BROTHER,—Many of your old friends in Huntingdonshire have been much gratified by your interesting communications to the "Vessel," and sincerely trust you will again be prompted to send "news" from your far off land to those that stay at "home." Our hearts are gladdened when we hear of precious blessings descending on the Churches of God's grace, and earnestly do we desire for you, and yours, and the dear people of your charge a continuance of all new covenant gifts, and grace through the glorious mediation of our dear Lord Jesus Christ. We give our God thanks for the divinely apportioned measure of heavenly peace and Gospel success in your little community, and pray that "the little one may become a thousand," and that your only increase may be "the increase of God." Your private communications to brother "Thomas" drew from our eyes tears of sincere joy and gratitude to the Lord. "The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace." The saints at St. Neots salute thee in Christ Jesus. Amen.

June, 1876.

#### HOW ST. CHAPEL, PLYMOUTH.—

Thursday evening, June 15, 1876. We had an enjoyable season in this, the oldest place of worship in this part of Devon. Here are three deacons, the brethren Westaway, Foot and Northcote, who have steadily worked on with the cause for many years. They have seen its days of gladness and its seasons of sorrow. What will be its future we know not. I have carefully thought of Plymouth, Devonport, Stonehouse, Stoke, and their surroundings. Until I get into some railway car, I cannot pencil down a line. Next Tuesday (D.V.) I shall, perhaps, for ever leave these shores.

### THE CRUEL CANKER WORM IN OUR CHURCHES.

BY T. J. MESSER.

"He who steals my purse, steals trash, 'tis something, nothing;  
'Twas mine, 'tis his, and has been slave to thousands;  
But he, that filches from me my good name,  
Robs me of that which not enriches him,  
And makes me poor indeed."

MR. EDITOR,—Perhaps the cause of our common Christianity has suffered greater injury from the contemptible sin of evil speaking, than from the combined efforts of the malignant and misguided advocates of infidelity.

To guard the members of our churches against this unhallowed vice, is surely an act of kindness; therefore, by inserting the following remarks in your valuable miscellany you may help to nip in the bud, and thereby prevent the growth of that poisonous weed, which like the mythological Upas tree, blasts everything that comes within the sphere of its hateful influence.

The tongue, observes the sage Apostle St. James, "is a fire, a world of iniquity—it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell."

Such is the nature of the little mischievous organ which every evil speaker possesses; and by its wrong use tarnishes whatever it touches, and directs its envenomed shafts against the good man as well as the bad; producing nothing but strife and devastation, and not unfrequently tries to fascinate those it attempts to injure and destroy.

During a long ministerial career, I have seen in too many instances the sad effects of the misuse of the troublesome organ I am referring to, and I have often striven to counteract its deadly doings. Evil speaking is an assemblage of iniquity. It is superinduced by that unchristian feeling which "withers at another's joy, and hates the excellence it cannot reach." The slanderer constantly strives to dim the splendour of whatever outshines the capabilities possessed by himself. Slander is a restless evil; it has disturbed the peace of myriads of good men and women, it has often broken the bonds of friendship, and is a prolific cause of hatred and revenge. It pollutes whatever it comes into contact with, and has for a season, cast into obscurity the most noble and useful of our fellow-creatures. Its very eulogiums are pregnant with deadly poison; its plaudits are tinged with malevolence; the reticence of its perpetrators is often redolent with criminality, and its open gaze is truly distressing and demoralising. If we carefully examine the character of those who perpetrate this cowardly sin, we shall invariably find them to be filled with envy. Ask the busy body in other men's matters the following plain questions, and the blush that will mantle his cheeks will soon demonstrate the correctness of my averment. Do not the status, talents, character, and credit of the person you condemn, pain you far more than his faults? Would you deal out your censures so freely against him, if he possessed

fewer of those qualities which raise him above yourself? Would you exhibit such a hateful assiduity in directing attention to his failings (failings caused in many instances by a want of experience), did not others manifest a disposition to commend him? Whence comes it, that the more glaring faults of those who belong to your own party find you acting more leniently towards them? How is it you can extenuate their failings, whilst you delight to distort, transmute, and aggravate the most trivial matters connected with the proceedings of those who will not utter the shibboleth of your own party? Shall I answer these interrogations? It is because you are filled with envy—destitute of burning love—and have never yet been clothed with that beautiful garment of humility worn by all the genuine disciples of Jesus. You are inflated by self-esteem. You have not yet learnt that important lesson "He that would be greatest among you, let him be servant to all." I conjure you then to put away from you the practice I condemn; give it a wide berth; and resolve never to perpetrate the degrading vice again.

An evil speaking professor of the religion of Christ, is a disgrace to any community. Such persons sit like an incubus on the bosom of the Churches, and interrupt by their unhallowed weight and pressure every thing like healthful action; they are surrounded by a nusasima, mildewing and deadly. Oh, the fearful amount of mischief such people are daily perpetrating. Heaven grant to us the speedy opening of the eyelids of the morning of that day when the evil I am writing about shall be extirpated, and when "man shall know nothing in man but a friend and a brother." Let us join in the prayer of the Christian poet:

"Prince of universal peace,  
Destroy the enmity;  
Bid our jars and discords cease,  
Unto us all in Thee.

Cruel as wild beasts we are,  
Till vanquished by Thy mercy's power;  
Men like wolves each other tear,  
And their own flesh devour."

Visit us bright Morning Star,  
And bring the perfect day!  
Urged by faith's incessant prayer,  
No longer Lord delay.

Soon destroy the envious root;  
The ground of nature's feud remove,  
Fill the earth with golden fruit,  
With ripe millennial love.

O how many delightful profitable subjects there are which ought to engage our attention when we meet together, to the entire exclusion of that religious gossip which is the bane of the Churches. Allow me then affectionately to warn the readers of this paper, especially young persons, against the withering sin of evil speaking; a sin most pointedly condemned by the great Teacher Jesus.

When you come together in private, sacredly avoid all converse that would lead you to depreciate and injure those who are members of the same family—who sit with you at the same communion table—and bear the

name honoured name. Shun the company of those, whatever may be their professions, who are guilty of trying to tarnish a brother or a sister's reputation, as you would the approach of an venomous serpent; with such persons hold no fellowship: resolve to be free.

When you meet together talk to each other about that love which is "older than the everlasting hills;" that love which has never yet been marred by one fluctuating word; that love which is changeless and eternal. Talk of the unparalleled love of Him who "bore our griefs and carried our sorrows," and of the mysterious but effectual operations of that Divine Spirit, by whom the objects of the Father's love can alone be raised from the dunghill of pollution, and be conducted safely into the city of many mansions. Let the battles fought and the victories won by believers, the glorious kingdom of Christ, and the subjugation of all the vessels of mercy to His authority, employ your tongues and fill your hearts with gladness and joy. These magnificent themes are all calculated to expand and purify the heart; converse on such subjects, never leave a sting behind, but raises the soul nearer the throne of the eternal Jehovah.

Before I close this paper, permit me to advise the members of the Churches to receive with caution all unfavourable reports of the proceedings of their fellow-members; and, however apparently well-founded such reports may appear to be, let me advise them carefully to examine the antecedents and general conduct of those persons who propagate them; and should you find ultimately that such reports are founded in truth, still let me conjure you rather to hide than expose the faults of the brethren. Never forget, dear friends, that the "best of men are but men at the best." Brethren, if any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted.

By regarding that fine portion of apostolic advice, you will render most valuable service to the Church of the living God, and escape the withering effects of the malediction, which amidst the crashing thunder of the final judgment will be pronounced upon those who have persistently delighted in slandering the brethren. Cultivate a spirit of love, that love which endureth all things, and the God of peace and love will abundantly bless you all through your earthly pilgrimage, and when all connected with that pilgrimage is over and done, He will receive your blood-bought souls into His pure and peaceful kingdom, where you will abound in love forever.

In order to escape from the evil I have pointed out much prayer will be needed. There is a proneness in the sons and daughters of humanity to meddle with the failings of others, which nothing but sovereign grace can overcome. Go then to your closet, and there wrestle with your Maker, until He honours you with an investiture of power from on high, by which alone you can overcome this easily besetting sin. Within the precincts of that "Bethel of your earliest

vow the necessary blessed influences will be granted, by which you will be enabled to examine yourselves; become more fully acquainted with your own liability to err, and depend upon it that will prompt you to shew kindness to the enemy. By the evil I have dilated on, the members of the apostolic Churches were greatly annoyed, and against this deadly vice the early teachers of Christianity uttered no uncertain sound. I feel anxious to imitate their illustrious example, and have, therefore, sounded an alarm in Zion. Henceforth may we more than ever bear and forbear one another in love, and

"When soon or late we reach the coast,  
O'er life's rough ocean driven,—  
May we rejoice no wanderer lost,  
Our families in heaven."

Nov. 4, 1875.

CROWBOROUGH, SUSSEX. — The anniversary of the Forest Fold Baptist Chapel, Crowborough, took place on Tuesday, June 6th, when three sermons were preached. As usual, many were present from surrounding Churches; a great number sat down to dinner and tea. Our aged friend and brother, Mr. Doggett, from London, was once more spared to see us. He made a few very appropriate remarks after the tea, in reference to his residence in this neighbourhood in 1830, and his exercises of mind before the Lord used him as the honoured instrument of getting men of truth, such as Dickerson, Foreman, Sedgwick, and others, and was the means of bringing the Gospel into this then benighted part; thus the commencement of this place of worship, which the Lord has sustained to the present. We regretted the absence of Mr. Dickerson, who has had to do with the cause from its birth; formed the Church and baptized the first twelve, and has ever shewn the deepest interest and sympathy toward it. He has now quite given up the thought of ever coming again to Crowborough, through age and increasing infirmities. We are glad to say in this day of decline from the truth, and day of disagreement in so many Churches, that we have hitherto been preserved, and in peace. Although we have suffered much during the past year from removals by Providence and death, yet many are inclined to come, and the congregation keeps up wonderfully; and other departments in a good state, such as the Sabbath school, &c. May the Lord long spare His servant, Mr. Littleton, among us, bless his labours, as we have every reason to believe He has done, and give us all a single eye to God's glory and Zion's welfare.

G. ASHDOWN, Deacon.

TRING, HERTS.—The sketch of the life and death of Richard Glover is too small. Can no better memorial of such a godly minister of Christ be given us? During the many years he was ripening for glory, he must, we believe, have written much. Are his writings buried with him? Our notes on the Baptist Churches in and around Tring are in our MS. book as yet.

## THE CHURCH AT FOREST LANE.

Mr. EDITOR,—Permit me to give proof of truthfulness of statements made in my letter to the "Earthen Vessel" of April, respecting the Church at Forest Lane, two of those statements having since been contradicted through your columns, by brother Lynn, which will also serve to show the propriety of your editorial remarks on the subject.

First, as to the said Church not being "strict in communion," I have still to affirm that when I left it, persons who were not of a strict Baptist Church, not of any other Church, were allowed to come to the Lord's table, if they had been baptized. In proof of which four of the late members of that Church have subscribed their names to this statement as witnesses. If this be not so now, a change has taken place, which I should have been glad to credit, had not two persons since been permitted to come to the Lord's table, when baptized, who had not even come before the Church, much less being members of any Baptist Church, and this with the sanction of Brother Lynn. I have proved in my former letter that this is not strict communion; neither does it tend to prove our brother's "intense feeling for, and determined advocacy of, strict communion." If what I have said be not correct, let our brother disprove it.

Secondly, in proof of the deacon giving the right hand of fellowship, I here transcribe an extract of a letter to me, from a brother now in the Church. He writes:—"Mr. Gray, when among us, was the only pastor acknowledged by the Church; and he gave the right hand of fellowship to incoming members, and afterwards the deacon on the behalf of the Church."

From this, I would ask, who is it that actually receives the members into the Church but he that gives them the right hand of fellowship on its behalf? Was this the custom at Mr. J. Foreman's? I venture to say it was not, nor in any other strict Baptist Church. There can be no objection to a deacon giving the hand of friendship to such persons after they have been received into the Church by the pastor.

Thirdly, in proof of my statement, "that absolute power of choosing and dismissing the pastor was with one person. I here quote the 10th Rule of the Church: "Forest Lane Chapel being exclusively private property, the sole prerogative of choosing and dismissing a minister is in the hands of Mr. J. M., the deacon." And our brother Lynn assures us that these rules of the Church are abided by. I will say in conclusion, that so far from the said Church being slighted by sister Churches from what I have said, the fact is, that it was so before I went to it, and I was looked upon with suspicion for being connected with it.

What I have said and done in reference to this Church, has been to try to make it conformable to other strict Baptist Churches with which it identifies itself, so that it should not be slightly esteemed, but be recognized

by them. I remain, the faithful friend of the Church at Forest Lane, and of the present minister,

GEORGE ELYN,

11, York street, Globe road, Mile End.

Names of witnesses: John Mace, Senior; George Mace, Junior; Benjamin Thimblely, and Eliza Thimblely.

MR. LODGE'S FAREWELL AT HOMERTON ROW.—On Lord's day evening, June 11, 1876, our brother William Lodge preached his farewell sermon at Homerton Row. He took for his text Acts xx. 32, "And now I commend you to God and the word of His grace." The chapel was full, and all seemed anxious to testify their respect to our brother as a honest and bold champion for the truth. At the close of the service one of the deacons requested the friends to keep their seats for a few minutes, as he had a few words to say. Brother Lodge having descended from the pulpit was addressed in words to the following effect:—"My dear brother, whatever connections or ties we may form in this world, sooner or later they must terminate; there will come a time of separation; but it is a mercy to know that all things, however contrary they may appear, will most assuredly work together for good to the loved and chosen family of God. You were brought, we firmly believe, to this place by the good hand of God; and, let me say for your consolation, that you leave honorably, peacefully, and respected. Homerton Row has always stood well in the estimation of the Churches as a place where the doctrines and principles of truth have ever been advocated and maintained. You, my dear brother, leave us with the satisfaction that doctrines have not been lowered, neither have principles been slighted nor forsaken; and when circumstances arose to mar our union and peace, you resigned your pastorate and left, rather than that the Church should be scattered or brought low. You leave peaceably, and have wished the Church every covenant blessing. And now, my brother, that you leave respected I am quite sure—the present goodly company testifies to that—but I have a further proof that such is the case, by what I hold in my hand. It is a bag containing £21 7s. the result of purely voluntary donations. It is with great pleasure I hand it to you in the name and on the behalf of the Church and congregation. They beg your acceptance of it with their Christian love and best wishes for your temporal and spiritual prosperity. And now, may God bless you, go with you where you go, be with us still at Homerton Row, and to His name be all praise for ever and ever." Brother Lodge thanked the friends, and movingly sung,

"A day's march nearer home."

A trying and painful service was brought to a close.

THE STRICT BAPTIST CONFERENCE  
AND 32ND ANNIVERSARY OF THE  
PUBLICATION OF "THE EARTHEN  
VESSEL," HELD IN SPELDHURST ROAD  
CHAPEL, SOUTH HACKNEY.

By W. WINTERS, Esq., F.R.S.

It is singularly gratifying to find in this day of fashionable formalism and religious declension, an honest out-spoken servant of God who really regards the truth of the great Master more than the friendships of dying men, and such an one we have through mercy yet amongst us in the Editor of "The Earthen Vessel," and pastor of Speldhurst road chapel. He is one who has laboured long and hard—not, we venture to affirm, to gratify the morbid passions for popular applause—in the mighty work of spreading the glad tidings of Christ's finished work to thousands of poor sinners throughout the length and breadth of the land, and whose great usefulness, though known to God will probably never be fully known to the public. However, we cannot but believe that the large meetings so recently held in Speldhurst road chapel will go a great way to convince the public of the high esteem in which Mr. C. W. Banks is still held by the Strict Baptist body.

THE FIRST DAY'S CONFERENCE.

On the morning of Monday, June 5, though the weather appeared somewhat stormy, several friends were seen wending their way towards the neat and comfortable sanctuary in Speldhurst road, with eagerness of purpose to hear some of the precious "things which accompany salvation." And we are glad to learn that God was there, and many souls were blest.

The ministerial brethren noticeable at intervals during the six great services were, T. Austin, C. W. Banks, R. Y. Banks, T. Stringer, S. Cozens, C. Cornwell, R. G. Edwards, J. Griffith, J. H. Lynn, E. Langford, J. Inwards, J. Vaughan, J. Bonney, R. C. Bardens, W. Beddow, Burgess, Burbridge, M. Branch, W. Winters, H. Myerson, J. Parnell, G. Reynolds, C. Z. Turner, F. Wheeler, J. Wheeler, N. Oakey, J. Mayhew, G. Baldwin, A. Hall, C. Holton,—Kemp, of Banbury; F. Green, and others; James Mote, Esq., Mr. R. Banks, Mr. Webb, and Mr. Wild, took part in the services.

After prayer and supplication to the Lord for a blessing to rest upon the day's proceedings, Mr. Burbridge, of Plymouth, spoke on "Paul's Prayer, as recorded in Phil i. 9." Mr. John Vaughan who presided over the meeting, gave a very suitable and instructive address on "The Christian's Fellowship with the Saviour's Sufferings." A hymn having been sung, Mr. W. Beddow said a few good things respecting "Godly fear which is better than the fear which hath torment." And Mr. J. Parnell, of Plumstead tabernacle, brought up the rear of the morning service with some excellent thoughts on the "Subject and aim of the Gospel minister." A hymn and the benediction concluded the morning

service. The friends were then publicly invited by the pastor of the Church to partake of a very substantial repast provided in the vestry on the voluntary principle, and it need hardly be said that several Christian friends availed themselves of the favourable opportunity to satisfy the cravings of nature while peace and happiness ruled in the midst.

As the day advanced the attendance grew stronger. Hymn 140.

"Awake sweet gratitude and sing  
The ascending Saviour's love."

commenced the afternoon service. Mr. Thos. Austin addressed the throne of grace: Mr. Webb, deacon of Plumstead tabernacle, was called to the chair by the special request of the pastor. After a few suitable words on "The Things that accompany Salvation," by the Chairman, Master Kemp (a youth of tender years, from Banbury) spoke on the word "Ebenezer," and we could say with Paul, let no man despise thy youth, but owing to the prevailing theory of "up and be doing," it is desirable that our young friend should receive the timely help of some modern sterling Aquila. After a hymn on "Christ the good Samaritan," Mr. Burgess, formerly of Woburn Green, now of Askett, spoke warmly and with heartfelt decision on the "First fruits of the Spirit;" which was followed by a few remarks on "The Sword of the Spirit: its internal and external operations," by W. Winters. These remarks were supplemented by some startling but well digested thoughts on the great doctrine of "Immortality," by Mr. G. Reynolds, which appeared to open the channel for a little friendly discussion. Mr. C. W. Banks then said some "Cheering Words" on those that feared the Lord, and that thought upon the name of Jesus, and the beautiful hymn, commencing

"He that hath Christ by precious faith  
Hath life for evermore,"

terminated the second service of the day. A very reasonable repast, consisting of tea and cake, was speedily at command, and enjoyed by a great company of friends; and no small praise is due to the ladies for the manner in which it was served up. At half-past six the evening service began: Mr. C. W. Banks who occupied the chair, gave out with much feeling, hymn 746, and asked Mr. James to pray.

The Chairman in his opening address, spoke words of comfort to believers, and dilated freely on his arduous labours in connection with the origin and progress of "The Earthen Vessel." He then called upon Mr. N. Oakey to address the friends. Mr. Oakey acceded to the request, and spoke at length with apparent freedom on spiritual prosperity which springs from the glorious Trinity in Unity, for as the work of Christ is a prosperous one, so is the Holy Ghost's; and the adversity of the child of God ends in everlasting prosperity.

Mr. Robert Young Banks of Egerton Fostall, brother to Mr. C. W. Banks, spoke with great savour on "Prayer a Privilege, a

Heavenly power in the Church, in the Family, and in the Soul." The speaker, in the course of his remarks, stated that he had not been present at any previous anniversary of the kind, simply because he had not a roving disposition, but was happy to have the opportunity of being present on this special occasion. He expressed some very encouraging truths respecting the necessity of family prayer, and begged of all parents and heads of families not to neglect family worship. He said that about twenty-five years ago he was much tempted to give up family prayer, but was afterwards greatly encouraged to find that one friend who had been in his family had been wonderfully blest in soul through his prayers. This special incident of God's great goodness inspired his heart and led him to express the words of the preacher (see Eccles. xi. 6): "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." The venerable speaker had experienced much of the truth of the text since the Lord first called him by His grace between fifty and sixty years ago. Mr. Pierce, of Raunds, followed with practical remarks on prayer, which met the approbation of many present; he also enlarged upon the subject of Barnabas and his journey to Antioch; how that he saw the grace of God and was glad. I. What he saw. II. What he felt. III. What he did (see Acts xi. 23).

Mr. John Hunt, Lynn, next addressed the meeting, on the "origin of salvation," "God so loved the world," &c. The speaker, a man of ministerial ability, treated the subject in a masterly manner, and which deserved to be reported in extenso. Mr. T. Austin spoke a few appropriate words on the nature of the meeting, and concluded by wishing the Editor and the "Earthen Vessel" every prosperity. Mr. A. Hall next spoke on the "name of Jesus," and Mr. G. Baldwin expressed some very great experimental truths, the earnest of which had been much realized during the days. The sweet and well-known hymn,

"All hail the power of Jesus' name!"

brought the first day's conference to a close.

#### THE SECOND DAY'S CONFERENCE,

Tuesday, June 6th, the friends again met with the apparent expectation of enjoying another good day, altho', like most morning services, the attendance was very limited, but greatly increased later in the day. After a hymn and prayer, Mr. Sack was desired to speak. He accordingly did so, and was followed by Mr. C. Z. Turner, who purported to speak on an important subject, namely, "How can we scripturally help young men in the ministry?" Mr. C. W. Banks supplemented, with some practical observations, the speech of the last mentioned speaker, and gave out one of Dr. Doddridge's best hymns (663), by which time dinner was prepared, free of charge to all who could not afford to pay.

In the afternoon, C. W. Banks again presided, having sung hymn 54 II. Bk. (Dr. Watts's), Mr. Pearce, of Raunds, engaged in prayer, and Mr. J. Parnell read Romans v. The chairman favoured the audience with a few thoughts of the great salvation set forth in the Bible. Mr. S. Cozens of Willenhall next addressed the meeting in a very able manner, on "the glory which Christ had with the Father before the world was." The noble speaker unfolded some great truths respecting Christ; that He was glorified declaratively; the patriarchs saw it and was glad. He was glorified prophetically and literally in His incarnation when the angels sang in concert with the heavenly host, "Glory to God in the highest." He was glorified sacrificially on the cross when He said "It is finished." He was glorified triumphantly when He ascended up on high, and led captivity captive. He was glorified ministerially when He was exalted and extolled, and made very high. He was glorified as the visible God, the First and the Last, the Alpha and the Omega. Mr. Cozens said many other precious things relative to the Divine character of Jesus, who is very God and very man.

The hymn 88, 2 Bk. (Dr. Watts), having been sung, Mr. C. Cornwell of Brixton Tabernacle spoke many weighty things on "The lessons to be learned by Christ's ministers from Paul's epistles to Timothy and Titus." The remarkable passages gathered by Mr. Cornwell from these Epistles were as interesting as they were spiritually profitable.

Mr. R. C. Bardens, of Hayes Tabernacle, was the next speaker, whose subject was based upon one of the sweetest chapters in the sacred volume (Sol. Song vi.) "Who is she that looketh forth as the morning?" The speaker appeared at home in his subject, and was very encouraging to the tried children of God—those who are counted fair and without spot by the whole Deity itself. Mr. Barden spoke also of Mary at the feet of Jesus, and Stephen a man full of the Holy Ghost, as part of the one Church characterized in the text. A very large number of friends sat down to tea, and after doing justice to themselves and to the good things of this world, the last of the six great services was commenced by singing. W. Winters prayed. The chair was occupied part of the evening by J. Wild, Esq., who retired shortly after making a suitable speech. James Mote, Esq. presided for a brief space of time, and having made some very excellent remarks on the object of the meeting in conjunction with the ardent labours of the pastor as Editor of the "Earthen Vessel," vacated his seat, which was once more ably filled by Mr. Robert Banks, who is well known in the world of typography. Mr. Bonney was the first speaker of the evening. His subject, "The penalties and pleasures of an itinerant in the Gospel," was handled by him in quite a technical and highly praiseworthy manner. Mr. Thomas Stringer, who may well be classified as the modern Boanerges, followed Mr. Bonney in his usual masterly and sweeping style, which appeared to



add vigour to his subject. And really no subject could be more congenial to the spiritual and physical constitution of a genuine "son of thunder," than that which Mr. Stringer so freely and powerfully dilated upon, "The faith once delivered to the saints," and how we are to contend for it. Mr. J. Inward, of Irthingborough, gave some very practical and wholesome advice on the subject of "a country pastor's life and labour in the Gospel," which will be remembered with pleasure by many for years to come. Mr. R. Banks spoke briefly on being promoted to the chair, and gave out that beautiful hymn, commencing—

"O for a bright celestial ray,  
To bear our thoughts and souls away."

Mr. R. G. Edwards of Silver street, Notting Hill Gate, followed with a few appropriate and telling words on "A crumb from the first volume of the 'Earthen Vessel,' in 1845." Mr. H. Myerson spoke with a stentorian voice some blessed fundamental truths on an important topic which interests more or less all honest and faithful Christians in the days in which we live, "Why are the doctrines of Election and predestination so much rejected by professors of the Gospel?" Mr. Myerson showed himself to be a workman that needeth not to be ashamed. Would that there were many more such in the so-called Churches of truth around us. Mr. E. Langford spoke with power and sweetness on "the Spirit of the Lord." But time which winds up all temporal enjoyment necessitated each speaker to be exceedingly brief. Mr. J. Griffith, we were sorry to see, was pressed for time in speaking of "God's temple and priesthood." His words, however, were few and sweet. Other speakers followed, and Mr. Cornwall concluded with prayer the second day's conference of Strict Baptist Ministers in Spelhurst road chapel, South Hackney. W. WINTERS.

Waltham Abbey.

### CRANFIELD, BEDS.

#### THE OLD MAN AND THE PARSON.

Both Baptist Churches in this place have been favoured. In the old cause, Clement Bailhache has been giving anniversary sermons; and in the new chapel, young William Beddow has been preaching to very many anxious seekers. Praise unto our God, we have signs of life in some parts of England yet! On one occasion, after preaching in the Old chapel for the late Thomas Owen, we fell into converse on fellowship with the saints. "Well," said Master Owen, "I was once coming home from preaching in a village, and as I walked along the road a dirty looking man would come talking to me. I felt a terrible dislike to him on account of his slovenly appearance, but I could not shake him off. At last he began to open his heart to me, telling me so solemnly how, in seasons of soul-distress, the Lord appeared unto and for him; and," (continued Mr. Owen to me), "as the old

man went on, I lost all sight of his dirty appearance, and my heart became so knit to Christ in the old man's heart, that instead of wishing him gone, I felt I could have taken him into my arms and kissed him." That conversation with old pastor Owen in the Cranfield Baptist parsonage, I have never forgotten. Many very pious Christian folks hate some of their brethren because of some evil tidings published concerning them. If all who profess to know and love the Saviour's name, could often meet together, experimentally to expound David's words, "Come and hear all ye that fear God, and I will tell you what He hath done for my soul." If this Saul and Barnabas benevolence (Acts ix. 27) could be more faithfully followed out, we should be more united. Instead of this, we hold many in suspicion, whose consciences and characters should be examined, and if, in their case, cleansing, consistency, and communion with a Triune-Jehovah could be proved to exist, we should esteem them very highly in love for their works' sake, and because the Lord hath blessed them. Bedfordshire is noted for some old Baptist churches. Bunyan-Meeting dates 1650; Cranfield Old Baptist church began in 1660; but our new cause in Mount Zion in Church-End originated nearly thirty years since. Is it correct that in thirty years their membership is only 16? Mr. N's "Thoughts"—"Why?"—are in abeyance.

C. W. B.

POTTON, BEDS.—BAPTIST CHAPEL. Our reporter informs us that the usual annual services held in the above chapel last month were of a very cheering character, three Gospel trumpeters being engaged in "discoursing sweet music" to poor sinners who "know the joyful sound" of eternal salvation through Father, Son, and Holy Spirit. Two of these royal heralds being listened to with much interest, profit, and pleasure. A very practical discourse was delivered by Mr. H. from the words, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James i. 17). Practical Antinomianism will find no favour at his hands, for heartily does He believe and teach that the high and precious doctrines of sovereign grace, should lead to humble and holy living before God and man. Oh, how sweet and powerful are the constraints of Divine love upon the heart! The Lord give us to shew our faith by our works, and to lay ourselves out continually for His dear truth and praise.

SPELDHURST ROAD.—Correspondent says, Mr. Robert Young Banks, pastor of Egerton Fostall, gave us two lovely sermons on two lovely texts on June 11. The people were cheered. The first was, "We love Him because He first loved us." The second was on "Christ washing and wiping His disciples' feet." We have had high days at South Hackney lately.

**SHEERNESS, MINSTER, THE CHEQUERS, &c.**—A fine sea-side walk this May 31, 1876, furnished good season for reflection on the past thirty years of gospel (?) work in these sections of the Sheppy islands. When a man has occupied the high place of a minister of Christ for a long period; has succeeded in decreasing, dividing, distressing, and severely censuring almost all who use the Saviour's name, it becomes a serious question whether the Eternal Spirit ever said, "Separate this man unto Me for the work whereunto I have called him." To his one Master he standeth or falleth, but between preaching an eternal salvation as the outcome of the everlasting love of the Almighty Father, as the result of a Mediator's substitution, and as precious fruit of the regenerating and revealing work of the Holy Spirit; between the faithful proclamation of mercy's compassion, and a continual wrangling and hard disputation, there is a difference to an awful extent.

**SHEPPY ISLE** is rich in interest. Its Queenborough is at length beginning to awake; Bluetown looks clean; Sheerness-on-the-Sea is beautifully marine-like; the walk by the sea wall to Minster is a treat. East Church is a quiet rural village, and the scenery and views in summer are enervating. Yet here a Gospel trumpet lays almost silent.

**SITTINGBOURNE, Kent.**—May 31, 1876. While waiting here for the London train, one thinks of good brother Wm. Drake, who has resided in this town very many years; a scholar, a truthful minister, of good repute, and yet never could raise up a Church, nor gather up a flock. What spiritual and mental martyrs are the best of men!

Who can these deeps explore?

What doth hinder? The want of a popular gift? Ah! gits make room for many, where grace did not always reign. That fact few observationists will dare to deny.

At Sittingbourne, in years gone by,  
A certain man did preach,—  
They called him Dr Marsh,—  
And oft would he in Canterbury teach,  
What bosts of men on earth I've known  
Who sung and prayed and heard  
The Gospel news declared,

but they have put off their harness, and have fled; yet still the cause goes on.

**ENGLAND'S GARDEN, ZION'S GRAVE.—HOLBORN'S VIADUCT.**—May 31, 1876. The lovely month of blossoming, of grass-growing, and of seed-sowing is just putting its night-cap on, and going to sleep for eleven long months. Who of us shall see another May day, cannot be now written with any certainty.

"Beyond these lower skies  
No killing winds do blow;  
The hills in splendour rise;  
The saints in knowledge grow."

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

When shall we there behold the Mighty Prince of Peace? Holborn Viaduct has buried the valley and levelled the hill; now a new scene arises. "A third (single) for Sheerness" gives me a right to travel from Holborn Viaduct to Sheppy's little isle, whither hope anticipates fellowship with our Lord's jewels almost hidden.

The progress of improvement is strikingly visible on Holborn Viaduct, where this journey commences; but spiritual Gospel or charitable advancement is not so visible in old Zion chapel, Sheerness, near to which my journey may end—at least, this day.

There was a time when Sheerness had a family who worshipped God in spirit and in truth; but neither Cornelius, Merrett, Plyer, or any of the long roll of supplies, ever did much toward extending this visible encampment.

"Zion," indeed! A name which men oft give to places who do no honour to it. We are losing chapels and ministers too, because the company to which they fly has monetary power, and some strong prestige beside. The unintentional founders of that "limited," yet wide-spreading section, were godly, gracious, devoted, and powerful men; original in the main, holy and honest, as all God-sent ministers ever must be; yet the Churches tell us they look in vain for their successors. They have a secular leader, with two useful adjuncts—riches, and a hard determination. Under such a banner, with such a keen politician, many poor fellows gladly find patronage; but where can we look for the positive proofs that saving mercies attend their mercies?

**WHITESTONE.**—Our annual tea for incidental expenses was held on Monday, June the 12th. The weather was all that could be desired, and the number of friends present exceeded our expectations. A meeting was afterwards held, when addresses were given by the pastor, presiding; Mr. S. Banks of London; Mr. Mudge of Fownhope; Mr. Field of Ledbury, with evident appreciation. J. W. CARTER.

**BANBURY, OXON.**—The new Baptist chapel is "hound to be erected now." We hope the Lord's hand is in the movement. We will (d.v.) do our utmost to help them. If those of the Lord's people who believe Christ's instituted ordinances, though in no wise saving, are tests of the obedience of a loving faith, then they must faithfully set up their banners. Open communion is the first step in the wrong direction. We dare not wink at it. We write honestly in the sight of God.

**BERMONDSEY.**—Our Sunday school anniversary yesterday, at Lynton road was a great success. Attendance good; best collection we ever had since the formation of the school. Singing first-rate. All this is encouraging.

**CARLTON, BEDS.—BAPTIST CHAPEL.**

On Sunday, May 21, special services were held on behalf of the Sabbath school connected with this place; two sermons being preached on the occasion by Mr. R. Bax, of St. Neots; the morning congregation being large and attentive, and in the evening many hundreds were present, completely filling the capacious building, and overflowing into the aisles and schoolroom. Very solemn and soul-stirring was the night, and service in the evening, and many realised the gracious presence of the Lord in their midst. "Poor" in this world, but "rich in faith," as very many of the saints are at Carlton and its neighbourhood; yet it is a highly favoured spot, and where the Lord has many whom "He loves," and hence He has given them a labourious and useful servant in the Gospel, in the person of Mr. Jno. Jull. It is pleasant also to add that several have lately been added to the Church by baptism, and on the whole everything among them bespeaks a healthy state of things. Surely this is matter for devout gratitude when so many causes are "languishing," or conforming to the spirit of the age (1 John ii. 18, 19).

**FLEET, Hants.**—Anniversary services in connection with the Baptist cause were held on Wednesday 7th. The Rev. John Vaughan of Hackney, preached two excellent sermons in Fleet Pond chapel, which was well filled on both occasions, especially in the evening. The tea in Hope chapel was quite a success. The chapel would not accommodate all, but the fine weather favoured those who partook of the refreshing beverage outside.

JOHN YOUNG, Pastor.

**CROYDON.—BAPTIST CHAPEL, TAMWORTH ROAD.**—The anniversary services were held on Whit-Tuesday. Three sermons were preached,—morning, Mr. J. Box, on Luke xvii. 21, 22, "Behold the kingdom of God is within you. And He said unto His disciples, the days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it." Afternoon, Mr. Kern on Psalm cxxvi. 5, "They that sow in tears shall reap in joy." Evening, Mr. Anderson, Isa. xxv. 8, "He will swallow up death in victory; and the Lord God will wipe away tears from all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it." The day was fine; congregation better than it has been for years; the very comfortable school-room was so completely packed at tea time that some friends had to make use of the chapel. We hear there are several coming out of the congregation to declare themselves on the Lord's side, and put Him on by baptism. We hope the Lord may speedily send them a pastor, who may not only be the means of feeding the flock of God, but also of ingathering those who are afar off; and this cause may increase so that the Church will have to cry, "Give to us room that we may dwell." Amen.

**IVYBRIDGE.—Monday, June 12, 1876.**

After two happy services at How street, Plymouth, yesterday, our deservedly-esteemed brother Westaway and myself set off for Ivybridge; and in the first chapel ever built for the late Arthur Triggs, we had a service of praise, prayer, and speaking from Psalm cxix., "Look Thou upon me; and be merciful unto me; as Thou usest to do to those that love Thy name." Some cheerful friends gave me encouragement, as having read "The Vessel," and sometimes found honey therein; so with a thankful heart returned again to Plymouth. The Lord has a people in these western climes; they rejoice in the truth of the Gospel, and they know the Saviour's voice. "Blessings for ever on the Lamb." But when Arthur smote Joseph R., saying, "I will have nothing to do with the Waterman," Arthur's blow fell back upon himself; he never recovered. Henry Fowler and David Denham, as well as Arthur Triggs, were useful ministers in Ivybridge once, but we have no minister there now. John Wesley and his immense paper mill occupy nearly all the ground. From the great orator down to the weakest ranter, all are smiting truth; and, alas! she is deeply wounded in the house of her friends (so called). When we write all we see here in these towns, it will not be very pleasant.

**ST. IVES, HUNTS.—BAPTIST CHAPEL.**

Our anniversary services this year were exceedingly good—numerically, financially, and spiritually—for which we praise the "Fount of every blessing," still press on in faith and hope, and look up for the benediction of heaven. Very sweetly and in much Gospel liberty did Mr. Hazelrigg discourse to the saints of the privilege and power of prayer, and the grace and glory of God's salvation which is in Christ Jesus our Lord. In the evening the place was again crowded to listen to the devout and godly Tryon, of Market Deeping, who was much favoured in his experimental exposition of a portion of the sacred Word. Cheering and strengthening, God-glorifying, and soul-edifying such services really are, and while there is so much in the churches to deplore, yet we are thankful to know that there are "lamps" which still "shine" with the "light" of heaven, and "salt" that has not lost its "savour" of grace and spirituality. Brother Haynes grows in usefulness and acceptance.

**ST. NEOTS, HUNTS. — BAPTIST CHAPEL.** The many Christian friends to whom the St. Neots is interesting by reason of their great love to the late George Murrell, will be glad to learn that the anniversary services of the above chapel held on Tuesday, June 13, were seasons of refreshing grace from the presence of the Lord, and were more numerous attended than was anticipated. "Truly the Lord is good, and doeth good." The sermons were preached by those highly favoured Gospel ministers, Hazelton, of London, and Atkinson, of

Brighton. Consolation and instruction are the words we should choose to represent the character of the afternoon and evening discourses. The texts were Psa. cxli 8: "Leave not my soul destitute;" and 1 Kings xviii. 44: "And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand." We bless our good and gracious God for His acts of loving-kindness, and our brethren for their services.

BLUNHAM, BEDS. — BAPTIST CHAPEL. DEAR SIR,—We have but little to report to you respecting our anniversary services this year, for we have become both few and feeble, and we scarcely know how matters will be with us in the near future. Our good brother Haynes, of St. Ives, was our preacher this year, and gave us the best he could bring forth from the sacred treasury of God's Word, and we trust his labours were not in vain. Our earthly props are being taken away, some of them to become, we trust, pillars in the "temple" above, but our covenant God will still provide for those that dwell on this side Jordan. May this be the reward of the Editor and his

HUMBLE CORRESPONDENT.

June, 1876.

GREAT GRANSDEN, HUNTS.—BAPTIST CHAPEL. On Tuesday, June 6, the usual anniversary services of the above chapel were holden, on which occasion Mr. John Hazelton, of London, was the preacher. The attendance this year was scarcely so large as on some former occasions, owing to the Whitsuntide and Bank holidays falling the same week, and in addition to this circumstance, many of the friends were necessarily detained through the military exercises of the Duke of Manchester's mounted volunteers happening on the same day. However, it was emphatically "a good day." In the afternoon the preacher discoursed very feelingly and sweetly from the words, "I will help thee" (Isa xli. 14); and in the evening we were favoured with a powerful and unctuous sermon from the words, "We have thought of Thy loving-kindness, O God, in the midst of Thy temple" (Psa. xlviii. 10). Sacred indeed are the joys of God's saints when they can see His goings in the sanctuary, and realise their personal and eternal interest in Jehovah's great and glorious salvation. Our esteemed brother King, the pastor, still lives in the esteem of the people, and may he long continue so to do.

STONEHOUSE, DEVON.—A correspondent says, Ebenezer Chapel presented a lively scene, on Sunday and Monday, June 18 and 19, when Sunday school anniversary services were celebrated. Charles Trego, Esq., and his fellow-labourers have raised the school to a high degree of talent in melody. A first-class leader, and a fine young man, most devoted, as superintendent who really has rendered incalculable service to children and parents. Mr. Charles Trego scatters abroad

hundreds of thousands of papers, tracts, &c. Good is done in a silent way. Sermons and addresses were given by brethren Clase, F. Collins, C. W. Banks, and others. A host of dear children gave recitations, and hymns exceedingly correct and admirable. In the congregation we noticed officers of army and navy; Father Easterbrook, and a host of friends. It was a precious little heaven on earth. John Bird would like to see the descriptive address on Ebenezer and its parsons in "Earthen Vessel."

BRADFORD-ON-AVON. — BEARFIELD BAPTIST CHAPEL.—The anniversary of the above chapel on Lord's day, May 7, 1876, when three sermons were preached by S. Littleton, of Frome. On the following day a public tea, well attended. The meeting after was presided over by S. Littleton, who spoke at some length of the struggles the cause had endured, but still could raise another Ebenezer. They had been well-supplied with men of truth, and in the past year he had the pleasure of baptizing three persons in the River Avon who had been brought to know the Lord through the ministry of the Word. The meeting was addressed by J. Littleton, of Bath; G. Stevens; G. Grist, and J. Jones, of Trowbridge, and W. Gibbs. The services were all well attended.

CORNWALL.—We were obliged to defer our visit to New Quay, until a future time. As brother Pappin is now preaching to them for a time, we hope the Lord will favour us to see the Church once more hopefully settled with prospects of growth in every sense.

DEVONPORT—June 13. We had service in Mount Zion this evening. Mr. Dickenson, the successor of Mr. J. Vaughan is esteemed here for truth's sake. About 200 assembled this evening to hear the Word. Wednesday morning, June 14, at eleven, service in late Dr. Babb's chapel. I had good time; same evening, in Mr. Collins's "Corpus Christie." I felt much liberty in preaching from Heb. x. Six times, since Sunday morning have I been helped to speak of Him whom my soul loveth. C. W. B.

### Deaths.

On May 28, at his residence, Turnham Green, Mr. A. B. Voysey, aged 62. Many years deacon at Mr. Parsons, Brentford.

On June 18, W. L. Hall, of Kennington. For sometime preacher at Mr. Cornwall's Brixton.

### Marriages.

On June 3, at the Surrey Tabernacle, Harold Cooper, to Catherine Jane Cooper (of New Zealand), by Mr. Thos. Stringer.

On June 3, at the Congregational Church, Upper Lewisham Road, by Mr. J. S. Anderson, of Deptford, Ebenezer, second son of the late Mr. William Holyman, of London, to Lucy Maria, eldest daughter of Mr. Charles Spencer, of Lewisham.

# Mr. John Foreman's Successor, G. W. SHEPHERD.

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AFTER a few years of anxiety and prayer, one of our leading Churches in the metropolis has received, recognised, and settled a pastor to take the oversight of the bereaved flock. In carefully reviewing the narrative of Mr. Shepherd's experience, our faith in that special promise of God is comfortably confirmed—"And I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding" (Jer. iii. 15). It is agreed, on all hands, that this part of Jeremiah's prophecy has peculiar reference to Gospel times; consequently, an evangelical spirit runs through the whole of it; and from the statements given of Mr. Shepherd's success in gathering souls, one feature in the Lord's promise by Jeremiah has been abundantly sustained; that is, in the increase of the Church. There are three parts in that prophecy:—(1.) The beginning is of God, and appears small—"I will take you one of a city and two of a family, and I will bring you to Zion." (2.) The provision—"And I will give you pastors," &c. We reflect upon the few years which have fled away, and we remember how, in beautiful order, God has continued to make this provision, in raising up—not from colleges, not from academies (although against them we write nothing unkind; how far the Lord's hand is in the working of those seminaries we dare not attempt to decide)—but by His own silent, certain, gradual, and powerful manner: He evidently raised up such men as John Keble, John Martin, W. Williams, James Wells, G. Comb, John Stevens, John Foreman, Samuel Milner, George Wyard, and others, who, in our own times, had their day, did their work, and are gone home. And now, many years after some of us had suffered and laboured, with pains and pleasures intermingling, a poor little boy comes into the world, in an obscure corner of this immense metropolis, and, in a short period, is led, instructed, qualified, prepared, manifested, honoured, and, in the commencement of man's prime, is established as a minister of Christ's Gospel over one of the most esteemed Churches of Bible truth in the centre of London's aristocratic circles. We write not to the praise of any man; we know nothing of this under-shepherd, only from his own and other people's statements. But his testimony, his success, his gifts, his acceptance by the Churches, all sweetly constrain us to praise the Lord our God, who doth so wonderfully work, and so sovereignly appear in fulfilling His promises to His Zion, that, with our heartily-beloved Thomas Stringer (in his *Voice of Melody*), we can cry out—

"Arise, my soul, and sing  
This note among the rest;  
The Church, in Christ, her King,  
From everlasting blest.  
Of all He has she stands in need,  
And in Him she is blest indeed."

Connected with the Gospel prophecy in Jeremiah, to which we have referred, there is (3.) the evangelical, the merciful, the compassionate Spirit of the Lord toward His people. He sets forth, in plain terms, the treacherous, fallen, obstinate, and even self-justifying conduct of iniquitous Judah. But, saith Jeremiah, "The Lord said unto me, Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord, and I will not cause Mine anger to fall upon you,

FOR I AM MERCIFUL,

saith the Lord, and I will not keep anger for ever!"

We cannot resist the strong feeling prompting us to call upon our pastors, our ministers, our Churches, our deacons, yea, we call upon all who love our Lord Jesus Christ in sincerity and truth, unitedly to pray for this spirit of reconciliation and restoration toward all who, in heart and life, fear and serve the Lord our God. Let unhallowed prejudices die out, let all bitter party-spirit cease. Let us all seek for grace to cast aside those self-righteous rags which many, even of our ministers and Churches, have dressed themselves in; and, for Jesus Christ's dear name sake, let us wear, let us walk in, and practically manifest that saving grace which has been so freely bestowed upon us. We ask these things for no secular, for no personal ends; we ask for no patronage from any pastor or people on the earth; we cringe to no man; we see pastors and people walking in pride; and fully believe Samuel Milner's hard saying to have some truth in it, that "Idleness and pride make more ministers than the Holy Ghost." Nevertheless, we never will treat either young men harshly, poor men contemptuously, nor fallen men uncharitably. Our almighty Lord has employed us, in a small way, to encourage some young men, and they have grown up, and left us behind. We have helped some poor men, and we have plenty of that work still. We have done all we dared to do to raise up fallen men, when and where we could hope the life of God, the faith of Jesus, and a broken heart for sin was in them. We fear there are some awful characters, even now, in the ministry; and we desire to be more careful, lest any one should be led to suppose we belong to the class Mr. Shepherd thought he saw in Gravesend, who Mr. Alderson would call "Antinomians." Before a holy and heart-searching God we can declare, like our Lord, in our small degree, we desire to be "going about doing good," and doing evil nowhere. Like Paul, we would "put on," first, "the whole armour of God," that we may stand against the wiles of the devil; and, secondly, "as the elect of God," we would "put on" (holy and beloved) "bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another, even as Christ forgave you (brethren), so also do ye." Amen.

We have two reports of Mr. Shepherd's recognition. We give part of both, and the reporters' names. That our Lord may long spare and bless the newly-elected pastor of Mount Zion, is the prayer of the

EDITOR OF THE "EARTHEN VESSEL."

RECOGNITION AT MOUNT ZION CHAPEL, HILL STREET,  
DORSET SQUARE.

BY W. WINTERS, WALTHAM ABBEY.

Without exaggeration, one might justly assert, from the external

appearance of things at Mount Zion Chapel on July 11, that everything was said and done in the most peaceful and Christian-like manner possible, calculated to leave an impression on the minds of those privileged to be present, which time will never eradicate. Service commenced in the morning at eleven. Mr. George Webb read and prayed. A hymn being sung, Mr. J. S. Anderson ascended the pulpit, and preached a very soul-reviving sermon from Acts xx. 28 :—"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood."—He noticed

I. The people referred to. II. The purchase. III. The blood.

Mr. Anderson narrated several practical things gathered, from very homely incidents in connection with a shepherd and his sheep, which could not fail to be instructive and helpful to the exercised soul. He remarked that one sheep does not constitute a flock, nor a thousand sheep, if *scattered* abroad; but a flock of sheep, in the strict sense of the term, is a number brought into a specified compass, and under certain control of the shepherd. A flock of sheep cannot long exist without the help of a shepherd, and if one go astray it will not return till brought home by the shepherd. With sheep there is association and dependence manifest. No one ever heard of wild sheep, although there are wild goats in abundance. The speaker dwelt at length on the nature of the Church of God, as being distinct from the world; and that grace had not done much for a person who put his or her religion on with the Sunday dress, and lived all the week in the world; for the kingdom of Christ ever remains distinct from the kingdom of the world. The speaker observed, in the second part of his discourse, that the fulness of God's love was seen on the cross, there the justice of God appeared inflexible; His righteousness remained unsullied, and His Divine love shone in full blaze:

"O, for such love, let rocks and hills  
Their lasting silence break."

In the third and last part of the sermon, the preacher spoke of the provisions of the Gospel, expressive of the fact that if the shepherd does not feed he cannot feed the flock; hungry sheep never rest or lie down till brought into the green pastures of Gospel rest. In speaking also of the pastor-elect, he remarked that evidently the Holy Ghost had made him an overseer, and it was the happiness of the Church to receive him as the gift of the Holy Ghost—a real blessing from God. Hymn 771 given out by Mr. Evans closed the morning service.

In the afternoon Mr. Kern read Psa. cxxii. and offered prayer; Mr. J. Curtis conducted the praise; after which Mr. Shepherd, the pastor, entered the pulpit and related his call by grace. Almost every minutiae of his life-story was given in a graphic and telling manner, which moistened the loving eyes of many of the earnest admirers of the great truths of God. And though every godly child's experience is peculiar to himself, yet there is a chain of evidence in all which unites the whole Church elect into one common bond of holy affection, and "which eternity cannot erase." The warm and nervous style of the speaker, as he narrated some of the most touching and delicate movements of his earlier days, displayed the honesty of his mind, purely characteristic of the immortal lines of Addison :—

“When in the slippery paths of youth  
 With heedless steps I ran,  
 Thine arm unseen conveyed me safe,  
 And led me up to man.”

The speaker first saw the light of day in the year 1846, in an humble room in No. 24, Little Bell Alley, Moorgate Street, London. And on that memorable day, the only boast of his mother was that a man-child was born into the world, for she had not a penny-piece to call her own. But how many of the world's brightest men and women have come into existence at a time when black and stark necessity have stared them full in the face? apropos the words of Job i. 21. Nevertheless, in many cases, the clouds of providence have been beautifully adorned with a bright silvery lining, which have been more beneficial to the subject in after life than if he or she had been born in the sunlight of the world's golden, but dying glories. That it is best to eat the brown bread first, is a true proverb which often fell from the lips of the venerable John Foreman.

Though extremely unpropitious were the infant days of George Shepherd, yet there was hardly a time within his remembrance that he had not thought of the fact that he possessed an immortal soul, bound either for heaven or hell; and the sweetness and blessing realised by him in reading the “Divine and Moral Songs” of good old Dr. Watts was marvellous to relate. At six years of age he was placed in a charity school in connection with the Church of England, and in looking back he had to bless God for charity schools; for in that humble seminary of learning, he received his first scant pittance of mental culture.

“Much depends upon the tiller's toil,  
 The cultivation, and sowing of the soil.”

At the youthful age of fourteen he left school, and was engaged in some menial calling of life for the bread which perisheth. While thus engaged, he heard of the staunch Calvinist preacher, Mr. West, of Winchelsea, who came to preach at St. Barnabas Church in London. Master Shepherd went and heard Mr. West, who spoke that evening from Eph. i. 4; and as the young lad sat in one corner of the church, the minister's eyes seemed appeared directed towards him. When the words like a thunderbolt came from the lips of the preacher, “Except you are predestinated you'll be damned,” all young Shepherd's religion seemed to be swept away at one stroke. However, he went home in a miserable state, and prayed as he had never done before. His soul found great comfort in one of Hart's hymns. Shortly afterwards he went one Thursday evening to Keppel Street Chapel, and heard Mr. Samuel Milner preach from these words “Grieve not the Holy Spirit of God,” &c., which awakened his mind; and under the ministry of this good man, Mr. Shepherd was much instructed in the great system of religion. On another occasion he heard Mr. Hazelton make a quotation from Toplady's hymn, which thoroughly indoctrinated him in the right understanding of the truth, and gave him great comfort and spiritual liberty.

“If Thou hast my discharge procured,  
 And freely in my room endured  
 The whole of wrath Divine;  
 Payment God cannot twice demand—  
 First at my bleeding Surety's hand,  
 And then again at mine.”



On August 30th, 1863, Mr. Shepherd was baptized by Mr. Milner, at Keppel Street Chapel, and went on his way rejoicing for some time; but, subsequently, great darkness of soul set in, doubts and fears followed, until hope was almost gone. However, just in the right time, the Lord restored to him sweet spiritual happiness, from a sermon by his pastor, Mr. Milner, based upon these words, "And it was now dark, and Jesus was not come." He went home with a heart full of joy, and sang, with untold feelings of delight—

" Poor, weak and worthless though I am,  
I have a rich, almighty Friend,  
Jesus, the Saviour, is His name;  
He freely loves, and without end."

For a long time Mr. Shepherd had been exercised about the ministry, but feared to divulge the matter to any one; and, singular enough, Mr. Milner had a secret belief, at the same time, that he would be called to the work in due course. But Mr. Milner was a man who would not hurry such matters, as he declared on one occasion, that "Idleness and pride made more ministers than the Holy Ghost." Mr. Shepherd was then engaged in the Baptist Tract Society, Bolt Court, Fleet Street; when a young man solicited him to go and preach on a certain Sabbath-day. Mr. Shepherd was taken by surprise, that any one should ask him to preach, knowing that he had not made the matter known, although he had had strong desires to go forward in the work, but saw no apparent opening before him. He accordingly went at the friend's bidding, and preached his first sermon in Salem Chapel, Hayes, on the 14th of October, 1867 (being just come of age). His text was appropriate to the occasion—"I will go in the strength of the Lord God; I will make mention of Thy righteousness, even of Thine only." Shortly afterwards he was invited to preach at Chesham and at Gravesend. The Church at the last-mentioned place invited him for six months, with a view to the pastorate, but he had very grave doubts as to the possibility of his holding out so long; however, these doubts gradually vanished, as the Lord began to crown his labours with success. Eventually he became pastor of the Church, and staid five years, during which time one hundred and four persons were added to the Church, out of which number seventy-three were baptized by Mr. Shepherd.

Fifteen months ago Mr. Shepherd came to Mount Zion to preach, and was invited for a definite period to minister the Word. After awhile, he met with serious opposition by several of the old members; but how far these brethren and sisters were justified in their opposing Mr. Shepherd is best known to themselves. Mr. Shepherd spoke of those who had removed on his account with the utmost respect and Christian love, which will doubtless meet with its reward. During the course of Mr. Shepherd's labours at Mount Zion, sixty-seven believers have been added to the Church, forty-eight of whom have been baptized by him. Mr. Shepherd having related his call by grace, and his call to the ministry, thought it not necessary to express the nature of the doctrines he intended to preach. This might be looked upon as a serious omission, not so much, perhaps, as it regards the Church to which he ministers, as for the satisfaction of strangers who had come to witness the scene. However, as no one was called to ask the "*usual questions*," or to "*join hands*," the great *desideratum* was lost sight of.

This is an age for novelty and improvement, but the *order* of the day can hardly be accepted as an improvement upon the old and well-worn custom of the past. Mr. Forman, of March, gave a short address, and concluded the meeting. A great company sat to tea. A public meeting was convened; Mr. W. Bull presided; Mr. Mceres offered prayer; the following ministers spoke: Messrs. W. Alderson, J. Box, J. Woodward, R. E. Seares, P. W. Williamson, C. Masterson, S. Green, J. H. Dearsly, E. Langford, J. Griffith, and G. Webb. Other ministerial brethren were present, who appeared to enjoy the services—except, however, the eulogistic verbosity so freely expended on the favoured pastor elect, who must, methinks, have suffered from surfeit; it was felt at times by some of the audience to be in no small measure repulsive and devoid of good taste. If this is saying too much, the writer offers an apology of the most affectionate kind. Notwithstanding this apparent defect, the day, on the whole, was, in the highest and best sense, well spent, and long to be remembered with feelings of pleasure by

W. WINTERS.

Churchyard, Waltham Abbey, July 12th, 1876.

[Mr. William Beddow, as our authorized reporter, has furnished an elaborate statement. We give the following portions, as they either confirm, or more fully elucidate the excellent review by brother W. Winters.]

Mr. G. W. Shepherd gave an account of his call by grace to the ministry, and to the present pastorate. He said, "I first saw the light on October 10th, 1846. My origin was obscure, being born in one of the houses of poverty. My mother had one penny on the day of my birth; this scene was repeated frequently. I was of a delicate constitution, nearly always ill, but enjoy a moderate amount of health and strength now. My parents had been members of a Church, but extreme poverty forms an excuse for many things. The influence of my early days has not died out. I knew there was a God, that I had a soul, that I must die, that there was a day of judgment; these thoughts had a serious influence upon my mind. I spent a deal of my time at the house of my grandmother. She had not much sympathy with buoyancy of spirit, so that I often read books against my inclination. These were Dr. Watts's 'Divine and Moral Songs,' 'Dairyman's Daughter,' and others. The first-named made the deepest impression on my mind; those two hymns especially arrested my attention: the one beginning—

" 'Almighty God, Thy piercing eye  
Strikes through the shades of night,  
And our most secret actions lie  
All open to Thy sight.'

The other commencing—

" 'There is, beyond the sky,  
A heaven of joy and love;  
And holy children, when they die,  
Go to that world above.'

These verses followed me when only three or four years old; and although I cannot say the Holy Ghost was in these impressions, I should not like to say He was not; they tended to mould my character, and I was afraid to do things that other children of the same age would do. At six years old I was sent to a charity school, in Amwell Street, where I

was clothed, and received scraps of knowledge, which was the only education I ever had. Here began my first conflict of mind about religion. It was a Church of England school, and the master expounded the Catechism, which led me to work to get wages, to be good, to get to heaven. I tried, but could not get on; and if one day I would get a little better, I should do something wrong before the day was over, and then made up my mind to start afresh on the morrow. I had snatches of Calvinism at home, and could not put the two together. Once I was singing—

“ ‘A charge to keep I have,  
A God to glorify,  
A never-dying soul to save,  
And fit it for the sky’—

which I then thought was a good hymn; and my father, then passing through the room, said, ‘If you have your soul to save, it will never be done.’ When I was fourteen, I had to leave school, to get my own living, though partly doing so since ten years of age. I heard talk of a clergyman, named West, coming to Goswell Road once a month. I went to hear him; his text was, ‘According as He hath chosen us in Him from before the foundation of the world,’ &c. His first remark was, ‘Except you are predestinated, you’ll be damned.’ I met his glance, and it seemed as if he was directing all his remarks at me. He turned to one passage after another in his little Testament, and certainly proved there was no salvation apart from election. I could not deny it, but did not like it. I went away, feeling low and miserable, with my eyes on the ground. There was no hope, I was shut out, and it was all over. I prayed God, if there was a door left, to manifest His mercy to me. About this time I was led to visit Keppel Street, on a Thursday evening. Mr. Milner read as his text, ‘Grieve not the Holy Spirit.’ I liked the place, and the minister, and my father and mother having joined here, I remained, and learnt the system of the Gospel. I still stumbled at redemption, thought that though there was an elect, Christ might have died for all; till I heard Mr. Hazelton one Sunday morning, when he quoted those words of Toplady—

“ ‘If Thou hast my discharge procured,  
And freely in my room endured  
The whole of wrath Divine,  
Payment God cannot twice demand—  
First at my bleeding Surety’s hand,  
And then again at mine.’

This took a great effect on my mind, and made it up in relation to the great doctrines of the Gospel. I now felt a desire to unite with the Church. I always had been a Baptist, for I never could swallow infant sprinkling. About this time Mr. Milner preached on the faith of reliance, and the faith of assurance; and said the first was as real as the other. I had got the faith of reliance. I proposed myself, and was baptized on the 30th of August, 1863, being nearly seventeen. I could not get certain of my soul’s salvation, did not enjoy the peace I wanted, and began to think I had been in too great a hurry in joining the Church; there was nothing in the ministry for me. At last, one Sunday morning, Mr. Milner spoke from the words, ‘And it was now dark, and Jesus was not come to them.’ By this sermon I was led to see I had been a believer a long time—the difficulty

was gone. Going home that evening, thinking of what I had heard during the day, and how much of it belonged to me, the light broke in, and I sung along the street the hymn commencing—

“ ‘ Poor, weak and worthless though I am,’ &c.

I began to feel in my mind as if I should like to preach; but as my pastor believed idleness and pride made more ministers than the Spirit, I kept quiet, for fear he should think it was so in my case. However, he formed the same opinion in his mind, and mentioned it to the deacons; they did not see with him, and he determined to send me without them. The deacons from Woolwich called at Bolt Court, where I was engaged, and said they thought I could supply at Woolwich, the 30th October; I could not decline. Two days after, Mr. Curtis called, wishing me to preach at Salem, Hayes, the second Sunday in October; so that in Salem my first sermon was preached. I was invited to Gravesend, and accepted the pastorate, which step I do not regret. During the five years I remained there 104 persons were added, out of which 73 were baptized. I hear the lambs at Gravesend are walking in a godly manner. After a time, there appeared at Gravesend an element that Mr. Alderson would call the Antinomian element, which was the first thorn I felt in my nest, and I am so independent that I will not bow to any Pope's dictum under heaven. My wife cried on leaving Gravesend, and I felt it much; but after being very prosperous, and preaching many anniversary sermons, my bosom began to swell with ambition, and I asked the Lord for a larger field of labour. I spoke to some friends of my feelings, and Shouldham Street was taken for Thursday evenings, where souls were born for God. During my fifteen months' stay here, sixty-seven have been added, forty-eight baptized out of these."

Mr. Shepherd observed, in closing, that the few who could not hear him had wisely withdrawn; that there was plenty of room for both, and hoped if there was any unkindly feeling between them, it might soon vanish away.

W. B.

[With comparatively little trouble, Mr. G. W. Shepherd has gained a high position in the Christian Church; his success in gathering in has been remarkable. No better work can any man spend his life in, when God is with him, and Christ all in all to him.—Ed.]

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#### MY NATAL DAY—JULY 11, 1876.

"We spend our years as a tale that is told."—Ps. xc. 9. (A thing soon done).

This day I'm sixty-seven years old;  
How swift the wheels of time have roll'd  
Since my last natal day!  
O what a phantom life appears!  
Days, weeks, and months, and fleeting years  
So rapid glide away.

Why am I spared? Ah, who can tell?  
O may it be the praise to swell  
Of my High Priest above.  
To still proclaim His wondrous grace,  
Enjoy, with all the chosen race,  
His vast, His boundless love.

Great God! my heart and soul inspre  
From year to year with strong desire  
To glorify thy name,  
And when my heart and flesh shall fall,  
May I arrive within the veil,  
With Thee and Thine to reign.

This world, with all its transient toys,  
I seek not, but superior joys  
Allure my thinking mind.  
'Tis holy, heavenly, things I love,  
And all shall be enjoy'd above,  
When earth is left behind.

Dear Lord! if 'tis Thy righteous will,  
Another year to spare me still,  
May I more useful be;  
Among Thy saints, and in Thy cause,  
To spread the triumphs of Thy cross,  
And give more praise to Thee.

My lease of threescore years and ten  
Will soon expire, and then—ah! then—  
I may be call'd to die.  
And should it be so, all is well,  
Since I with Jesus hope to dwell  
In realms of bliss on high.

T. STRINGER.

“DRAWN BY THE ETERNAL PEN!”

FOR days that line ran through me. It spoke strongly of the unalterable, the eternal will of God, in which is bound up the salvation, the sanctification, the satisfaction, the everything tending to the pre-eminently-happy consummation of the whole family of God in glory. “The eternal pen” is a sentence so solemn, that one cannot define it!

Well, while, or after, listening to Mr. John Hazelton’s sermon on “The pleasure of the Lord prospering in the Redeemer’s hands,” there came into my mind—so exceeding gently and careful—that other rock-like verse—

“Engrav’d as in eternal brass  
The mighty promise shines,  
Nor can the powers of darkness raise  
Those everlasting lines.”

All these intensely-strong assertions of the immutability of the almighty grace of God, always appear to indicate something terribly dreadful in the world, in the Church, in the lives, in the circumstances, and consciences of the Lord’s people, which would turn His heart away from them, were it not that His purpose and grace was set upon, and given unto them before the world began; in short, their

“NAMES WERE WRITTEN IN HEAVEN;”

and being written by a Hand which is one with the everlastingly-loving heart of an immutable Jehovah, and that Hand holding an “eternal pen,” not all the powers of darkness can raise

“THOSE EVERLASTING LINES.”

As “strong drink” was commanded to be given unto them that were “ready to perish,” so “strong meat” can only be well received, and profitably digested, by those whose souls are prepared for the same.

One verse in Joseph Irons’s hymn on the loveliness of the eternal Son of God, opened my soul to receive John Hazelton’s strong-meat sermon—for strong meat it certainly was. This is the verse (which was read out by brother Charles Spencer, with a savoury emphasis in H. Hall’s chapel):—

“His loveliness has won my heart.  
Dear Jesus, let us never part;  
I’ll sound Thy lovely name abroad,  
My altogether lovely Lord!”

That was no theory, no speculation, no natural excitement. Jesus is lovely! He is altogether so; and by the application, or, rather, the incoming of the Spirit into my heart, faith, which worketh by love, inly realized the truth, and silently sung—

“My altogether lovely Lord.”

Between theory and Spirit-wrought experience there may be no *seeming* difference, but there is a *SAVING* difference, wide as the poles assunder; but before any souls will be tossed up and down with anxieties to know that their

“NAMES ARE WRITTEN IN HEAVEN,”

they must have discovered, it must have been revealed to them, it must

clearly and fully be believed by them; not only that we are all lost in the fall, not only that some are finally lost; but that many who have said, "Lord! Lord!" many who have done mighty works in His name; many who have been as angels of light; yea, many who have stood high, have fallen fearfully, and not a few are gone for ever. Balaam's visions and prophecies, David's dread downfall, Solomon's grandeur and disgrace, Judas's high office and his end; the overthrow and falling away of many we have known; and the occasional lukewarm state which creeps over the soul, will cause believers, at times, secretly, violently, and perseveringly to cry out, "Tell me, O Thou whom my soul loveth, how I may know that

"MY NAME IS WRITTEN IN HEAVEN."

"Jealousy is cruel as the grave;" it worketh mischievous fits of unbelief; jealousy is cruel towards others. Do we hear a man extol Christ, setting forth His glory, His power, His love, His perfection? Does the preacher so commend the Son of God to our hearts, that we realize the shedding abroad of the Saviour's love? Ah! then, with some, will be found the jealous thought: "All that is only in theory, it is only a gifted mind speculating upon the revelations made by the letter of truth." Or jealousy may be cruel toward ourselves, secretly calling in question the Divine implantation of "the root of the matter" in our own souls. We may not be left to question our call by grace. We may not dispute the existence, character, work, or promise of God in Christ. We may not be touched internally with an atom of infidelity; our faith in the Gospel may maintain its hold most tenaciously; and, yet, there may be a hidden biting jealousy, a suspicion, a hidden viper, a hollow sound somewhere, which asketh,

"IS—YOUR NAME—WRITTEN—IN HEAVEN?"

Jealousy is often cruel toward the professing bodies of Christendom. Ministers, can be secretly cuttingly cruel towards others. Deeply-tried Christians, highly-gifted minds, and morally-preserved persons, all these will sarcastically look down, with contempt, upon their less-favoured fellows. Many, very many years have I walked, toiled, and suffered under clouds of scorn from others, yet have been upheld. The Bible has been unfolded to my heart, the promises have been realized, the Gospel has been powerful in me; and, with some confidence, I have sung—

"Twas grace which kept me to this day,  
And will not let me go."

After all, there are "theorists" in our Churches, theories in our pulpits, and talented theorists in our publications. These theorists are sharp, persevering, and mischievous controversialists; no end of trouble does Zion suffer from them. Can these theorists, in the light of the Holy Ghost,

"—Read their title clear  
To mansions in the skies"?

No! some of them laugh at "such low experience," while others keep the people from daring to believe, with comfortable confidence, that

"THEIR NAMES ARE WRITTEN IN HEAVEN."

You ask, "Is it possible to discern, to discover, to know a mere theorist in religion?" The theorist has only an hypothesis, an imaginary,

a visionary, a futile principle; while the God-made Christian has a spiritual power within, a living life, a labouring faith, a pure and holy love, whereby and wherewith he worshippeth the eternal Three-One Jehovah in spirit and in truth. Paul says this indwelling power is

“CHRIST IN YOU, THE HOPE OF GLORY.”

A theorist never rises above the human aspect of the Gospel, while, to the saved and sanctified child of God, the mysteries of grace are opened, applied, realized, maintained, by the revealing and sealing powers of the Holy Ghost, under whose rich anointings the joint-heir with Christ can, at times, clearly read that

“HIS NAME IS WRITTEN IN HEAVEN.”

Let no man dare to say these discriminating tests are out of season, or out of place. If the French Paschoud was constrained to say to Hyacinthe, “I am puzzled to know if I am a Catholic, but I am equally puzzled to know if you are not a Protestant;” so I am persuaded, from such scenes as have lately been witnessed in Lincolnshire, and from such sentences as have been uttered by one of the most exalted orators in London, many are puzzled to know “who’s who;” and equally tried are many to get assurance that

“THEIR NAMES ARE WRITTEN IN HEAVEN.”

In Jacob’s ladder, in the scarlet line, in a thousand promises, and in letters of love innumerable—the saved soul shall see its title clear, when God the Holy Ghost doth shine; and, for the comforting of the honest, yet tried Christian, a further discovery may yet be made, if grace and life from God be given to the servant of the poorest flocks in Zion,

C. W. BANKS.

9, Banbury Road, South Hackney, July 13, 1876.

#### THE SOUL LONGING TO BE GONE.

Why should I sigh to leave thee,  
Sin-stricken, bitten earth?  
Art thou, indeed, and only  
The city of my birth?  
Have I no other being  
Than what thou gavest me?  
And is my only birthright  
Corrupt mortality?  
I have a nobler nature—  
I gained it not from thee—  
And, like a bird imprisoned,  
It struggles to be free.  
I have within a casket,  
A jewel, rich and fair;  
And regal beauty hideth  
Beneath the rags I wear.  
I have a spark of fire,  
Though dim its radiance be,  
It was Thy gift, Jehovah,  
And it ascends to Thee;  
It is a flame immortal,  
For though the winds may roar,  
And floods would fain submerge it,  
It burneth evermore.

I feel it soaring upward  
When nature seeks repose,  
When in the bright esperion,\*  
The first faint star-beam glows,  
I feel it when fair evening  
Puts on her courtly dress,  
And a thousand jewels sparkle  
In undimm’d loveliness.  
Why should I sigh to leave thee,  
Sin-bitten, weary earth?  
I hear thy death-knell mingle  
With all thy songs of mirth;  
And o’er thy purest azure,  
Wild storms their traces leave,  
And morning’s fragrant roses  
Are wept by dewy eve.  
Earth, thou hast no abiding,  
Thou can’st not offer rest  
Unto the weary spirit,  
Of endless life possessat.  
I have a nobler city,  
Built by my Saviour-God,  
In that my spirit seeketh  
A permanent abode.

\* The west.

## SEE WHAT IT IS FOR A CHRISTIAN MAN TO DIE!

THE LAST DAYS OF MR. JOB WOOTTON (SON-IN-LAW OF MR. RICHARD FOSTER),

*Of Little London, Willenhall.*

THE deceased, Mr. Job Wootton, departed hence to the better land June 19, 1876, at seven o'clock p.m. I was there at the time of his departure. As the hammer of the clock began striking the hour, and breaking the silence with a louder ring than usual—louder, because we were all mute—the thought suddenly struck us that we were, in conjunction with time and eternity, listening to the knell of time, and watching the departure of the soul to the endless hereafter, a spontaneous prayer went up from our hearts that God would release the labouring spirit: and, before the clock had ceased striking, the spirit had gone.

Our departed friend was a miracle of grace: an object of that love which covers a multitude of sins; a monument of that mercy which multiplies to pardon the sins of numerous years; the subject of that grace which reigns through righteousness unto eternal life. And it must be a mitigation of the mourners' grief to know that he was gathered into the heavenly garner as a shock of corn fully ripe—gathered into the fold of glory from the dark mountains in the wilderness of sin; gathered into the Father's house as a prodigal returned from a far country; gathered as a brand plucked from the fire of hell; gathered as a jewel cut by deep affliction, and polished by a Divine hand to add new lustre to the glorious diadem of grace on the brow of our crowned Lord. He has gone into the King's palace to crown Him with His pean Lord of all. That such is the case the following notes will attest:—

On April 6, Mr. Job Wootton told me he had been down in the mud, and down in the dark for a long time: and during the many sleepless and wearisome nights of the last winter he had many dark and infidel thoughts—such dark thoughts as these: that there was no God, and that the Bible was a lie. And, weeping, he said, "Mr. Cozens, these are not tears of sorrow, but of joy. 'Joy cometh in the morning.' Last night the words came to me: 'Fear not, fear not, little flock, the gates of hell shall not prevail against it.'"

I had previously visited him almost daily, and always found him very sad: but now his mourning was turned into joy, and he was full of joy and peace in believing.

May 23.—As I approached the door, I heard him singing in a feeble but sweet voice. Directly I opened the door he ceased singing. I found him alone, and said, "Have you been singing?"

"Yes, I have!"

"What have you been singing?"

"'Not the labour of *my* hands  
Can fulfil Thy law's demands.'"

"I know where the *merit* is—there's *none* in me. Do you recollect preaching from 'The time of the singing of birds is come?' I think it was almost your first sermon here; I recollect your saying that it referred to the spring-time of the Gospel. I have thought a good deal about it. How true it is that God's Word shall not return unto Him void."



He remarked, with great composure, "The doctor told me yesterday that he could do nothing for me. I feel quite resigned."

The man who can sing when the doctor has passed the sentence of death upon him, must have something more than nature in him. Death must be divested of his terrors and his sting.

Saw him June 10. When I went up to him, he said—

"I am going, going very fast."

I replied, "Going to the better land, I hope."

He said, "Yes, I think I am; indeed, I am sure I am: you can tell them so at the grave.

"There is a better land, they say,  
O, so bright, O, so bright!  
Where sin and death are done away,  
O, so bright, O, so bright!"

His countenance was calm and peaceful, indicating that the sting of death, which is sin, had been done away in his experience, and that immortality was dawning upon the soul. I had seen him with dark and clouded brows, indicative of deep inward conflict and soul-trouble; and the troubles of his soul have been many and deep. He knew what it was to sink in deep waters, and what it is to embrace the Rock for want of a shelter from the wrath to come. Judging from what he has repeatedly told me, he was thoroughly convinced that he was a lost and helpless sinner, and that all his hope was in "the Hope of Israel, and the Saviour thereof, in the time of trouble." And there is no hope for any of us but in Him.

"Safe in the arms of Jesus!"

Yes: if in the arms of Jesus, we are safe, and there is safety nowhere else.

June 12.—I found him much worse in body, but wonderfully composed in mind. He said he would not give one penny to live.

"He lays the foundation for my hope"—

"My hope," he repeated with great emphasis: "It is mine—MY hope"—

"In oaths, and promises, and BLOOD."

He said, "I never thought I should come to this full assurance of faith. It is of God. It is all of God. Faith is the gift of God.

"Faith 'tis a precious grace,  
Where'er it is bestowed;  
It boasts of a celestial birth,  
And is the gift of God."

June 13.—Saw him in the morning with an open Testament at his side. I said, "What have you been reading about?"

"I was going to read about their getting all safe to land—some on boards."

I asked, "Did you ever hear that subject spoken to in the pulpit?"

"Yes, I think I did; and, if I mistake not, I heard *you* preach from it."

I did preach from it, and simply asked the question to ascertain if he remembered the time and place. It is very consoling to know that God's Word, like good seed, springs up again.

June 14, 6.30 a.m.—Found him dull and dark in mind, and almost

reticent. I thought I would leave him for a while, and call again. I did so. The cloud was still upon his brow. I quoted:—

“With salvation’s wall surrounded,  
What shall shake thy sure repose?”

“Well,” he said, “I don’t know that I have any grounds to fear, but we pass through a many changes—many changes. If I go, I must go upon the Rock: and if I perish, I will perish at the cross.”

“I replied, “You will never perish there.”

“No,” he said; “I never heard of one.”

Thus, when his spirit was overwhelmed, he clung to the Rock. I was with him again soon after half-past six on Thursday morning, June 15. I saw troubled thoughts under the clouded brows. I said, “How is your mind? Are you comfortable?”

“Well, no, not exactly: I have been trying to pray, but I am so weak that I can’t pray”

“But,” I said, “you can pray, like Hannah, in your heart.”

“In my heart? O! yes, but I like to pray with my voice. O, what a world of trouble this is. What a world of woe this is. Things are not quite straight: I must try and make them straight presently. I must go to Him about it, and leave it with Him. Not my will.”

Thus, in the midst of trouble, and fear, and doubt, he went to God for refuge and strength. He seemed to me like a man adrift on a plank at sea. Sometimes he gets into a strong, calm current, and glides smoothly along, and then he comes into troubled waters, and the threatening waves dash over him, and still he clings to his plank as his only hope, and presently there comes the rolling billow of death, that carries him ashore, and lands him safe in immortality and eternal life.

“The soul that on Jesus hath leaned for repose,  
He will not. He will not desert to His foes;  
That soul, tho’ all hell should endeavour to shake,  
He’ll never, no never, no never forsake.”

I went again to see him, about half-past ten, before going to bed. I heard him praying, in a clear, distinct, and earnest voice, before I reached the house. I listened at the door, and caught the following words:—

“We deserve to be banished from Thy presence, and from the glory of Thy power. But, O, mercy, mercy, mercy”—here the voice faltered, and then, with renewed vigour, he said, “Be our All in life, our All in death, and our All to all eternity. Amen.”

A short pause, and then he repeated the verse commencing—

“My willing soul would stay.”

And again he prayed, and concluded with “Amen and Amen.”

Feeling it good to be there, I walked up to his bedside, and said, “Let us sing—

“Praise God from whom all blessings flow.”

He said, “I can’t sing now.”

I replied, “We can all sing it for you. God has been very gracious to you, for which we praise Him. The words of the poet came forcibly to the mind:—

“He enters heaven with prayer.”

Saw him at half-past six on Friday morning: found him rapidly sinking. I quoted:—

“There is a land of pure delight,  
Where saints immortal reign.”

He took up the third line, and finished the verse. I quoted again:—

“Could we but stand where Moses stood.”

I said, “You have got up there.”

“Yes, I have been there more than once. Oh, yes!”

And then I left him on Pisgah's top, viewing the landscape o'er. Blessed position! Happy privilege! Gracious favour! May we, too, have grace to look across the swelling flood to the Christian's home in glory.

Friday, June 10, 10 a.m.—Approaching him he addressed me in the words of Job:—

“‘I am full of tossing too and fro unto the dawning of the day. When I lay down, I say, when shall I arise, and the night begone?’”

Thereupon he fell into a doze, but soon awoke, and prayed a most fervent prayer. He was not conscious of my presence, and I wrote down the following sentences from his lips:—

“O Lord God Almighty, look upon me in my affliction. O Thou that dwellest in the heavens, look upon the place where Thine honour dwelleth, and have mercy. O have mercy upon them—upon my friends, and pity them. And, O Lord, grant that *I* may know what it is to be born again, born of *Thy* Spirit, and washed in *Thy* blood, and justified in *Thy* righteousness, and saved by *Thy* free salvation. O God, *my* God, be my Friend in this deep affliction: my All in death, that I may live and reign with Thee for ever and ever. Amen.”

I asked him if I should be spared to preach His funeral sermon what text he would like me to speak upon.”

He replied, “The text that was the means of opening mine eyes forty years ago—‘The blood of Jesus Christ, God's dear Son, cleanseth us from all sin.’”

“And that text,” I said, “is more precious to you than ever.

“Yes: it has always been precious. I don't mean that I was always *feeling* it, but it has come to me—I say *come* to me—scores of times. I don't think you can have a better text than that. I don't think so.”

When I called on Saturday morning, with closed eyes he was talking with his Lord.

“Lord,” said he, “To whom shall we go? Thou *hast* the words of eternal life.” A short pause, and then, with solemn cadence, he said, “Christ in you the hope of glory is worth *ten thousand worlds*.” Another pause, and then he uttered this song:—

“I'll praise my Maker with my breath,  
And when my voice is lost in death,  
Praise shall employ my nobler powers;  
My days of praise shall ne'er be past,  
While life, and thought, and being last,  
Or immortality endures.”

I said, “You have sung—

“‘Sovereign grace o'er sin abounding.’”

“O yes, many times.”

“ It suits you, does'nt it ? ”

“ O yes, and you too.”

“ I will, if all be well, come and see you again in the morning: and if I should not see you then, I will hope to see you in the other morning.”

“ In heaven, you mean? ”

“ Yes:—

“ Then will we sing more sweet, more loud,  
And Christ shall be our song.”

To his daughter Mary, he said, “ ‘ Remember thy Creator in the days of thy youth, while the evil days come not.’ ‘ Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.’ ”

Seeing her in tears, he committed her to God. The last words that I heard him utter was about midday on Sunday: and they were these:—

“ Bless the Lord, O my soul, and forget not all His benefit; who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercy.” And with the crown of lovingkindness on the brows of his faith, he passed away to the crown of glory. Hallelujah! Praise ye the Lord!

S. COZENS.

Willenhall, Staffordshire.

## THE SOUND IN ZION'S CAMP!

A YOUNG MINISTER'S ADVICE TO THE MEMBERS OF THE CHURCH.

**B**ELOVED BRETHREN IN THE LORD,—Surely there never was a day when the exhortation of the good old prophet Joel was more needed than at the present time: “ Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is *nigh at hand*.” Why is this spiritual drought among us as a people? Cannot something be done which shall be the means, under the blessing of God, of the revival of the work of the Lord amongst us? Why should there be such declensions in spiritual things? why this clinging to flesh, and these turmoils and commotions amongst us? Is it right that we, as Christians, as *lovers of the truth*, should fold our arms, and say, carelessly, “ If the Lord hath decreed this, or that, it shall be ”? Rather let us act the part of good soldiers, and obey the injunction of our Lord and Master: “ **BE YE UP AND DOING;** ” “ Work while it is called to-day, for the night cometh when no man can work.” If we are truly children of the kingdom, fighting under the commandship of Christ, let us “ show our faith by our works.” When we look around, and see anti-Christ coming up on all hands; Romanism, that deadly poison, spreading on all hands, and, to all human appearance, the time is fast approaching when there shall be many that fall down and worship the beast; scepticism and infidelity range through the world; men are crying out, “ Lo, here is Christ, or lo, there,” while others are saying, “ who will show us any good?” The Gospel is being perverted even in our midst, and we are shutting our eyes to these astounding facts! Brethren, let us be up and doing, and, listening to our great Commander's voice, let our motto be “ Onward; ” let us press to the front, though friends may look on us

with contempt, and, though foes may frown, let us "stick our colours to the mast, and stand by them," God helping us. True, you may argue thus:—I am so weak and helpless, I cannot go out and preach Christ, I cannot do anything to help the minister. These may be your feelings, but you must remember that you have each a "talent," and though you have *only* one "talent" you must not go and bury it in the soil of the world, and because you have not the five despise the one. Christian brethren, bury not thy "talents" in the sands of sloth and ignorance, for the Master shall come in the moment when man least expects. Would to God that I could ring in the ears of every living child of God those all-important words, "*Be ye up and doing,*" so that when each one should come to the end of life they might be able to say with Paul, "I have fought a *good* fight; I have *finished* my course, I have *kept* the faith," and hear the Father say, "*Well done.*" You may feel your meekness and nothingness—praise God for it—but remember you can do a great deal. There must not only be master-men in the construction of a building, but there must also be labourers; and so in the heavenly building, though you may not be able to stand on the walls of Zion and blow the trumpet of the Word, you *can* be to them what the children of Israel were to Moses, "you can lift up their arms by prayer and supplication;" let the minister feel that his labours are backed up by one of the greatest influences of the Church—prayer, and he will go at his work with renewed vigour and fervour. And not only can you do this, but you can visit the afflicted, remembering the words of the Master, "I was sick and ye visited Me;" and in doing this you will get your own soul refreshed. You can go and speak a word of comfort to the seeking soul. There are many in your congregation who are seeking there a home in Zion, with their faces turned thitherward, and who are longing for some one to take them by the hand, and pour into their broken souls the healing oil and wine of the Gospel. Then there are babes in the Church who need your help and encouragement, who need to be fed with the milk of the Word; and there may be some who need correcting: go and tell them of their faults, but do it gently and kindly, and they will see that you do it in love, and it will have its effects. But there is one *grand sphere* in which all can labour—the Sabbath School. How many have to bless God for a Sabbath School teacher's loving words? how many have thus been snatched, under the blessing and distinguishing grace of God, from a life of profligacy, to walk in newness of life through Christ Jesus? Eternity only can reveal this. Go to God—YOUR FATHER—tell Him your weakness, *ask* for a work to do, and strength to do it, *expect* Him to do it, and you will *receive* an answer, and will be *abundantly blessed* in your work. May the God of all grace bless the reading of these few simple remarks to the good of the souls of His people, and may His name be glorified thereby, is the prayer of your brother in Christian bonds,

Banbury, May 9th, 1876.

"A SUFFOLK STRIPLING."

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Though we cannot ascend to the Lord, He can descend to us: though we cannot draw nigh to Him, He can come to us: and when He draws, we run; when He says, "Arise, My love, My fair one, and come away," we soar aloft. "Where the word of a king is, there is power:" and when He speaks, it is done, when He commands, it stands fast.

## "THE RELIGIOUS WORLD."

BY THE LATE JOHN STEVENS.

[DEAR MR. BANKS,—I have sent you a letter, I thought it might be useful to some of your readers, written by John Stevens to a brother in the ministry, October 14th, 1817, if you will insert it in the *Earthen Vessel*.—J. F. KEEN.]

**M**Y CHRISTIAN BROTHER,—I wonder how you get on; and if you say, "not at all," I yet wonder how you stand-still. The world is on the whirl at its Maker's feet continually, and time is still flying with steady pace; days and nights pass on, and many mortals are constantly making their entrance into our world, and many making their exit. The purposes of the great Eternal are fulfilling every hour, and His precepts are as perpetually transgressed. His attributes are glorified by the acts which are designed to withstand His equitable claims; He permits the sinful traffic He prohibits, and secures a revenue of honour to His justice. The world teems with life, which He every moment succours, and abounds with vice He inexorably hates. Men take liberty to sin, and He takes liberty to punish, or to hold them over to a future. He premonishes them of their destiny, they heedlessly pass them by; He declares His will, they dispute His right; He suspends the blow, they harden themselves in the sunshine of His forbearance. How few receive His name of the myriads that breathe His air; still He is pleased to sustain them, and shew them many favours. He blesses them, they curse His ways, His people, and His providence. Why does He not end them? They exist for His glory, and are means of His honour, without designing to any way illustrate His character, and contribute to His praise.

The religious world is a surprising compound; it is fraught with mystery, vanity, and contradiction; but there is something good in it towards the Lord God. The worst sins are found here, and here we meet the greatest real excellence; here Justice has her advocates and admirers, with every other attribute of uncreated majesty. Here the superior power of grace over that of corruption is daily illustrating, and life is banishing death. Depravity here displays its frightful and detestable being and influence, and here it is faithfully exposed.

Around the uncovered throne of mercy we behold a goodly number, bowing prostrate, deploring their evils, and beseeching the ears of God for pardon, strength, and safety. Some returned from riotous living, are employed in boasting of the condescension of God, and the virtue of Calvary's needful sacrifice; showing the super-excellent robe of righteousness, and the blood-washed garments of salvation. Some are entering Zion with trembling steps; others are marching out of her courts with a careless and hardened spirit, vindicating themselves, and malevolently reflecting on their more steadfast brethren; some are anxious to enter the sacred office of the Gospel ministry; others, dejected and pensive, are looking around to see how they can, with safety, credit, and advantage, withdraw from it; often lamenting their present dear-bought experience and honour; while others, riding aloft on the deceptive opinions of mere breath-blown applause, are but mounting to descend with more rapid pace; others, under weighty loads of sorrow, collected by various hands, from various quarters, sighing for help, with all the power of their

patience constantly on the full extension; while others, with scarcely sense of trial or difficulty, glide on life's slippery way, nor once suspect danger near, or a painful change to come and spoil their grateful pleasures.

But my pen has swept along, with little thought that my remarks may have no near connection with the friend to whom I intended to direct this selected sheet. My brother, I hope you are well; and that you have gathered the fruit of your ground, and have reason to enjoy your toil in its fruits, and the various blessings that grow within your lot. Another winter will soon salute your feeling; but what mercy has appeared for you, and stored your house with comforts. Oh, what gratitude is due. Besides, you have hope beyond all winter, and all want. Express my Christian regards to Mrs. B.; my love to Mr. and Mrs. F. I hope they are hanging on the bosom of mercy and faith; their journey is, of necessity, very short now. Oh, that they may feel the importance of a life of faith in Christ our Lord. The next is the best world; the present is a paradise, compared with what we deserve. I remain, as heretofore, yours in the grace of God, JOHN STEVENS.

October 14th, 1817.

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## THE PULPIT—THE PRESS—AND THE PEN.

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Mr. John Bunyan McCure's new volume (to be had of him, in the Clarendon road, Cambridge) is published in London by Robert Banks. We should never think of criticising a book of this character. Mr. McCure takes you over 100,000 miles; it is a cheaper method of travelling than Cook's; no dangers are incurred. This well-finished volume will be useful in many ways.—"The Work of the Holy Ghost in Relation to the Ministers of the Gospel of Jesus Christ." A large and powerful address, by C. H. Spurgeon, in the June number of *The Sword and Trowel*. No minister whose heart is right can read this address without being much solemnized in spirit, and edified in mind.—Another book for ministers, on our table, bears the following title:—*The Book of Hebrew Roots*; showing the Ideal Meanings and Various Ramifications of the Principal Hebrew Radicals. By Burlington B. Wale. London: S. W. Partridge & Co.; Philadelphia: Smith and English. With such a frontispiece we expected to find a large quarto volume, instead of which, all is comprised in 140 small pages, which are so full of suggestions, of laying open hidden things, and of expounding deep and holy verities, that students must highly prize every page. It is, to our taste, a pretty book, a key to open the temple of truth, and to range the different chambers with delight.

*The Rock* continues every week to lift

up its voice, like a trumpet, against the Romish aggression in England; but our people are caught with the glare of the beast, and after the modern anti-Christ they will go.—Mr. W. Anderson, of Reading, contributes a paper in *July Sword and Trowel* on the Atonement; and C. H. Spurgeon has a bold article on the Power of Nonconformity. "The Annual Report of the Stockwell Orphanage" is given in the same monthly for July.

"This Same Jesus!" On these words, Dr. Doudney gives us, in *Gospel Magazine* for July, an extraordinary exposition of Thomas's unbelief of the Saviour's compassion toward him, and some strong consolation for all poor Christians who, in haste, oftentimes afflict themselves.

"Has the Seventh Angel begun to Sound the last Trumpet?" Since the days of William Huntington, no man on our side has said much on prophecy, yet there has been a continual stream of writers on Daniel's horns and the Apocalyptic seals, trumpets, and vials; but a little volume, by John Bell, called *The United States of America Proved to be the Messianic World-Kingdom*, goes farther in definite conclusions than any we have ever seen. The work is published by Partridge & Co. We might scan the contents, but cannot this month.

*The Wilderness Journey*. By Richard Pratt. To be had of the Author, Crowborough, Sussex. Such an original piece

of autobiography is rarely to be met with in these School-Board days. The author tells us, in the simplest style, how he struggled on from boyhood to manhood, from poverty to prosperity, from the pit of despair to preaching in the pulpit the free-grace of God. Mr. Pratt has written as one that the Lord talked to, at times, all his days, and led him in providence and in grace safely along. His account of his coming to London, searching for the Gospel and finding none, is almost painful. Like very many more, London frightened friend Pratt. He quickly fled from it, and to many Churches he is now a useful messenger.

*Popish Versions of the Scriptures and the British and Foreign Bible Society.* By James Grant. London: W. H. Guest. This is not a hap-hazard attack upon what is considered the best society in existence. This pamphlet is the outcome of hard research, of learned investigation, of a patient enquiry into the management and work of the society reprov'd. We cannot attempt any recommendation of it, for it is beyond all praise as a faithful Christian witness.

**SERMONS.**—*Encouragement for the Godly.* By Mr. J. L. Meeres, taken down by W. A. Adams. Published by R. Banks. Truthful and in a good spirit.—*The Fruitless Branch.* By Mr. Cornwell, at Brixton Tabernacle (R. Banks). At great length, this deep subject was argued. Fearing ones will read this discourse with much jealousy.—We have several sermons which have been published by Messrs. Fisher and Stidstone, 13, Moorgate street, preached in London, by Rev. J. Battersby, of Sheffield. Our readers may rest assured that in Mr. Battersby's discourses they have the marrow of truth brought to light, while every false confidence is rooted up, and cast to the winds. For many years the vicar of St. Simon's, Sheffield, has expounded the Word of God to hosts of spiritual seekers after a knowledge of salvation, by whom he is highly esteemed and beloved. To all who require to be instructed in the way of life we can recommend these clear pulpit essays.

"The Exclusiveness of Strict Baptists." "Omega," in Mr. James Grant's *Christian Standard*, has criticised us very kindly. Certainly, when we read the bitter things written by some against others; when we witness the many cracks in our wall, the proud spirits which ride rampant now everywhere, we yearn to flee away from such anti-Christian, such presumptuous, such heart-breaking spirits. Our Lord knoweth our sorrows are deep and terrible.

A new allegorical work is in the press,

entitled *Scenes Beyond the Grave.* By J. W. Stanford. We have travelled carefully through the manuscript, and although we are not gifted sufficiently to very much enjoy allegorical works, this extraordinary spiritual interpretation of Biblical metaphors has quite filled us with delight, and with pure affectionate desire to "behold the King in His beauty, and the glorious land of distances, ever so far off."

*The Christian Standard* has lately given a few letters on the naughtiness of the Strict Baptist Churches. Many of the young ministers of Strict Baptist Churches are also dealing out reproofs against that section of the professing Church which instrumentally gave them their position. With everybody against us, what can we say? Our old, original Strict Baptist ministers were men called of God from the deepest dust, and taught by God to be as His mouth unto His people. Their ministry was powerful in men's souls by the Holy Ghost, and a great work in their day they did. Now, the young ministers, in order to get large congregations, are for working outwardly upon the world. That spirit has been in us for years. We wish our young friends the most Divine success, if their commission is from the Lord, if the love of Christ constraineth them, if the two-edge sword of the Spirit is in the hand of a living faith. The old ones will soon be out of the way—the young ones believe they shall do better than their ancient sires. We admit this is a day for the amazing gifts of tongues; our souls would rejoice to know they were "cloven tongues of fire."

*Is the Soul Immortal?* This startling question stands on the title-page of a new pamphlet, from the pen of Mr. William Winters, Fellow of the Royal Historical Society (and, may we not add, fellow-labourer with the faithful ministers of Christ's Gospel?), who has herein entered upon distinctions but little considered by many. We are anxious to read it for ourselves.

**WYE, KENT.**—Rich rural country this! with rising summits sweet:—no Christians can you meet who—in God's truth believe. Where, amid all these lofty, lovely, varied plains, can any place be found where our Lord's Gospel is preached? We had Thomas Stringer at Frederick Hancock's chapel, near Ashford; but no efforts to advance the Trinitarian Gospel, in these Kentish climes, is successful. Ashford, in a Gospel sense, is in a miserable consumption. The late Isaac Comfort's son is preaching at Bra-bourne, and some help him in his work; but whose work it is is not known to your

TRAVELLING CORRESPONDENT.



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

## SALEM IN LEICESTER.

DEAR MR. EDITOR,—I promised a few notes on Salem chapel, Free School Lane, Leicester, and now attempt to fulfil it.

Salem chapel was built in the year 1817 for the late Joseph Chamberlain, and is a commodious place, galleried on three sides, and capable of seating four or five hundred; and I should think Mr. Chamberlain was well received, as I have heard the chapel was well attended in his days. They follow the Huntingtonian system. But however it might flourish in Mr. Chamberlain's days, it is very different now, and has been for many years. The gallery has been locked up for years.

How they came to give it the name of Salem I can't think, as I have the idea there is a near association between Salem and water in the Gospel narrative; but really I am not aware they have so much as a sprinkling pan at Salem, Leicester. How they can expect plants to thrive without water, I do not know (see Psa. i. 3). There are so few attend that a child might write them (Isa. x. 19). And, sure enough, if they measure the Church of God by their own numbers, they will readily conclude, "There are few that be saved" (Luke xiii. 23).

But is not Jesus King of Salem? I believe they profess to acknowledge Him as such, except in the rite of baptism. I have heard Mr. Thorpe Smith, the present minister, spoken highly of as a preacher, thoroughly sound in doctrine; and some say they believe he is the most spiritual-minded preacher in Leicester; but real Baptists won't go to hear the ordinance ridiculed, however they may like his preaching in other respects; with them it is as much a part of Scripture as any other portion of the Word of God, and as sacred. But it is said that even "Jesus did not many mighty works in a certain city because of their unbelief" (Matt. xiii. 58). Is their unbelief in the commands Jesus gave to His disciples just before His departure to heaven, to take His throne as our triumphant Redeemer, Mediator, and King of saints, the cause of their languishing condition? Baptism, they say, is not essential to salvation. What is essential to salvation that poor, frail, sinful man can do? Hath not Jesus done everything essential to salvation? and does not the Holy Spirit work everything in the soul of the saved sinner essential for him to know that he is a partaker of so great salvation? And is it too much for us, who profess to believe we are partakers of so great salvation, to at least prove our loyalty to our King, and show that we appreciate the blessings received, by an humble, yet faithful obedience to His commands? If they ignore the command, how can they expect to realise the promise, "Lo, I am with you alway," in its fulness? "What God hath joined together, let not man put asunder." And it appears to me, the command and the

promise are joined together; and I am of opinion the obedience and the blessing are also.

I recall to mind there is such a passage as this in the Bible: "But now the Lord saith, Be it far from Me; for them that honour Me will I honour, and they that despise Me shall be lightly esteemed" (1 Sam. ii. 30). Whether their despising of the ordinance of believers' baptism be the cause of their withering, languishing condition or not, sure I am, that Salem is not the only place of this description that does not thrive. Your correspondent laboured under great disadvantage in this respect (except that it hath made me more firmly attached to the ordinance) in his early Christian life, while he attended a similar place, the only dissenting place where the doctrines of grace were preached for miles round; for while I not only believed in the Scriptural character of the ordinance, my soul longed to know whether I was a proper subject to enjoy the privilege; yet I never heard anything from the minister on the subject (albeit he had been baptized himself, and was a very good preacher), I was wholly ignorant how the rite was performed, excepting what I could gather from the Bible and other books that I read; for I was brought up in the Established Church, and knew but little about the different sects of Dissenters; the consequence was, I went elsewhere, heard, saw, and was baptized; and I could wish every other true repentant sinner the opportunity to enjoy the same privilege; ah! and the blessing, too. For I can truly say, the conflict I endured, as to whether I was a proper subject, even after I had been accepted by the Church, the Scripture and the power where-with it was applied, which brought the victory over all doubtings, and the blessing I enjoyed while passing through the ordinance, and for some time after, altogether produced such a powerful testimony in my own soul that it is the Lord's command, and the obedience is approved, that no sophistry of man can overthrow.

O, that they might have grace given them "to declare the whole counsel of God," and acknowledge no other king but Jesus (not even king self), obey His commands, and walk in all the ordinances of the Lord's house blameless.

"Let all obedient souls  
Their grateful tribute bring,  
Submit to Jesus' righteous rules,  
And bow before the King.  
The Witness sure and true  
Of God's good will to men;  
The Alpha and the Omega too,  
The First and Last. Amen."

There's one other cause which used to belong to the Strict Baptists, Ebenezer, St. Peter's lane; God willing, I will send a few notes next month. Till then, believe me your brother, whose hope is in the Cleft-Rock, where I hope I am A REFUGEE.

## ENGLAND'S ECHO TO AMERICA'S COMMENT AND CALL.

DEAR BROTHER WM. LITTLETON,—  
On taking my pen to address a few lines to you, in reply to your comment on our privileges, and your call for a cure to heal up our divisions, I feel a desire to inhale, through some good channel, a little of the sweet perfume which flows from the mountains of myrrh and the hills of frankincense, when around the base of those delightful elevations, one is permitted to creep. Inadvertently, I took up a neat volume, on which is inscribed, "The Voice of Melody: or, Songs of Praise," by Thomas Stringer and opening on the first page, my heart was gently moved by reading the two last verses of the first hymn. I do not know whether Mr. Styles has criticised this volume of evangelical poems as yet or not. With his keen, classical eye, he might find some defects; yea, I am sure he would have a smile over some of the stanzas; but for my part, I feel the whole book cometh from such an honest and truth-loving heart, that it doth frequently more captivate my affections, and, much more blessedly carry up my soul heavenward than Cowper's rhymes or Milton's lofty themes. There is, Mr. Littleton, a strange work going on now in our country, which I consider to be an effort to dress the Gospel of Jesus Christ up in very respectable clothing. And you will say, "Quite right, too." Ah! sir, I am far from approving anything like irreverence in the public service of God, or in the private conferences of Christian people. I am—yes, sir—in spirit and in feeling of every kind, I am decidedly opposed to any impure irregularity of any kind in connection with a profession of religion; but Paul's declaration to the Corinthians is not quite obsolete; it may be unfashionable; but just in proportion as the Churches, or as professors of the Gospel, clamour for talented, educated, critical, classical, scholastic or refined orators, so doth the Spirit and Almighty power of God depart from the ministry of the Word. Our present generation of clever wits can dare to throw contempt at times upon such men as William Huntington, William Gadsby, John Warburton, James Wells and others. But where is there a man amongst us who ever did, or ever will do, the work those men carried out? Not one can be found. It may be the Lord holds quiet at the present. But He has said, "I will destroy the wisdom of the wise, and I will bring to nothing the understanding of the prudent." "God hath chosen the foolish things of this world to confound the wise," &c. Although for a season He may permit the foolish things to be trampled under foot, while the wise ones, upon the wings of inherited mammon and acquired popularity, shall sit on thrones judging the scattered tribes of Israel. To witness the aping, the mimicry, the shallow prating of many is, nevertheless, exceedingly painful.

Thomas Stringer is not Gabriel, nor is he like Augustus Toplady; but there is an original vein of true godliness and a natural

readiness, either to write poems or to preach Gospel sermons, which some of our Churches have appreciated for more than forty years. And his verses are often exhilarating to my soul. As, for instance, I give you the eight lines which this morning gave a spiritual lift up to my drooping spirit. Thomas breaks out:—

"O may I know and love Him more;  
And all His wondrous works adore;  
His name exalt! His grace admire!  
For He is all my heart's desire.  
Great God! I bow before Thy throne—  
Most Holy—Three—Eternal One!  
Preserve me through this world of night,  
To regions of unclouded light."

The spirit which runs through these lines is the spirit I covet, love, and ever would possess. No hard, dry, bitter, dogmatic, cruel, hypocritical, murderous spirits can I ever associate with. Hence, for the most part, I dwell alone, walk alone, feel alone, although my blessed Master giveth me some little work to do in nearly all parts of this now-truth-despising land. For nearly fifty years I have been connected with the Baptist Churches of this country, but never identified myself with any of the so-called "associations." My sympathies are strongly in the sentiment ventilated by a modern evangelist who says:—"What a noble thing it is to be ready to stand alone! Jesus Christ stood alone. The Apostle Paul stood alone. Martin Luther stood alone; the Whitfields, the Grimshaws, stood alone. Bishops frowned on them, and their fellow-clergymen looked disapprovingly at them. I have seen the place where the dogs were turned upon a great worker. I have seen the place where he wandered about without a friend, glad to feed himself upon blackberries. He stood alone, but yet not alone, for he had the power of God with him. Though the world was against him, he could say of believers, 'The best of all is, that God is with us.'"

Mr. Littleton, through much mercy, as pastor, as evangelist, as editor, as a helper of the poorest of our Churches, I have stood alone for many, many years, and to the end of my days it will be so with me. No doubt I am, therefore, in a position to answer your letter inserted in the *July Earthen Vessel*, and it is my desire to do so at considerable length.

But if you think I can "break down party contentions, secret conspiracies, jealous and envious spirits," &c., you have mistaken me altogether. I have for years looked at the men who have taken the lead in these awful movements. I have read Paul's directions and followed his advice, as far as possible. He says, "I beseech you, brethren, mark them which cause divisions, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple."

Forgive this hasty preface. Look for Chap. I. by yours obediently,

C. W. BANKS.

## OUR CHURCHES IN THE "BLACK COUNTRY."

## LITTLE LONDON AND WILLEHALL.

## EPISTLES TO APPELLES.—No. 9.

MY DEAR APPELLES,—After a little reflection, you probably begin to think the country is not so black as it looks, and that the people, for the most part, are a strong, hardy, industrious, persevering, and sober people, of which England may well be proud; but having travelled comfortably and safely, we are now at WILLEHALL, situate 123 miles from London, eleven miles from Birmingham, and three miles from Wolverhampton. Let us ask the fathers and they will tell us, according to the ancient records, that this and the surrounding towns were once the ancient battle-fields, the contending parties being the Saxons and Danes; this would be about A.D. 910. Here Princess Wulfruna, sister to King Ethelred, had her residence, surrounded with groves of trees and running brooks and streams. The name of the town is from a Saxon word, "wincchala" (for victory); since then Willenhall has had its changes and changing scenes. The whole of the district is a bee-hive of manufactories for making locks and keys, or as they are called here, kayes. Every conceivable kind, from the esquires, neatly finished, to the most massive and ponderous ones for prisons, jails, &c., are made here. It is a land out of which coal and iron are procured, and where it may truly be said, man has to work for his livelihood by the sweat of his brow. Men have changed, that is, at least, in a reformation sense. Former times witnessed the brutal sports of bull-baiting, dog-fighting, cock-fighting, even as late as the year 1834; but Willenhall folks may now make their boast that their young men and maidens are intent upon a better line of things. They now boast of a Literary Institute, established in 1865, and within whose walls the truth has been proclaimed to assembled multitudes. The inhabitants, according to the last census, numbered 18,145.

Little London is a district part of Willenhall, and has one of the largest chapels in this part. I would, with all my heart, wish I could say it had its overflowing congregations. Of everything connected with it, its management, deacons, pastors, and peoples, one could fill a volume; but a short outline must suffice. It was here Mr. Samuel Cozens was in the zenith of prosperity, and engaged in a paper-war and controversy with Philip Pugh, upon the doctrines of divine sovereignty and predestination, and, I believe, came off victorious, and was highly commended and approved for his decision and weighty and powerful arguments.

Here Mr. Lefevre was esteemed by many in the year 1857, and it was stated of his ministry at the time, "The Gospel by him is fully, faithfully, intelligently, zealously, and affectionately delivered to sinners as sinners; and while the unbeliever is solemnly cautioned and addressed, the formalist is attacked in his refuge of lies, the backslider ex-

horted, the mourner comforted, the believer is built up, and all are sent to their closets before a heart-searching God, and the solemnities of a final judgment."

Notwithstanding this, another pastor is shortly chosen, and in the person of Mr. Jesse Gwinell they are favoured with a sound, sterling man of truth; and although too plain for some, yet was one of the iron pillars in the Church, and blew the trumpet with a certain sound. He was privileged on December 6, 1858, to administer to five believers that solemn and much-despised ordinance, believers' baptism. The day will declare that here he did not labour in vain or spend his strength for nought. But a short time elapses, and he is succeeded by Mr. Pearce, who has since been acceptable at Reading, and has been useful in the West of England. It is one of the sweetest reflections, that whatever changes may take place, to notice a minister firm abiding by the "faith once delivered unto the saints." It was so with Philip, whether in the eunuch's chariot, or whether he went to Samaria or elsewhere, he "preached Christ unto them." But to return. On Feb. 4, 1860, our brother Pearce preached an impressive sermon, and baptized eight persons; and again, in the same year, on Sept. 2, two others put on the Lord Jesus Christ by an open profession of His name. The Word was greatly blessed, mourners comforted, and many hearts rejoiced. But in process of time our brother Pearce, as others, leaves the scene of his labours here; but your space will not allow me to give the roll of all the ministers that Little London has had.

On June 23, 1872, special re-opening services were held, and sermons preached by Mr. Brunt, of Norwich.

The present pastor, Mr. Gill, is from the county of Suffolk, and I conclude is very acceptable to some; but what reason is to be assigned for so many empty pews? Why is the city become solitary? Where are the crowded congregations who formerly worshipped here? It is painful to relate that one of the largest chapels connected with our denomination should have so few attendants. One cannot but feel for the position of the present minister. Would he not do better by only inviting men to his pulpit in accordance with Strict Baptist principles? Would the Church do better with managing their own affairs than leaving it to a Committee composed of Church and congregation? are questions I leave for them to reflect upon and answer among themselves.

GOMER STREET—but not the deserts of Gomer—can boast of a chapel which is invariably well filled with a goodly company, and growing up in their midst a large number of young persons, who are fondly attached to the place and the truths proclaimed there. It is pleasant in early life to see them brought to a knowledge of the truth, and following in the footsteps of those "who, through faith and patience, now inherit the promises." Many here came from

the cause at Little London, and being lovers of peace and unity, and seekers of Zion's welfare, formed themselves into a Church. It is here your old friend and veteran in the truth, Mr. Turner of Netherton, laboured with success for many years.

As the people learnt their former minister at Little London, Mr. Samuel Cozens, was returning from Australia, they made arrangements for him once more to take the oversight of the flock here; he is at present settled among them and well received.

A large and enthusiastic meeting was held in the Literary Institute to give him a hearty welcome, when his long-esteemed and valued friend, Thomas Jordan, Esq., occupied the chair. One thing was conspicuously absent for a recognition service; public prayer, neither at beginning or end, seemed entirely a new mode of procedure. Being present, I poured out my secret prayer to the Almighty that the union might be a long and happy one.

Mr. Cozens is too well known to require much to be said, he being the author of various works which fully testify to his abilities. His knowledge acquired by deep study; his travels to Australia and back; his long experience in the Churches, and gifted by the Lord with a fluency of speech, renders him truly acceptable, and, above all, a faithful defender of the truth, and opponent to all error. One cannot do otherwise than wish him abundant success. Could not arrangements be made to unite both Churches, and for his return to Little London, which was formerly filled to overflowing? It would rejoice the hearts of many to see the return of former times. If not, and it should be the Lord's will, I trust they will arise and build, with such a staff of hard-working, earnest, intelligent officials as Messrs. Lloyd, Jabez Beddow, Thomas Weston, George Banks, and others. With the blessing of the Lord, prosperity must attend their efforts. How true are the poet's words:—

"The sheep are driven only where  
They best and safest may abide."

With a large congregation and a large school the present building is much too small for convenience and comfort. With such an able minister, there is no question but that a building at least twice the dimensions of the present one would be well filled. There is another cause of truth occupied by a few who attend to the ministrations of Daniel Matthews of Rowley, every Lord's-day evening and Tuesday evenings. This has been carried on some years. But should I visit this place at some future time, you shall have a full account from  
AN OLD DISCIPLE.

**GUILDFORD.—COMMERCIAL ROAD.** Anniversary services, June 25 and 26. Mr. Briscoe preached on Lord's-day, and delivered address to the scholars in the afternoon. The children from the old Baptist chapel (Mr. Kern's) were present. On Monday, Mr. Edgerton preached at the evening meeting. Mr. Slim, the venerable

pastor, presided. Unbroken serenity and a measure of prosperity, he said made them thank God and go forward. Mr. Bonney led us up to the fulness of Christ. Mr. Briscoe showed how the Church should work for the Master to promote His glory. Mr. Kern was very encouraging upon the mercy-seat. Mr. Edgerton upon the headship of Jesus. Mr. Billing gave the concluding address. A parting hymn and prayer finished a season of edification.

A VISITOR.

**YATELY.—Anniversary on June 30.** Sermons by Mr. Anderson. Brother Stevens gave choice hymns. Brother Edgerton opened evening service by reading and prayer. A large gathering of friends from Chobham, Fleet, and Reading were refreshed. The cause at Yately is sustained in the truth. Brethren Stevens, Varney, and others sow the good seed. These causes are the bulwarks of our land, although a carnal world heed it not; the salt of the earth is scattered; we are preserved.

**FOLKESTONE, KENT.—**Our excellent brother in the faith, Mr. William Dennee, of Margate, has received unanimous invitation from the Particular Baptist Church meeting in Bail street, Folkestone, to preach to them for three months, with a view to the pastorate. In prayerful dependence upon the Lord's promise and power, our brother accepted and commenced this probationary term, July 2, 1876. May godly prosperity attend him and the Folkestone cause.

**BERKHAMPSTEAD.—**Some of the college gentlemen in this town call us who meet as a Strict Baptist Church, in the Workman's Hall, the "Weeping Willows." We feel honoured by such a figurative description. Our pastor, J. R. Sipton, has gone forth in the ministry, now for some years, "weeping," yet "hearing precious seed;" and, as a man, a neighbour, a minister, all who know him love and esteem him. Our God has honoured him. He has in his flock some of his own spiritual children around him. Peace prevails; prosperity is prayed for. On Sunday, July 9, we had wrestling prayers for God's blessing on our anniversary, which was the following day. Excursions and school treats, all threatened us with being left out in the cold all alone; but, praise the Lord, the people came and filled our hall full. C. W. Banks came again, and the Lord helped him. Brother Webb, of Tring, came, and prayed for us sweetly. When it was over, our brother Sipton publicly thanked his God, his brother Ministers, and all his friends. Many were blest indeed. We must build a chapel.

**HORHAM.—**Sorrow by some is seen, occasioned by pastor Thomas Hoddy's thoughts of removing to Clare. Many years has Thomas told us of the way to a better country. Clare Church has long been in weakness. We shall praise God for a revival there; but who will come to Horham?

**SUFFOLK.**—For many years, Laxfield Baptist Church has been a green, a flourishing cause of truth. Our pastor, Robert Edward Sears, has been with us over seven-teen years. We long to see a larger incoming of regenerated and Christ-called sinners; but we wait in faith, with hope, and prayer.

**HAYES TABERNACLE.**—Our pastor, Mr. R. C. Bardens, received into the Church five believers the first Sunday in July. It was a sacred season. Our tabernacle has been entirely renovated, and is an ornament as well as a source of real good to the neighbourhood.

A WEAK AND LITTLE ONE.

**WELLINGBORO'.**—ZOAR PARTICULAR BAPTIST CHAPEL. Second anniversary was Tuesday, June 20. Brother Stringer missed the train, and did not arrive in time for afternoon. Mr. F. Fountain preached. Tea was kindly provided by friends; 120 sat down. Brother Stringer preached the Gospel in evening to chapel full of attentive hearers. Total proceeds, £11. Praise God for His continued goodness to us.

W. H. LEE, pastor.

**WILLINGHAM.**—Some of us are grieved to find Mr. Jackson is leaving his new tabernacle here. His coming to Willingham seemed to be a mistake; his efforts to erect another Baptist temple here looks like a mistake. The patrons of the Open Church will not be able to drive us New Testament followers of our Lord out of every corner yet. Our pastor, George Holland, is a man of God. Our Church has existed over 200 years; thousands of prayers have been presented on earth, and perfumed in heaven, on behalf of the old Baptist Church in Willingham. God's eye is on her for good. There may have been some naughty boys doing her temporary mischief, nevertheless, "the cause is God's; it must go on." As a man, we respect Mr. Jackson, and having a family we all pray the Lord will take care of him.

**ZION CHAPEL, HIGH WYCOMBE.**  
—On May 3, 1876, we held our anniversary, when Mr. Sears, of Laxfield, Suffolk, preached two good sermons. Though the attendance was not so large as we should have liked, yet we had good collections and a very good day. We wanted £29 to clear off what was behind at the end of the year 1875, and thanks to the friends of Zion, we got £37 4s. 11d. Thus we have a balance in the hands of our treasurer (something new under the sun) to meet coming demands. On Sunday, June 25, our pastor, Mr. T. Chivers, baptized five persons who loved and wished to confess their Saviour. We had then a very good day. These were added to the Church on the Sunday following. "Grace reigns,"  
"Grace, till all the tribes redeem'd by blood,  
Are taught to know themselves and God,  
Her empire shall maintain;  
To call when He appoints the day,  
And from the mighty take the prey,  
Shall grace triumphant reign."  
Yours in Christ, R. COLLINS.

**CORNWALL.**—The decidedly New Testament Church at New Quay, near Falmouth, is holding on. Ministers have supplied as yet, but a first-rate working ox to tread out the corn is required.

**TRING.**—The anniversary sermons were to be preached in Akeman street large chapel, July 26, by the aged Samuel Collins and George Shepherd. We expect Mr. William Webb will close his ministry here about September. His address will be, Akeman street, Tring. The history of this Church, of its numerous ministers, and its present position, would be one of varied interest.

**FOREST OF DEAN.**—PARTICULAR BAPTIST, CINDERFORD. Anniversary August 6. Three sermons, by Mr. Philip Weaver, of Hatherly, near Cheltenham. Services at 10.30, 2.50, and 6. Collections in aid of chapel funds. On Monday, Aug. 7, annual tea meeting in the chapel at five. Tickets one shilling. We hope all friends who have the cause of truth at heart will try and help in time of need. If ever truth was at stake, it is now. The Lord help us to stand by His Word, for His name's sake, is the prayer of one who wishes well to the cause at Cinderford.

**PENN BEACON, NEAR HIGH WYCOMBE.**—Brother J. P. Miller has been pastor here about forty years. Near thirty years since, we preached his anniversary sermons; some then realised saving power. No man ever more faithfully served a Church than brother Miller has the flock at Penn; but he is afflicted. We love and pray for him. His Sunday-school anniversary was recently commemorated. The brethren Fuller and George White, of High Wycombe, preached and addressed the schools. The chapel was over-crowded; blessings were found. What cause for praise! Though pastors fail through many years of labour, Christ's Gospel prospers still.

**BANBURY.**—A friend says:—We have not yet commenced to build, but intend shortly to do so. An eligible site is secured above half the amount we mean to expend is promised. Through what mediums the remaining part is to come, is not clear; but having tested the Almighty, I am as well satisfied, as was Gideon of old by the wet and dry fleeces, that we are being used as agents in his Divine hands to accomplish this object. Looking to Him for wisdom to direct us, and for strength to hold us up, who alone is our wisdom, and our strength, and to the same source for means, to whom all the money belongs, and in whose hands are the hearts of those He has lent it to, with this label attached, "Occupy till I come," we with confidence look forward to the attaining of our end, viz:—the erection of a temple in which the discriminating truths of the Gospel shall, for years to come, be faithfully proclaimed, and the ordinances of the Gospel administered.

## HAPPY DAYS AT WILLENHALL.

It is true that the pilgrim traveller has much to impede his progress, and many savage beasts of prey to encounter, while passing through this waste howling wilderness. Still there are seasons of joy and gladness when his faith looks "beyond the bounds of time and space," and quits the stage of "the sufferings of this present time" and soars up into the upper skies, singing,

"Though in a foreign land,  
We are not far from home,  
And nearer to our Father's house  
We every moment come."

And it is not unfrequent that, while engaged in the services of Zion, there are revealed to the vision of his faith pictures of the heavenly glory, which being presented by the ministrations of truth, inspire him with holy anticipations, as he sings,

"Oh, when, thou city of my God,  
Shall I thy courts ascend,  
Where congregations ne'er break up,  
And Sabbaths have no end?"

Such was the experience of many of us Lord's-day, July 2, 1876, when special services were held to celebrate thirteenth anniversary of Strict Baptist Sunday school, Gomer street, Willenhall, Staffordshire. Sermons were preached, morning and evening, by Mr. S. Cozens, pastor; afternoon, by Mr. John Heaton, of Batley.

The subject in morning was "Teaching Them;" in evening "The Great Teacher." Pieces were sung by the school children, which reflected great pains-taking on the part of their teachers.

Large congregations; liberal collections; realised over £20: more than on any previous occasion.

The school is prosperous; the teachers are zealous; the pastor is happy; the cause of God is flourishing under the faithful ministrations of Mr. S. Cozens, who does not (as the late Watchman on the Walls says) "handle his sword politely, when error is the object of its most deadly thrust." Few men are more independent of men in the pulpit as our pastor.

Please or offend, you have the truth without any of the meretricious glosses, by which some study to conceal its point and power.  
G. BANKS.

## GATHERED HOME.

The following note, with its sweet poem, we give entire, as received from our beloved, but bereaved, brother Daniel Allen. We feel comforted in the sanctified use the Lord has made of the affliction, as is evidenced in the spirit and tone of the writer:—

MY DEAR BROTHER BANKS,—Grace, mercy, and peace to you from the Lord o peace. I have been wanting to write you of my late journey of 2,200 miles, to visit the Churches in Victoria and Tasmania, to see how they do in the holy things of our God, and the Gospel of His dear Son; but the great affliction of our dear daughter, and the sorrow we have been called to realise in her death, has prevented me from

thus communicating with you. Should I be able to do so by next mail, I will.

The dear Lord gave us a most beloved gift for nearly twenty-six years, in this our now sleeping darling. The Lord manifested His mercy, love, and peace to her about ten years ago, and made her most lovely in Zion, and very much beloved by all His people. We all feel this loss very greatly; yet we do rejoice that she remains in the same Vine, building, and body of Christ, so that she is still in our family, friendship, and Church, so that our companionship continues. All the heavenly things are gathered together in Christ, both which are in heaven and in earth. All of us are in the same Ark, some below, some above, within speaking distance. Sue being dead, yet speaketh. These are our comfort in our sorrow. "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

With fervent love to you, I remain, your affectionate brother in Jesus,

DANIEL ALLEN, Pastor.

Sydney, April 14, 1876.

In loving Remembrance of  
MARTHA ALLEN,  
Daughter of Pastor D. Allen.

Born July 7, 1850. Died April 7, 1876.

"Now Jesus loved Martha."

DEAR Martha Jesus loved,  
And blessed her with His care;  
He washed her in His precious blood,  
And made her clean and fair.

How kind her Saviour was!  
He kept her like a lamb;  
In life and death His love to her  
Was ever still the same.

Oh, what a gift she's been!  
All pleasure and no grief.  
She aimed to love, and serve, and please,  
And give us all relief.

Her prospects good—on earth,  
With one to love her well,  
One whom we love, and all esteem,  
Whose praises much excel.

We all loved Martha much:  
All have been very kind;  
How sweet it is in life and death  
True friendship here to find.

How much we feel our loss!  
We wished her here to stay;  
But Jesus took her spirit home  
To realms of endless day.

Farewell, we sweetly say,  
In Jesus' blessed love:  
It won't be long before we meet  
In paradise above.

Angelic then our love:  
Not merely human there;  
Wrapt in the glory of the Lamb,  
Without a sin or care.

"Father, Thy will be done,"  
We meekly bow to Thee;  
We leave our Martha in Thy hands,  
Till we Thy glory see.

HER LOVING FATHER.

Sydney, April 7, 1876.

## CHALKSHIRE ANNIVERSARY.

Maidenhead Junction, Saturday night, July 15. A rough, hot study this; a third class crowded full; but once more to Chalkshire, without one message. To cast myself entirely on the Lord is my aim.

On every leaf in Nature's book,  
The promise stands out clear,  
The seed was sown, the summer's come,  
The full corn will appear.

My soul, in thee has there been sown  
The seed of life divine?  
Have faith and love in Jesus grown?  
Do you know that He is thine?

His Word, His grace, His name I love.  
They're all I can admire:  
I'll serve Him here; see Him above;  
These are my soul's desire.

Combe Gardens and Valley Farm, Monday, July 17. Ye continental roamers amid Alpine scenery, come and walk, as I am doing this morning, from the seat of Thomas Towerton, Esq., across the fields to the church, and onward to Kimble station; and if landscape scenes delight ye, here ye may feast your visionary powers till you feel to want wings to fly where suns no more oppress nor nature's strength can fail. What a beautiful world has our Creator-Day'sman to survey. All nature now is in haste to fetch up lost time, but to man and beast the ripening rays of the sun are strong to consume.

Having reached the valley of Laun in the Lodge, rest is given. Here one might almost think the curse of the Fall had never come. Some little spots in creation, as well some choice specimens of manhood, look as though the Fall had hardly touched them; but we know "the whole creation groaneth and travaileth in pain together until now." We read, "All have sinned, and come short of the glory of God," but, in the different phases of society, great differences do appear.

Sunday, July 16, was a peaceful day at Chalkshire anniversary. Friend Towerton took a basket of provision for the day, and off we walked under the hills, through the corn, down the lanes, over the road, unto the chapel, not feeling fitted at all for the services under such circumstances, when the temperature was over 90. That gracious woman, Mrs. Burch, had to bury her daughter on the Sunday; all appeared against us in outward things, but in Thomas Towerton's kit-cheer one sentence came home to my heart, and it had to come out of my mouth; it was my morning's text—"And I will punish all that oppress them." So the danger signal was hung out in the morning; and I felt sure it was given for some purpose; and, if only to sound out that warning, I knew I had not run into poor Chalkshire in vain. In that short sentence I saw,

1. God's people will meet with oppression.
2. The Lord Himself will punish them.
3. We are to let them alone. "Vengeance is mine," saith the Lord, "I will repay."

John Andrews, George Lane, and other friends are witnesses to the false oppression of many. All I ask is, either meet me face

to face, or wait until the day which God hath appointed, a day when He "will judge the world in righteousness." Until that day shall come, I wish to leave friends, foes, and all that concerneth me. So many years has the Lord upheld and honoured me, in my small way, that I desire to commit all to His righteous dealing.

Three consecutive services in an open country, on a hot summer's day, is not so enjoyable as some might dream. We passed through morning and afternoon carefully, then George Lane, the minister, and myself, went into the orchard, sat down under the apple trees, and communed together. They commenced the service with a Christ-endearing hymn; I did so much enjoy it; and the whole service was one of perfect freedom, with a solemnity no creature can command.

Between the fathers and mothers, and the young men and maidens, there is a little debate about the past and present generation of preachers. My lady Elizabeth Weedon, a sister in Christ, going on toward ninety, wished George and myself to call and see her after service. She is ripe, ready, and hoping soon to be in glory. George prayed blessedly; I spoke a word or two. She kindly presented me with her cane-stick, and we left her in peace. Now, at Princes Risborough, many are waiting for London, 100 miles by train, ten miles walking, three times preaching, then home. Chalkshire chapel must be repaired, who will do it? Old John Stevens used to say, "Ah! I never knew him; I've heard Mr. Briscoe." Is he sound?" "Yes, and full of illustrative and instructive matter." Uncle Wood has been to hear G. W. Shepherd at Prestwood. Some of us thought he would never give out; he preached eighty minutes on three words, "the blood of Christ." When Thomas Towerton came out he said he would make another John of Marylebone. So I heard anniversary ministers measured up, "One generation passeth away, and another cometh." Prestwood, Long, Marston, Lee, Common, all alive.—ED.]

SPALDING.—Affliction and death have visited our pastor, Job Vincent. His daughter and aged mother both died in June last; but he lives and grows in the work, preaching and baptizing, and we hope the Lord is adding to our Church. In three years and a-half Mr. Vincent has been the means of adding thirty-two members. We are well attended and highly favoured.

POTTER'S BAR.—We had a treat the other day, when old John Sibree, over eighty years of age, came out in the open air to preach Sunday school sermons to large gatherings of admiring hearers. We think, in the main, old John is sound in the grace of the Gospel. For near sixty years, he has been a witness for Christ in Coventry and around. We trust he will find thousands have been blest through his devoted labours. Sixty years is a long time for one man to be preaching and living Christ in one place.

THE FIRST PASTOR OF THE FIRST  
NEW TESTAMENT CHURCH IN  
MARGATE.

Mr. John Wise, of Faversham, was duly recognised as pastor of the Church meeting in Mount Ephraim Baptist chapel, Margate, on Tuesday, June 27, 1875. The following little note conveys a faint, but fair outline of the services.

One of the noblest walks in Thanet's pleasant isle is from Ram-gate to Broadstairs, almost on the edge of the cliff. You have on your right hand an emblem of eternity, in the deep, wide-spreading sea; and on the left hand, the varied scenes of time, in fields and parks, in gardens and orchards, in cots and mansions, yea, in all the different phases of earth-born care, with cattle of the gentlest kind.

"How can one descend from this high precipice" said I to a comely and quiet looking gentleman, "down to those lovely sands?" where groups of health-seeking families were playing with the gently receding waves.

"Go up yonder, and walk down through the tunnel! You high-doctrine people must descend, as well as us whom you consider too low to be saved."

A pause ensued. Some interchanges of thought followed. Paul's words came lovingly to the heart, and I said: "All that can give real happiness in this life, pure holiness in the soul, or perfect rest beyond the river, is expressed in those precious lines. 'As ye have therefore received Christ Jesus, the Lord, so walk ye in Him, rooted and built up in Him, and established in the faith as ye have been taught; abounding therein with thanksgiving.'"

"Well, and has John Wise been honourably, Scripturally, hopefully recognised as the first pastor of the first Strict Baptist Church, in Margate?"

"Being present during all the services," replied a sharp old critic, "I may say, every part was well sustained."

"From what college, academy, or training school, does this John Wise proceed? We attend Countess of Huntingdon's chapel; but last Sunday evening our family went to Mount Ephraim, to hear this new pastor, and they observed a marked difference between both the manner and the matter of Mr. John Wise and our own minister."

"He comes from a school called Noah's Ark;" at least, it was there he took his pastoral degree; there he received some ministerial training; there he learned many useful lessons. Previous to his going into that significant college, John Wise had had some painful drilling in one of John Wesley's classes; and his exercises respecting the way of salvation were neither few nor small.

"Have you always found emigrants from Methodist communities to Baptist Churches, the most durable and successful ministers?"

"Certainly not. But John Wise appears to have been so dreadfully frightened—yea, so painfully deceived by his first leaders, and subsequently so powerfully led into 'the new

and living way,' that I feel a strong persuasion if the Lord will still his Guide and Leader be, before many years have rolled over his head, he will be a prominent and powerful minister of the true Gospel of the grace of God."

"Amen! God grant it may be so; for I believe your Baptist Churches will only be satisfied with original Divinely-called and Christ-ordained pastors; and John Wise appears to be another fulfilment of that part of Hannah's anthem where, referring to the Lord's saving work, she says, 'He ruseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory.'"

"I have had the same thoughts."

"After all, my dear sir" (exclaimed the Margate gentleman to the severe old critic) "my mind is not quite satisfied about these movements at all. Will you allow me to ask you three questions?"

"My time is limited. I am off for London. I cannot undertake to satisfy you upon all the questions you may propose; but I will do my best."

"Thank you, I am not indifferent to the views of the Strict Baptist Churches, therefore most anxiously I ask—

"1. In what order are these recognition services conducted by you?"

"2. What Scripture authority have you for conducting them at all? and,

"3. What real necessity existed for the raising up this new Baptist cause in Margate, seeing we have such a good Congregational Baptist Church already, and a minister so devout as the Rev. J. Drew, who has been settled in New Cross street over ten years, has a Church of over 200 members, and a chapel which will hold 700 people? Besides, there is Nat. Faulkner's old meeting, and other useful places. Wherefore erect another Church, when none of our places are filled as yet?"

"Briefly I reply to your first question by reading to you the following paragraph. Your two last questions shall receive solution (D.V.) as soon as possible. Here is the order observed:—An interesting ceremony took place in Thanet road, Tuesday last, in the form of a public recognition of Mr. John Wise as pastor. Two services were held. The first in the afternoon. The proceedings were opened by Messrs. Hazelton and Hall, of London, in a solemn manner, with singing, and reading God's Holy Word, and truly earnest prayer. Mr. Styles described the Gospel Church. Mr. Hazelton asked the usual questions of Mr. Wise, as to how he had come to the knowledge of the truth, his call to preach, and the articles of his faith. Mr. Wise entered at length into these matters; his accounts were declared satisfactory; he was formally acknowledged as pastor, and united with the deacon by Mr. C. W. Banks (editor of the "Earthen Vessel"). During the proceedings S. Jones Esq., showed how the Church had been established. Between afternoon and evening meeting, the tea was provided. In the evening Mr. Hazelton addressed the pastor, giving excellent advice.



Mr. C. W. Banks delivered an appropriate address to the Church and congregation containing Scriptural counsel; the meeting was addressed by Mr. Sharpe; other friends took part in the proceedings."

"Thank you, Mr. Critic; I will expect answers to other queries, and an account of Mr. John Wise's experience, if possible." Farewell.

#### THE AGED PILGRIMS' ASYLUM AT HORNSEY RISE.

A short paragraph on last month's "Vessel" cover, intimated that "a very pleasant afternoon would be enjoyed" on July 4, at the Asylum at Hornsey. Knowing the Editor of the "Earthen Vessel" is generally "well posted" in these matters, we determined to "embrace the opportunity," and must confess that again the "Vessel" was right, for it was, we think, a day of pleasure and profit to the great number who attended on the occasion. For the guidance and information of those who have not yet visited the "Rise," we may say, we mounted the 'bus with the word "Favourite" on it, at the Bank of England, passing on to Moorgate, by Finsbury square, up the City road, to the Angel (a very black one, we fear) at Islington, on the Holloway road, and so to Hornsey Rise, the bus landing us within a few minutes' walk of the Asylum. As we walked up the hill we met several ministers and friends wending their way gently along to the Asylum. There was the noble-looking successor of Mr. Luckin; a little farther up the hill was another minister of the same school, Mr. Vinall; presently we met Mr. Vaughan, and also Mr. Franks, and we began to think that the anti-Baptist brethren were strong on the pilgrim-day. Entering the grounds we found the ladies intended making the most of the opportunity, having erected a spacious tent on a part of the lawn, where there was a great variety of goods, both useful and ornamental, not, of course, at a "great sacrifice," but as it was all profit to go to the benevolent fund, and as the ladies gave the goods, we consider they were fully and justly entitled to "prices unheard of;" and we trust the treasurer of the benevolent fund has reaped a large result. If he has not, it was no fault of the ladies; all honour to their energetic labours. We presume the reader is aware by this time, that through the generosity of a gentleman, the Asylum has been very considerably enlarged. Previously the building consisted of a long front, and two side wings, the garden laying in the front of the building. In the addition that has been made, the building has been continued from the two side wings, and with a corridor, and hall run along the front, it makes the building "four-square," having in its centre a beautifully-laid-out garden with walks and grass plat, which must be highly prized by the aged inmates. The sermon in the afternoon was delivered by Mr. Battersby, of Sheffield, not in the chapel, but in the new hall, which forms part of the additional building. The text was "Harken,

my beloved brethren, hath not God chosen the poor," &c., noticing, first, the affectionate designation, second, the choice, and third, the promise. The preacher started by observing he noticed a goodly number of gentlemen with white ties present, and he informed them he had not come to preach to them; but to say a few things of an encouraging character to the poor. We then had a sermon full of Gospel truth, both of a doctrinal and experimental character, and we thought it was an excellent consecration service for the new hall. The gentleman who has erected the forty new rooms and the hall, at his own cost of about £10,000, presents his gift with the following modest statement, which is cut in white marble and placed in the hall:

"N. M. E.—One who loves the Lord's aged Pilgrims, had it laid upon his heart to build this room [hall] and 42 others for their use. His prayer is that they may prove a happy earthly shelter for them until they are called to come up higher, 'to be for ever with the Lord' (1 Thess. iv. 17).—A.D. 1875-6."

At the close of the sermon some of the friends strolled about the beautiful grounds, while others visited the pilgrims in their homes; and we could but endorse the remark of a gentleman who, having expressed his appreciation of the entire arrangements of the "rooms," said he almost wished he was an aged pilgrim himself, to have such a comfortable place to end the journey of life in. Tea was served to above 500 friends, taxing the energy of the contract to the utmost; but all went off well. In the evening a public meeting was held in the hall, presided over by General Alexander, a general of peace, and a great lover of Gospel truth and Christian charity. He was supported by a number of ministerial and lay friends, among them Mr. Battersby, Mr. Davis, Mr. Vinall, Mr. Fleming, Mr. Whitaker, Mr. Marshall, Mr. Walter Howe, Mr. Jackson, Mr. Murphy, Mr. G. Webb, and others. We cannot give even an outline of the meeting, but may say, the main point now to be gained is to form a "Sustentation Fund;" that is, to get a permanent annual income to cover the usual costs arising from such a large building, such as rates and taxes, gas, water, repairs, insurance, &c., the amount required for these charges reaching, probably, about £400. Then another item is the coal fund, to provide the inmates with coals during the inclement season of the year; because to give poor people a comfortable room, and no fire, would be certainly leaving an important part undone; and the forty new rooms have no coal fund yet. Here is an opportunity for some of the rich in this world's goods to invest their capital. The interest is good, and the principal safe; for this statement, read the Master's words. We hope shortly to visit the asylum, with the respected editor of the *Vessel*, and then you may expect some of those homely sketches as only he can give.

A VISITOR.

**TONGHAM CHAPEL.**—Under the auspices of the Commercial Road Church, Guildford, Tongham chapel was re-opened Monday, July 24. Pastor Slim preached a sermon: a public meeting was held, presided over by Mr. J. Billing (Guildford). Messrs. Wells, Stedman, Peak, Reynolds, and Tan promised to be present.

**FROME.**—Mr. Editor, on Sunday, May 28, our pastor, Mr. S. Littleton, baptized six persons (five females and one male), and on June 25 baptized six others (five females and one male). The male in the latter case was a member of an Independent Church in the town, who witnessed the baptizing, and was so impressed with the service that he requested his pastor to communicate with ours on the subject, and was baptized, as before stated. The baptizing took place in the chapel, as, owing to a scheme of town drainage by the local board of health, the river has become too much polluted for the purpose. Yours very truly,

JOSEPH SAWYER.

**DEPTFORD.**—During the enlargement and refitting of Zion chapel, New Cross, Mr. Anderson and his friends have been meeting for worship in the noble and spacious Lecture Hall, in Lewisham road, capable, we should suppose, of seating 1000 persons. During their stay here, the congregations that have listened to the truth as delivered by Mr. Anderson have been large; and there is reason to believe that the blessing of the Lord has attended His servant's labour here; and it is reasonable to suppose that when they return to their enlarged chapel, that many who have been gathered at the hall will follow, so that already there is a prospect that the increased accommodation will at once be occupied. We understand the chapel will be ready for occupation shortly, of the opening of which we shall give full particulars.

**CLAPHAM.—REHOBOTH.** In connection with our sincere gratitude to the Father of all our mercies, for His manifested goodness to us on the occasion of our services, held on Whit-Monday last, we desire, through the "Vessel," to acknowledge our thanks to the friends who met with us. Brother Elven, who formerly ministered in Clapham, preached in the afternoon. A large number sat down to tea, after which, a public meeting was held, at which our happy and kind-hearted brother, C. Wilson, of Mount Zion chapel, Dorset Square, presided. Spiritual addresses were given by the brothers Elven, Kaye, Phillips, Nugent, and our pastor. The collections, through the friends answering so kindly to the appeals of the chairman, considerably exceeded our expectations, our outstanding small debts were cleared, £10 were presented to our pastor, and there remained £6. We then said, and now repeat: "O give thanks unto the lord, for He is good, for His mercy endureth for ever."

Yours in the Lord,

THE DEACONS.

**BURFORD.**—We have report of Mr. Flory's success in the Gospel at Burford. Chapel crowded; baptizing services; persecutions, &c. Well, if the power of the Spirit is plucking some from the burning, the reward will be sure. Saving work is God's, all the other is man's. The separating day is not yet.

**BRIGHTON.**—We have searched through this large religious district for a resting-place in the Gospel. Say not we are vagrants. We seek a sound, a solemn, a savoury, a consistent, a comprehensive, a soul-edifying minister of our Lord Jesus Christ. Tell us where to find him. Poor Galeed! We fear Mr. Dennett is too unwell to stand long. Mr. Harbour, in West street, is not John Grace, but preaches, as well as he can, the grace of God. Mr. Glaskin is likely to tarry at Bond street. Mr. Wilkins, in Queen square, is a clever man. Mr. Godsmark tells us ordinances are all put away. Can you direct us to any place where we might hope to find such a Christ preached as He preached who, on closing His ministry, said, "I have given you an example that ye should do as I have done to you?" Are we wrong in searching for such a faithful follower of the Lord? [We think not; but of Brighton we know next to nothing.—Ed.]

**LECTURE BY PASTOR D. ALLEN.**

"The Sydney Morning Herald" of May 6, says:—

A large audience assembled last evening in the Temperance hall to hear a lecture by Pastor Allen, intitled "The Bible and the Throne of England." The lecturer commenced by showing that the Gospel was taken to England in the apostolic times hundreds of years before the advent of Augustine, who, when he landed there, found large Christian Churches, and whose claims on behalf of the Papacy were resisted by the Saxon kings—who owned submission to the Bible, but rejected the assumption of the Pope—that the contest then commenced between the Bible and the throne against the Papacy, which waged, with varying success, until the connection between the throne and the Bible was severed when the craven John surrendered his crown to the Pope's legate—that the restoration of the union was effected in the reign of Henry VIII., and made sure in the reign of Elizabeth, since which it has remained unbroken until the present day. He contended that the connection was a close one between the English throne and the Bible, as between a building and its foundation, to disserve which would be destruction—that that man could not be a loyal subject who would deny either the being of God or the truth of His Holy Word. He therefore denounced the attempt made by some of the present day to proscribe the use of the Bible in its entirety in public schools. A vote of thanks was unanimously accorded to the lecturer, who in return offered his thanks to those who had honoured him with their presence.—[Mr. Allen still works hard and well. Our God will help the right.]

**CAMDEN TOWN.**—Twenty-sixth anniversary of old Zion Sunday school, meeting in Milton Hall, was Lord's-day, June 18, H. Hall, of Clapham, preached a practical sermon in the morning (D. Gander supplying for him). In the afternoon, twenty scholars recited selections from the Book of God, and other works in accordance with the teachings and spirit of the Gospel. All spoke out so distinctly that the crowded congregation could hear. The children also sung very appropriate hymns, reflecting credit on all who had so kindly aided in the work. The chairman said they wanted good collections to give the children annual excursion. This was done with right good will. The chairman, as president of the school, addressed kind words to the little ones, and presented to each of the reciters a handsome book in the name of the teachers and friends. Our beloved pastor preached in the evening; the people and the children were happy, the Saviour was exalted, and Israel's God was glorified. May all Churches, schools, pastors, and people be as happy, and thousand times more prosperous, is the desire of one deeply interested in Zion's welfare.

**WATFORD.**—**BEULAH BAPTIST CHAPEL.** Amidst the too general dearth complained of in our Churches, and the depression consequently resulting therefrom, it is pleasing and encouraging to have to note the good hand of God at work here and there. Where there are signs of greenness, growth, and any measure of spiritual prosperity, is it not well to acknowledge and publish the same to the praise of Zion's ever faithful and covenant God?—

"We are as a garden walled around,  
Chosen and made peculiar ground."

Like many other little Churches, surrounded by much formalism and Ritualism, and consequently exposed to the scorn and contempt of worldly professors of religion; but God has been, and is still, in our midst, working wonders. On Lord's-day, July 2, six more were added to the Church—five by baptism—amongst them, the last and youngest child of our pastor, this making the fourth of his own children he has had the unspeakable pleasure of baptizing and receiving into the Church. How rich and sovereign the grace and favour bestowed on some families. Amongst those recently baptized were one or two who have been for many years waiting for the moving of the waters, the others more recently met with. During the five years' ministry of our brother Burrell amongst us, the Church has increased from eight or nine members to about eighty. We have a school of about eighty to 100 children, and a schoolroom to seat 100 children has been erected at the back of the chapel and paid for. The sittings in the chapel are all let, and we require more room; but cannot move in that direction until the remaining debt of about £200 is paid. Our prayer meetings are well attended, and a spirit of earnest, humble supplication poured out. Frequently we number as many as from twelve to twenty praying brethren at our prayer meetings. Enemies are watch-

ing, Satan is roaring: but God is working. To Him be all the praise. We hope to see a large gathering of our friends, and to be favoured with a good day on our anniversary (See notice).

**CLAPHAM.**—Mr. H. Hall's re-opening services, at Ebenezer, Wirtemberg street. This chapel has undergone entire renovation. It is a beautifully neat Strict Baptist chapel, with all modern and comfortable improvements. Here Mr. Henry Hall, a city tradesman, a Christian gentleman, and a faithful minister, has given his time, his powers of mind and body, and temporal aid beside, in devotion to the blessed Redeemer's kingdom on the earth, for many years. Tuesday, July 11, 1876, was given up to special services. The chapel was well filled with three congregations of zealous Christians, who appeared happy in the services of prayer, of praise, and preaching, which, from early morn till late at night, were continued and carried out without an unpleasant sound or jar. Mr. John Hazelton preached in the morning upon the perfection and perpetuity of the Redeemer's glorious prosperity—"The pleasure of the Lord shall prosper in His hands." We silently said, as we followed him through the discourse, "John Hazelton is master of himself, of his subject, and of his hearers." We wish from our notes to give a sketch, if time and room will allow, for we thought it a thorough exhaustive sermon. Mr. Israel Atkinson, of Brighton (after Mr. Holden had read and prayed), came up in the afternoon, with a discourse on the experimental conflicts of the children of God. The text was, "Inheritance among them which are sanctified," &c. "Talk of *Standard* men," said one, "surely this sermon would compare with any of them." But we observed, while Mr. Atkinson was probing the wounds and exposing the hidden sources of the believer's sorrows, he also insisted decidedly upon the reign of grace in true Christians, which daily carried them to the fountain of atoning blood for cleansing. Israel Atkinson discoursed upon the three points in the text: 1. A certain people spoken of. 2. They have an inheritance. 3. The design of the Christian ministry in relation to them. While in the morning we had the eternal perfection of the dear Son of God exhibited; in the afternoon the town of Mansoul was entered; the armies of the aliens were discovered; and the necessity for, and the nature of, a Divine sanctification as an essential element in the salvation of God, was contended for with great argumentative force and ministerial ability. The proclamation of these different phases of truth must be beneficial to many. A bountiful supply of food for the outer man was supplied, and all closed up with a public gathering in the evening—Walter Howe, Esq. in the chair, and short speeches from a large number of the different pastors of our London Churches. A review of these good men we hope to give. May our brother H. Hall and his people see many such Gospel festivals, if the Lord will. C. W. B.

**RICHMOND.**—On June 21, 1876, the Church in Rehoboth celebrated the forty-fourth anniversary of Mr. W. J. Gooding's being sent out to preach the Gospel. Sermon by Mr. Thomas Stringer. The president of evening meeting, James Mote, Esq. Mr. Gooding gave a lively and instructive narrative of his travels in America and England, which we hope will be issued. C. Masterson, Thos. Stringer, and R. G. Edwards spoke on behalf of the pastor; especially so, did the ven. Mr. Kealey, who had known and esteemed Mr. Gooding many years. C. W. Banks, in a brief address, said, Let me ask for a righteous recompense for a minister of Christ, who has spent nearly fifty years of his life in carrying the seed-basket hither and thither, scattering the seeds of truth all around. I believe we ought to give him a pension, so that he might preach on here without either himself or his sweet Naomi being unduly troubled about where the bread and water is to come from. God has mercifully helped me to soothe the dying pillow of some of His dear saints and servants. Lately we have buried four who were taken care of to the end! An effort to help those of the household of faith, who are wearied and weak in the way, would have the sympathy of every humane heart, the patronage of a particular providence, and the fulfilment of that great promise, "Blessed is he that considereth the poor—the Lord shall deliver him in the time of trouble."

We are pained to learn the result of the meeting, though numerously attended, was not of much temporal benefit. We must help this afflicted brother.

**STURRY, NEAR CANTERBURY.**—June 26, 1876, was the day fixed for holding anniversary services of Sturry Baptist Church. Knowing the "Village Preacher" was to preach there on that day, at the above place, we took our tickets at the Pluckly station, S.E.R., for Sturry, and reached it about ten o'clock. We were met by several warm-hearted friends in the Gospel.

The weather was most propitious. Many friends gathered from Canterbury, Bethersden, Pluckly, &c. The day throughout was marked with a hearty welcome on behalf of our Sturry friends, who had studied to refresh the outer as well as inner man.

Our preacher for the day took for his text, in the morning, 2 Cor. ii. 14: "Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." Afternoon from Isaiah, "And a Man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." In the evening from Hebrews, "But unto the Son He saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness and hated iniquity, therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows."

It was generally a good day; all seemed to

be in a happy spirit. We certainly live in a day of Gospel freedom, Gospel privileges, and in the abundance of the Gospel, yet the power of the Gospel in the heart seems lacking. May God arise in our midst and plead His own cause, prays

ONE WHO WAS THERE.

[We may add Mr. Charles Hancock, the Sturry pastor; Mr. R. Y. Banks, the Edgerton pastor; Mr. B. Baker, the Bethersden pastor, all helped in the services. Mr. Rowden, of Canterbury, and others were kind to cheer us.]

#### TONGHAM, NEAR ALDERSHOT.

A few words relative to the experience and death of a sister in the Lord at this place.

Mrs. Julia Baker, the beloved wife of Mr. John Baker, resided with her uncle and aunt, Mr. and Mrs. Butt, and she attended with these good relations the Baptist ministry in a little chapel upon their own premises; and not unfrequently journeyed with them to Aldershot, more especially since the temporary closing of Tongham chapel.

The niece was the object of many prayers. Some years past her disposition betokened a work of the blessed Spirit in her heart. Her conflicts with her soul's foe were at times severe. She had been in falling health for a considerable period, which circumstance seemed to urge her to "seek the Lord while He may be found."

Twelve months last Christmas morning, she was most wishful to attend an early prayer meeting at Aldershot. Whilst on her way thither, a distance of about a mile and a half, the devil entered into a fierce parley with her, as to there being any good in her attending this service. She did go, however, and it proved a most blessed exercise to her heart and mind. Mr. Wells conducted the meeting. She was given some arguments for Satan. She rejoiced in the Lord for days afterwards.

Some six months since consumption set in upon her, she gradually sank, and expired on the 27th May, at the age of 23. I knew her many years. I was called from Guilford to see her, two days previous to her departure for glory. She was then in a comfortable state of mind. On the next evening (previous to her demise in the morning) she endured much trial and anxiety. She could not be comforted, she was perfectly conscious, and knew all that passed. The happy time (which she had been told would come) came. "Will Mr. M. forgive me for what I said to him last evening?" was her question to those about her dying pillow. "Tell him, when you see him, how happy I was." "Jesus has come, with His holy angels, to take me to heaven." "I am redeemed by the blood of the Lamb." These and similar expressions were uttered by her, and the waving of her hands: and thus she passed away, to the grief of her dear husband and relations, who are made to feel the stroke as a heavy burden, and who desire the prayers of the Lord's people, that the event may be sanctified to them. The interment took place at Aldershot cemetery. M. W.

# The Rock on which the Church is Built.

(ONE OF THE SERMONS AT THE OPENING OF NEWBOLD BAPTIST CHAPEL  
ROCHDALE, JULY, 1876.)

BY MR. DRYSDALE.

“Christ is the Eternal Rock on which His Church is built;  
The Shepherd of His chosen flock; the Lamb that took our guilt;  
Our Counsellor, our Guide; our Brother, and our Friend;  
The Bridegroom of His chosen bride, who loves her to the end.”

“AND I say also unto thee, that thou art Peter, and upon this Rock I will build My Church; and the gates of hell shall not prevail against it.”—MATT. xvi. 18.

THE great questions of men's minds revolve around Christ. The world cannot afford to let Him alone. His presence stirs and agitates the deepest activities of the human heart. His person, His work, His claims, are all fitted to evoke the most serious inquiries. The present scene opens at Cæsarea Philippi. From it we learn how people had been talking about Christ. And we are led to feel that what we think of Him is, of all subjects of thought, the most transcendently important. “Whom do men say that I am?” is one of those questions which the world cannot refrain from agitating, or from being agitated with. But with what point and pungency our Lord brings home to our own consciences the personal inquiry, “Whom say YE that I am?” This was the question that brought Peter to the fore-front with his heaven-taught testimony. Christ will be confessed before men. His disciples dare not carry dark-lanterns, but must bear witness to Christ's name. Peter was more advanced than the others in his spiritual knowledge of Christ, and he was enabled to bear the noblest and highest testimony which had ever yet been borne to the true nature and character of Christ's person and mission—“Thou art the Christ, the Son of the living God.” And, as those that honour Christ will be honoured of Him, so, in return for Peter's grand confession of the Saviour, the Lord proceeds to confess and honour him before men. He, in effect, says, “You have owned and acknowledged Me as the Christ, the Son of the living God; I acknowledge and own the truth and appropriateness of the name I once gave you. You are indeed Peter now—a bit of real Rock—a specimen-piece, as it were, of the very material on which I propose to build My Church.”

When the Church of Christ is viewed as a spiritual fabric—a mighty, invisible building together of redeemed human souls—Christ alone is the Foundation on which such a mass of human souls can find a settled resting-place. “Other foundation can no man lay than that is laid, which is Christ Jesus.” But, in another sense, Christ's Church is a visible and historical institution—an outward community, or collection of communities of professing disciples throughout the world; and of the Church, in this external aspect, Christ is not so much the Foundation as the Architect and Builder, who has to select the right material by which the visible society of the Church is to be begun and carried forward. And hence we read of the “Foundation of the apostles and prophets.” Now, Peter had, by virtue of the nature and

style of his confession of Christ, shown himself to be the very kind of material which the Lord would use in rearing the ordinance or institution of His Church among men. It is as if we were colloqually to say, "Thou art granite, and it is on this very SORT of thing—on very granite alone—I mean to build an indestructible edifice on earth."

The "Rock" we conceive to be the Divine revelation regarding Jesus Christ, as made known to, and worked into, the experience of heaven-taught souls, or rather, perhaps, these souls themselves, of which Peter was a specimen, converted into the adamant of faithful confessions of the Divine revelation, made known to them of God, regarding Jesus Christ the Saviour. And did not Peter's sole, special honour lie in his having been the first to confess Christ as thus revealed to him, and his having had the priority over others in being used by Christ like a bit of foundation-rock, on which to raise up this imperishable Church? Some piece of rock must be first, and downmost, and this was Peter's honoured place; but a precisely similar, though historically subsequent, honour have all the saints who similarly confess the Saviour, Christ the Lord, and become, like Peter, the willing instruments and channels of God's revelation of Christ to men.

On such confessors Christ builds ever His Church; and, as they become immovable, like the Divine revelation itself, it stands firm and fast from age to age. Here is the guarantee that Christ "shall never be without a seed to serve Him." Here lies the security for a Church abiding for ever. "The gates of hell shall not prevail against it." The idea is borrowed from the old Oriental usage of the king sitting at the city gates to give judgment and administer the laws. Hence *the gates* represent the seats of power and authority. And so we still speak of the Turkish Empire as "the Ottoman Porte," or "the Sublime Porte"; that is, the Ottoman *gate*. Thus, "the gates of hell" signify the powers and influences of the great opposing kingdom of darkness.

The powers of persecution, of apostacy, of treachery, of corruption, shall never prevail. Inroads may be made at various points; the whole line of the Church may waver and yield; but the Church itself destroyed never! This is the anvil on which many a hammer has been broken to pieces; this the promontory on which many a wave has been dashed into spray. Any particular and local Church may be destroyed, and pass away in its unfaithfulness. Where, for example, are now the apostolically-founded Churches of Asia Minor? Any national Church may be swept aside, but we need never speak of THE Church being in danger. Its well-being may be impaired—let us ourselves take care that we be found "faithful among the faithless"—but, so long as the Father continues to reveal the Son, and men be more like Peter, who shall receive and testify of Christ, the "being" of the Church remains imperishable.

And, as a further reward of Peter's high confession of Christ, it is declared that he shall be an office-bearer in the Church of Christ. This we take to be the meaning of the promise in verse 19: "And I will give unto thee the keys of the kingdom of heaven"; *not*, be it observed, as some have imagined, "I will give unto thee, to *give unto others*, the keys," &c. There is no such strange succession. Christ alone, and Christ direct, is the Bestower of all offices in His Church. He is its alone Head, and the one Fountain of order and authority. To Peter,

but not to him *alone*, were given keys—the key of doctrine, to declare infallibly, and in Christ's Name, the one only method of mercy and forgiveness; and the key of government and discipline, to set forth how Christ would have His kingdom ruled, and the affairs of His house regulated and ordered. These were the things to be allowed, or disallowed, by Christ in heaven, according as they were fixed and settled by Peter and his fellow-apostles upon earth. Oh, how different this from priestly claims to forgive or absolve from sin! The grand lesson we should learn is this: That Christ must not be removed far away, as if He were only at the further end of a long chain of priestly succession; but He is to be recognised as the continually-present Dispenser of gifts and graces among His people.

## KING JESUS, HIS KINGDOM, AND HIS LAWS.

### OUTLINE OF A BAPTIZING SERMON,

PREACHED BY MR. W. CARPENTER, IN ARTILLERY STREET CHAPEL, LORD'S-DAY EVENING, JUNE 4TH, 1876.

“ Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him.”—Psalm ii. 12.

**T**HE Saviour is represented in this Psalm as a King, but, as when the children of Israel, on that solemn night of the Passover, ate the Lamb whole, so the faithful view Christ as a whole Christ; as Paul asked, Is Christ divided? The dear Saviour is not only King in Zion, but He has other offices. He is a Prophet—“ I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him ” (Deut. xviii. 18); also He is a Priest,—“ Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus ” (Heb. iii. 1). He is the Prophet, Priest and King, the Antitype of all that had gone before.

How many there are who have no objection to receive the Saviour as a Prophet, or as a Priest, but when He is presented by His ministers as King in Zion they object, they do not like Him to make laws; many of His people say, “ Let Him kiss me with the kisses of His mouth, for Thy love is better than wine; ” they want His kisses, but never kiss Him with the kiss of homage, nor acknowledge His Kingship by making a public profession and obedience to His laws, nor follow in the footsteps of Him who said, “ Suffer it to be so now, for THUS it becometh us to fulfil all righteousness. ” There is something very striking in the text I have just read. Our dear Saviour is King now as much as ever; His laws are as binding now as when He first uttered them; time has not altered His peculiar relation to His people, nor changed His laws. As preachers, we are aware that in a mixed congregation there are persons present who hold different views respecting the ordinance of baptism; we are consequently compelled to make a subject like this one of controversy, although there really would not be any necessity to do so, if persons would but study the question, for it is very plain: they went down into the water, and came up out of the water. Some individuals have been foolish enough to write against this ordinance, have laboured to show that baptism by immersion is not Scriptural, and that sprinkling is the true baptism; but this is mere assertion, and assertion

is no proof. What is required is not assertion, but one case at least of an instance of sprinkling, and this as yet has never been given; I am not defending an ordinance of my own making, but my Master's; and I solemnly invite you to search for yourselves and see if you can find a single instance of baptism by sprinkling recorded in the Holy Scriptures.

In dividing this text, I will, as God shall enable me to speak, do so somewhat after the following order:—

- I. Present the Saviour as Zion's King.
- II. The nature of His Kingdom.
- III. The laws of His Kingdom.
- IV. The homage enjoined.
- V. The blessedness of His willing subjects.

I. Zion's King. Here we have the supremacy and headship of Christ; and to make this evident, the Father said, "Yet have I set My king upon My holy hill of Zion;" and, in continuance, He says, "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" and in the same part of Scripture (Psalm ii.) the Saviour answers by saying, "I will declare the decree." Here is the Saviour's establishment as King by the Father, and the Son's recognition of His delightful title by undertaking to perform what had been committed unto Him; for witness how He declared the decree,—“Father, Thou hast loved them as Thou hast loved Me, for Thou lovedst Me before the foundation of the world;” also take notice of the manner of His declaring the decree, in His sermon on the Mount. It is true that His authority and Kingship were called into question by the priests and elders, for “when He was come into the temple, the chief priests and the elders came unto Him as He was teaching, and said, By what authority doest Thou these things? and who gave Thee this authority?” but on the other hand, others said, “Never man spake like this Man.” Jesus was King in the manger; as such the wise men worshipped Him, death owned Him as King of kings by releasing his icy grasp when the dear Saviour cried, “Lazarus come forth!” Even the restless winds lulled themselves at His command when He said, “Peace, be still.” “And the wind ceased, and there was a great calm.” How fitting this is with reference to us; when troubles, sins, temptations, and cares gather thick and fast, and our King says, “Peace, be still,” how soon are all these oppositions silenced! We also see that He has as much authority over nature on land as He has at sea; for the barren fig-tree withered at His bidding, and the dying thief acknowledged Him as King; see his request, “Lord, remember me when thou comest into Thy kingdom.”

The dear Saviour is King now, “He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords:” read it, ye angels that wait His nod; read it, ye infidels, and tremble; read it, ye saints, and rejoice that the Lord reigneth; read it, ye glorified Church on high, and cast your crowns at His feet, and crown Him Lord of all.

All ages have joined in owning Him as King; see the Church's description of Him in the Psalm xlv.: “I speak of the things which I have made touching the King:” “for He is thy Lord, and worship thou Him,” etc., etc.; and in the Psalm xxiv., it is written, “Lift up your heads, O ye gates; even lift them up, ye ever-



lasting doors; and the King of glory shall come in." How is He viewed by the righteous? Isaiah said, "Thine eyes shall see the King in His beauty; they shall behold the land that is very far off;" and this honour have all His saints; and when they are brought into His banqueting house, while the King sitteth at His table, "My spikenard sendeth forth the smell thereof." The types and shadows of the ceremonial law were galleries wherein the King was held and beheld: see David, Solomon, the prophets, etc.

He has many attractions. "Behold, a King shall reign in righteousness." Has this ever been true of any earthly sovereign in the true sense of the word? This person is most lovely; the Church said when she beheld Him, "How great is His beauty!" "His mouth is most sweet," etc.: see the heavenly truths that dropped from His lips at various times. Are not His faithfulness, His gentleness, His truthfulness, His compassion, etc., so many attractions to those who love Him? John said that His name was faithful and true.

Who crowned Him? The Jews refused to do so. "He came unto His own, and His own received Him not." 'Tis true in a panic they wished to thrust regal honours upon Him, but He said, "My kingdom is not of this world." The world never crowned Him: "I receive not honour from men." The world saw no beauty in Him that they should desire Him, and the Jews cried, "Away with Him, crucify Him." So they crowned Him with thorns.

But who did crown Him? The Father crowned Him on the Mount of Transfiguration and at His baptism; mark what is written in the first of Hebrews, "When He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him." The Church crowned Him when she said, "Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith His mother crowned Him in the day of His espousals, and in the day of the gladness of His heart." Babes crowned Him, saying, "Hosanna to the Son of David!" the dying thief crowned Him; the glorified in heaven with the angels, crown Him; and John's description of Him is, "On His head were many crowns."

II. His kingdom. His kingdom differs from all other kingdoms. "The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, lo there; for, behold, the kingdom of God is within you; neither is this kingdom meat or drink, but righteousness, and peace, and joy in the Holy Ghost." Observe, it is spiritual; the Saviour said, "If My kingdom were of this world, then would My servants fight;" "but the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds," &c. The spirituality of this kingdom is beautifully set forth in the parables. It is a kingdom full of mystery, because (1) it is founded on the death of its King; (2) none of its subjects are born in it, but must be born again in order to enter it—in other words, are translated out of Satan's kingdom into the kingdom of God's dear Son; the subjects were all strangers, and aliens from the commonwealth of Israel, but are now made nigh by the blood of Christ; (3) all its subjects are poor, yet immensely rich; they buy and sell without money and without price; (4) 'tis a kingdom of peace, yet always at war; and, lastly, there is no debt in this kingdom. What a blessed kingdom this is, that discovers such a state of happiness, unity, peace, and government! "Blessed are the eyes that

see these things," for this takes in all the election of grace; they become willing subjects in the day of His power.

III. The laws of His kingdom. Now the Saviour has laws in connection with His kingdom. All the kingdoms of this world possess laws; there are none without, though they may be imperfect and harsh. It is truly said, concerning this country of our nativity, that her children are free, and never shall be slaves. Even slaves, when they set foot on English soil, are free; but this, in the natural sense, does not by any means mean that they are entirely free from all law. A slave may walk at liberty in this country, but he must not, if he value his liberty, steal another's property, else, if he did, he would soon be deprived of his freedom. Are the Lord's subjects under law? Yes, His laws are plain and essential. Some people, in order to escape from the difficulty, say there is nothing saving in baptism. Do we say there is? Is there anything meritorious or saving in the Lord's Supper, as an ordinance? But will the objector to believers' baptism say there is nothing saving in the Lord's Supper, and then refuse to sit down and partake of it? There is no merit attached to preaching or prayers, but shall we say we will have no preaching, no prayers, no singing, no assembling ourselves together (as is the manner of some), no Lord's Supper, simply because there's nothing saving or meritorious in such? I contend 'tis essential to honour my Lord, and show I am a lawful and happy subject. If time permitted, we could go into some of these laws of His kingdom; we will, however, just mention one or two:—Preaching is a law—"Go ye into all the world, and preach the Gospel to every creature." Teaching and baptizing, that union is very plain; singing; the ordinance of the Lord's Supper might be mentioned; but this particular ordinance, believers' baptism, differs from all other baptisms, as to the mode and the proper subjects.

III. The obedience enjoined. There are several kinds of baptisms mentioned in the Bible. There was the baptism of the utensils as used under the ceremonial law (see Mark vii. 4, 8). There was also the baptism of the Holy Ghost, and, with reference to the latter, how many mistakes many good people fall into. They say they cannot see believers' baptism, but they can see the baptism of the Holy Ghost, and yet they do not honour it; if so, they would contend for miracles, and speaking in unknown tongues, &c.; but the fact is, they do not know what they mean when they refer to the baptism of the Holy Ghost. We know what they wish to convey—that the blessed Spirit is the great Teacher in regeneration—but this is not called by what they term it; a distinction must be made. Peter made this clear on the day of Pentecost, when, on that solemn occasion, 3,000 individuals were baptized. There was the baptism of suffering. The mother of Zebedee's children asked a favour; namely, that her two sons might sit one on His right, and the other on His left hand in His kingdom. He asked them if they were able to drink of the cup that He should drink of, and be baptized with His baptism of suffering; and they said, "We are able." Now, I ask Would sprinkling set forth Christ's baptism of suffering? Then there is figurative baptism. See the children of Israel passing through the Red Sea—the heavens above, the sea like two walls on each side, and the ground beneath. I ask, Would sprinkling fully represent such a baptism as this? Take Noah, shut up in the ark—"whereunto the like figure doth now save us," &c. He was buried in the ark, and

afterward came out into the world. We read of being buried with him, being "baptized *in Jordan*," "went into the water and came up out of the water," and because there was much water. It is also called washing: "Arise, and be baptized, and wash away thy sins." The clothes we wear are not made clean by the laundress by being simply sprinkled, but by being plunged into the water.

As to the subjects worthy of this ordinance, they must understand that what is required is belief. "If thou believest with all thine heart thou mayest." A person destitute of grace will not believe; an infant cannot believe, or bring forth fruits meet for repentance; so, on the other hand, we read of those who were "baptized in Jordan, confessing their sins;" and as to infants being baptized with the households, where is the proof that there were any infants? we have no proof even that Lydia was married, or ever had any children. The ordinance, we contend, was designed to the end of time, designed to honour the dear Master. People may object to it, but Christ was not ashamed to own it, and shall I be ashamed?

"Ashamed of Jesus? yes, I may,  
When I've no sins to wash away."

#### IV. The homage enjoined.

"Whosoever shall deny me before men, him will I also deny before My Father which is in heaven." The world is not ashamed of crime, why then should we be ashamed to own our Master in this solemn ordinance? In order to yield Him homage, simply own Him as King, walk in His ways, take up His cross, be His disciple; in doing this, you kiss the Son, you crown Him, and own Him as your Lord and Master. And, lastly, the blessedness of the people. "Blessed are they that trust in Him;" He will say to His enemies, bring them forth and slay them that would not that I should reign over them.

The Church will own Him; and as all things are in His hands—death, hell, the winds and the waves, &c., so He will ever take care of those who love Him. Blessed are the people that are in such a case, He will bring them all off victorious. Amen.

### WHO ARE THESE? AND WHENCE CAME THEY?

'Tis mercy, Lord, that Thou hast brought  
My mind to seek her peace in Thee;  
Yet while I seek and find Thee not,  
No peace my wandering soul can see.  
Oh! when shall all my wanderings end,  
And all my steps to Theeward tend?

"**N**AMES WRITTEN IN HEAVEN" is the theme we are pursuing still. And gentle rays of light occasionally seem to indicate the morning is coming.

It has been a long dark night with me one way and another. The north-east wind has been more searching than one can define. The clashing elements of time-things have been something like the destroyers which suddenly broke upon Job's possessions. Outsiders have heard the rolling of the thunder, and they have concluded that the sentence of death had fallen for ever—that all was over and gone. Again and again, as Elihu said to Job, we have cried out under the oppression of enemies, and have said, "Where is God our Maker, who giveth songs

in the night?" "Songs in the night" have been given; hence, we have not dwelt altogether in silence, nor have we been left in the deep, dark pit of despair.

After travelling all Saturday, August 5th, 1876, to take some little part in the opening services of that elegant and well-appointed structure, called "Newbold Baptist Chapel," in the hard-working and populous town of Rochdale; after some exercise of mind as to whether the Lord would breathe into my soul any one word to carry to the people; after some sleep in our lovely and well-laid out "Moss College," I awoke early on the Sunday morning with my little bruised heart sighing out, "Oh, my blessed Jesus! do speak some precious word into my soul." And, as kindly as a heavenly whisper can come, this sentence entered into me: "STRONG CONSOLATION." A persuasion rolled up and down my mind that all the workers in this Newbold cause stood in need of "A Strong Consolation"; and a faint little hope sprung up that I was, in the Lord's hands, to be the bearer of this consoling Word.

The noble original promoter—the building committee, the minister, the deacons, the members of the Church, the leaders of the Schools, the sympathising friends—yea, I saw they all had had griefs; they had been in sorrows, crooks, crosses, and disappointments from the moment they were compelled to leave good old John Kershaw's "Hope Chapel," up to the opening of the Newbold-hall Chapel. I was persuaded that, with the righteous souls of God's regenerated elect, there had been no small tempest laying upon them.

But how was this strong consolation to be given? "By showing them the three-fold character and condition of the espoused Church of Christ." See—

First—Her original and heavenly condition—"The heirs of promise." What veins of saving truth rolled out of that one Scripture! "If children, then heirs; heirs of God, and joint-heirs with Jesus Christ." There is the eternal source of all the salvation of the people of God.

Their names are written in heaven by a strong act of Divine Predestination; "having predestinated us unto the adoption of children, by Jesus Christ unto Himself."

Believers in the Lord, your names were first written in heaven by the predestinating act of Almighty God, unto the adoption of children, which was according to the good pleasure of His will. Then, their

**"NAMES WERE WRITTEN IN HEAVEN"**

by a Divine choice of them. "According as He hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before Him in love."

There — Paul stretches the heavenly hand-writing from one eternity to another. Before the word began—"Chosen in Christ"—after the world is left behind, we are to be "holy and without blame before Him in love;" and for this perfect holiness we pine and pray now, but cannot attain unto it. Their

**"NAMES ARE WRITTEN IN HEAVEN"**

in a full description of their character and conduct; for, when the law and sin condemn them on the one hand, and God, by the Spirit, draws them to Christ on the other hand, then—

**"THEY FLY FOR REFUGE TO THE HOPE SET BEFORE THEM,"**

and God is willing most abundantly to shew unto these heirs of promise the immutability of His counsel, interposing Himself by an oath, that by two immutable things in which it was impossible for God to lie, they might have

“A STRONG CONSOLATION,”

with showers of blessings descending on them.

With a mind full of blessed thought I entered the pulpit at Newbold-hall that solemn Sunday morning, August 6, 1876; but here I pause, not without some mysterious feeling of grief and pain, because spiritual fetters bound me. More, I hope, of a brighter shade, by-and-bye.

## CHANGES HERE! IMMUTABILITY THERE!

BY J. PARNELL, *Minister of Plumstead Tabernacle.*

**D**EAR BROTHER BANKS,—According to announcement in periodicals, there are constantly changes taking place in various Churches; some, no doubt, are seeking popularity; others, to extend or enlarge their views. There is no harm in a minister's removing from one Church to another, if the hand of God is seen in the removal; but it is rather surprising when men who professed to hold sound doctrine remove into gross error. Whilst such is the unstable propensity of the double-minded, let all the faithful followers of Christ, who, by Divine grace, are kept steadfast in the truth as it is in Jesus, be comforted and encouraged by the remarkable words of the wise man, who saith, “I know that whatsoever God doeth, it shall abide for ever; nothing can be put to it, nor anything taken from it,” &c. (Eccl. iii. 14). Whence we may observe how immutable all the products of God's mind and will are, whether they be things in general, or things in particular. If things in general, they are made use of to accomplish the ends God before determined. If things in particular, they run parallel with His eternal counsels and purposes. How opposed to man's perishing labours. Mark! God's counsels are immutable, whether they be secret or revealed. His plan for the development of those counsels is immutable, which must be seen, at least, by the spiritual observer, to great satisfaction, in the creation of the world, and in the transcendent display of the glorious attributes.

Again, the Divine revelation—God's ordained means of making known Himself to a poor perishing sinner—is immutable. “For ever, O Lord, Thy Word is settled in heaven.” Not only so, but the saving effects of that revelation upon the hearts and minds of the elect is immutable; and all the boasting sceptics on earth, and all the raging fiends beneath, cannot erase it therefrom. Moreover, the kingdom of Christ—established upon an everlasting foundation—is immutable. And that foundation is the invisible Divinity of the “mighty Godman.” My soul! art thou interested in such a kingdom? Also, the marriage covenant made, sealed, and ratified between God and His chosen people, is immutable. It was made on behalf of the elect vessels of mercy from all eternity; it was sealed by precious atoning blood on the cross at Mount Calvary; and it was unmistakably ratified and confirmed on the resurrection morn. Hence, let all those who know their spiritual adoption, sing, “**NO SEPARATION.**”

A step farther. The full satisfaction made by the sacrificial offering of Christ, at His crucifixion, is immutable. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is He that condemneth? It is Christ that died, yea—rather, that is risen again—who is even at the right hand of God, who also maketh intercession for us?"

"Dear dying Lamb, Thy precious blood  
Shall never lose its power,  
Till all the ransomed Church of God  
Be saved to sin no more."

Another thought before I close is, the active proceedings of God's mysterious providence is immutable. The darkness and the light are both alike to Him. No one can stay His hand, nor say unto Him, What doest Thou? For He doeth whatsoever He will in the heavens above, and among the inhabitants of the earth. He is of one mind, and none can turn Him. Now, what shall we say of the glory accruing to Himself out of all His marvellous transactions, both in providence and grace? Well may we exclaim, with Paul, "For of Him, and through Him, and to Him, are all things; to whom be glory for ever. Amen." "He that glorieth, let him glory in the Lord." And, finally, the rewards of the righteous and the punishments of the wicked are immutable. Be not deceived; God is not mocked; "For whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

Seeing, therefore, beloved fellow-labourer in the Gospel of Christ, that such things are indisputable facts, and that no one can add to or take from the period of our first and second birth, wherefore should we or any of the Lord's family be greatly alarmed at what will be the issue of creature-conceived notions? If ten thousand times ten thousand changes should take place to-morrow among the sons and daughters of Adam, they could not possibly alter the perfection of the Church's standing in Christ. "The gates of hell shall not prevail."

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### BROTHERLY LOVE.

**T**HIS heavenly power is yet alive. We have constant proofs of it. We have thought a few of its live coals flung into the "VESSEL" might cause a flame somewhere. Here is one:—I hope that you will be spared long to speak of the great love of the Eternal Three in the plan of salvation to poor, lost, alive sinners. May the Holy Spirit be felt in thy soul! so that, speaking through you, dead sinners may be brought to life, the spirits of the dear people of God be refreshed, and the soul of one that feels much discouraged in the work be encouraged; he lives in the midst of High Church, professing Church, and no Church at all. A population of over eight thousand; out of that number some thirty meet at our room. The worst is, those that we hope are the ransomed of the Lord seem to show but little life. We have peace in our Church, and we are looking for C. W. B.; praying he may bring some good news from a far country. The Lord bless you and keep you, is the prayer of your well-wisher in the bonds of Christian love,

"J. R. S."

## OLD "ZOAR," AND THE LATE MRS. PEDLEY.

"FOR Thou did'st die for me; Oh! Son of God,  
 By Thee the throbbing flesh of men was worn;  
 Thy naked feet the thorns of sorrow trod,  
 And tempests beat Thy houseless head forlorn;  
 Thou that wert wont to stand  
 Alone, on God's right hand,  
 Before the ages were, the *Eternal, Eldest-born.*

And Thou wert laid within the narrow tomb,  
 Thy clay-cold limbs with shrouding grave-clothes bound;  
 The sealed stone confirm'd Thy mortal doom;  
 Lone watchmen walk'd Thy desert burial-ground:  
 Whom heaven could not contain,  
 Nor th' immeasurable plain  
 Of vast infinity enclose, or circle round.

For us! for us Thou didst endure the pain,  
 And Thy meek Spirit bow'd itself to shame,  
 To wash our souls from sin's infecting stain;  
 T' avert the Father's wrathful vengeance flame.  
 THOU, that could'st nothing win,  
 By saving worlds from sin,  
 Nor aught of glory add to Thy all-glorious Name."

WHEN A. B. Taylor was preaching the funeral sermon for the late Mrs. Pedley, in Old Zoar, on Sunday evening, August 6th, the words I have quoted from the late beloved Henry Hart Milman ran through my brain. They were so in unison with the tenor of the preacher's ideas, that a peculiar, weird-kind of feeling took possession of my mind as I once more sat down in that time-honoured sanctuary, "OLD ZOAR." From earliest childhood I had heard of this remarkable place, and how (in my childlike mind) most wonderful men preached there; in fact, it was a *sanctum sanctorum*. As I grew up, I occasionally visited the place, and, with others, took my seat on the gallery stairs. Ah! then, the old chapel was literally crammed. In those days Wm. Gadsby, old master Kershaw, Daniel Smart, and the venerable John Warburton, were the *episkopountés* (overseers). Many days have passed since then. Old Zoar, in appearance, is just the same. There is the pulpit, with its large antique sounding-board. Old Zoar has not gone in for anything modern. It is *semper eadem*; but where are the worthies who occupied that old-fashioned pulpit? Where are the throngs of worshippers who went up there to pay their vows?

"Change and decay, in all around, I see,  
 Oh, Thou that changest not,

ABIDE WITH ME!"

Comparatively speaking, there are few of the old worshippers who now find their way to Zoar; and one of the last of the veterans has just gone over to the majority—the late Mrs. Pedley, who for over a quarter of a century had been "a friend to the cause at Zoar, and to God's poor ministers."

When Mr. Taylor rose to announce his text, I was astonished and grieved to see the sparseness of the congregation. The chapel was not one-quarter filled. How memory wandered back; and what a piece of tapestry was woven! Zoar's "palmy" days appear to have gone. During the last quarter of a century great changes have passed over the Christian world, and "the centre of orthodoxy in Alie-sreet"

appears to have been reduced by the revolution. Mr. Taylor appeared perfectly satisfied with the existing state of things; he is assured now, as ever, God has a remnant "according to the election of grace."

Just a word or two respecting Mr. Taylor, and the discourse he delivered on Sunday, August 6th. As a preacher, he cannot—(if the sermon under consideration be taken as a sample)—be characterised as a great thinker; there was no new feature in his discourse. Still, there was a clearness, and a pleasant delivery, although his provincialisms are strong.

After he had announced his text—(1 Cor. xv. 21), "For since by man came death, by man came also the resurrection of the dead"—Mr. Taylor waited for some time before he commenced his sermon. In this respect, he put me in mind of the late Thomas Binney, who invariably waited some seconds after he had announced his text, previous to commencing the exposition. Mr. Taylor is quaint. In the course of his sermon, he said, speaking of the resurrection: "The same omnipotent Power which brought the saints into the world will raise up their bodies on the resurrection morning."

Once an infidel said to a godly minister, "Do you really believe that our bodies will be raised?"

"Yes, I do," replied the minister.

"By what power?" said the infidel.

"That same Power," said the minister, "that has protected you so far; and that Power which, if you are not born again, will condemn you to hell for ever!"

It is a solemn thing when friends have to part—it is heart-rending sometimes; but, as by man came death, by man came also the resurrection of the dead.

One of our ministers used to say that when he stood at the grave of a saint of God, it "smelt of the resurrection."

The preacher said, "I shall not say much about our departed sister, Mrs. Pedley. She was a great friend to this cause for years; she was also a great friend to God's poor ministers who have supplied this pulpit."

I was told by one of our dear brethren of a most spiritual conversation he had with Mrs. Pedley twenty-five years ago. It is a great mercy to be preserved in the truth for so many years. The elders of this Church feel the loss of our sister very much.

The preacher did not again refer to Mrs. Pedley, with the exception of his closing supplication, in which he prayed that the loss might be sanctified to the relatives of the deceased.

Mr. Taylor spoke of the Fall—for, since by man came death, everything was death until the Spirit of God breathed into man the new life. He dilated sweetly on "the Man" who is the resurrection and the life, and who will bring from the dust the bodies of all the redeemed.

[Mr. and Mrs. Pedley were pillars in Zoar for years. Their house was the parson's home. There John Kershaw found his last beloved wife. From different sources we may yet give further notes. So much, in our years of sorrow, were we blest in Zoar that we have often desired there to preach our Lord's Gospel; but they will let Old Zoar fall to the ground before they would let us preach. Is that religion? Nay, it is not. Thank the Lord, HE has never failed us!]



## A NOTE TO ALL AFFLICTED MINISTERS.

THE SPIRIT SO MUCH WANTED IN ALL OUR CHURCHES.

**I** AM sorry to hear you are poorly, and so depressed in mind ; what a mercy to know "They that sow in tears, shall reap in joy!" "Weeping may endure for a night, but joy cometh in the morning." Yes, in the morning, when the Sun of Righteousness ariseth, then the night must flee away ; and we can rejoice in Christ as our Saviour. I have much reason to believe that the Friends enjoyed more of their Master's presence last Lord's-day than their minister did. I hope the time is near when you will see us altogether, for we are all as one ! Yes, I trust we are all united to Christ, being one in Him. This is what binds us together and make us so dear to each other.

I did not hear from my sister till after I wrote to you. I had told her to write me a long letter and tell me all she could think of ; I believe she did so. When I heard what your text was, I thought What a sweet subject ! What could be sweeter than the love of Christ, to those who are cast down ? I still looked at the text, and thought How strong this love ! Who, or what, can ever separate me from the love of Christ ? Nothing ever can. Here I found something most sweet ; yes, I could indeed rejoice in Christ as my Saviour. So, you see, although I was not there, yet I received a blessing through seeing your text in my sister's letter ; therefore do not say it was a poor affair, for what is more delightful than the love of Christ ? Yes ! say you, I know it is, when the Holy Spirit apply it to the soul. May the Lord grant you the comfort you need, that you may still go on knowing that your labour is not in vain in the Lord ! That is my sincere desire for all God's faithful servants.

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 THE LATE MR. CHARLES SPENCER.

"Whom He justified, them He also glorified."—Rom. viii. 30.

**O**UR Churches have lost a sincere and useful friend in the somewhat early departure of the above-named Christian gentleman. We little thought, when we heard him read (at Mr. Hall's re-opening service) a precious hymn with such peculiar emphasis, that it was the last time we should ever see him. How true it is, in many cases, "Death consumes us without noise !" While busy man is pushing on in this life, Death is secretly untying the strings of this frail tabernacle ; presently, down it falls ! Our departed brother Spencer was quite at home in assisting at many of our public gatherings ; and all were glad to see him. Surely, we may say of him, he had come to Mount Zion—to the city of the living God ; he had come to Jesus, the Mediator of the New Covenant, and to the blood of sprinkling ; but now he is come "to the general assembly and Church of the FIRST-BORN, which are written in heaven ; to God, the Judge of all ; and to the spirits of just men made perfect."

May the Lord give us all much grace to well consider our state ; for the old doctors did say, "Thoughts of death, spiritualised, have life in them ; thoughts of death, laid to the heart, are a good medicine for an evil heart."

Reader ! Who, and what art thou ? A popular minister ? **A**

wealthy deacon? A quiet member? Born of God, and born for glory, art thou? Lift up thine head, then! for thy redemption draweth nigh. But, if—by the Holy Ghost—thou hast never come to Jesus here, be assured—so dying—you will never be either prepared for, or pleased to see, Him hereafter.

Of the many questions Swinnock asketh, there is this one—"What is the reason that men take up short of Christ? Why do they please themselves with the shadow instead of the substance? Why do they cry Peace, peace! to their souls, only upon the ground of some outward privileges, or a few inward good meanings, when pride, prejudice, and delusion carry them away in the dark? It is Ignorance!" They know not redemption in the soul; they know not repentance in the heart; they know not remission of sins in the conscience; they know not the returning of the whole inner man to God, through Christ, by Christ, and with Christ; hence, whatever outward beauty there may appear upon them, there is no Divine "breath in them." And from all such empty professions, good Lord, deliver us! Amen.

Mr. J. S. Anderson sends us the following card:—

"Our beloved brother, Charles Spencer, of St. John's Manor-road, New Cross, breathed his last on Thursday afternoon, August 10th, 1876, much beloved and greatly lamented by an affectionate family and many friends. But for him to die was gain. His pain was great; but his pleasure is greater, and eternal."

[The following is from our brother STRINGER, who for many years knew, and enjoyed Christian fellowship with, our departed friend]:—

That well-known, sincere friend and helper to the saints and Churches of the Lord Jesus Christ—Mr. Charles Spencer—after a short illness, entered into his final rest and the full enjoyment of his incorruptible inheritance on Thursday, August 10, 1876. The Churches have lost in him a genuine, loving, devoted, faithful, kind, and affectionate friend indeed.

I have known him personally as a sincere Christian over twenty years, and have enjoyed sweet fellowship in the Gospel with him very many times. "Jesus Christ, the same yesterday, and to-day, and for ever" was the theme of his tongue and joy of his heart. With zeal, love, energy, and decision for eternal truth, he would, and did contend earnestly for a three-fold Christianity—viz., doctrine, experience, and practice; and, through God's grace, he was enabled to exemplify the same till his dying hour. He has often told me Paul's Epistle to the Ephesians was marrow and fatness to his soul; and that the doctrinal, experimental, and practical compartments of that grand epistle was the model of his religion, the ground of his hope, and the triumph of his faith. And I may say, So it is mine, with all who are born of the Spirit. Our departed brother was equally decided for Gospel order relative to the laws and ordinances of the true Church of Jesus Christ. No surrender, no succumbing, no truckling to human inventions, no departure from the ancient model of Church discipline as recorded in Acts ii. In these matters he was "an iron pillar," and would bend to nothing but the Word of God. But, dear man! he has run his race and finished his course with joy, leaving another blank in the Church, and a sorrowful widow and family behind; all of which may the Lord bless, provide for, and preserve them to His eternal kingdom and glory!

During his illness he was at times delirious; but, when reasonable, he

would, and did, speak sweetly of his Redeemer, and of heavenly things. He said to one of his sons, "What think ye of Christ?" To others he frequently quoted those sweet words: "But I will see you again, and your heart shall rejoice." And often quoted with emphasis sweet verses of those matchless hymns—Dr. Watts. Then again delirium silenced his tongue. His life, character, and conduct more blessedly developed his genuine saintship than his dying hours. We know not how or in what circumstances we may die; but here is the great question, How do we live? Our dear brother lived upright in, though distinguished from, the world, both professing and profane. He lived (by faith) in Christ, on Christ, for Christ, to Christ; and now his emancipated, redeemed, regenerated, grace-saved soul, lives for ever with Christ, in that unspeakably glorious region where

"Flesh and sin no more control  
The sacred pleasures of his soul."

Farewell, my dear friend and brother, for a little season! we shall meet again shortly,

"Where parting scenes will be unknown,  
And worship never cease."

The family having a freehold grave in Nunhead Cemetery, in the so-called consecrated ground, his mortal remains were deposited there on Tuesday, August 15. I was allowed to read in the Church the lesson appointed from 1 Cor. xv., but no more, according to Ecclesiastical law. Otherwise, I should have liked to have given an address at the grave, but Parliament measures say, No. Still in my own chapel I shall, D.V., preach a sermon in connection with his death and coronation, on Lord's-day evening, August 20.

[ORIGINAL.]

Our brother's gone to world's 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.

Yes! now he gazes on the face,  
Of Him who sav'd him by His grace,  
And taught his soul to pray;  
Releas'd from sin and toil and pain,  
His soul redeem'd is gone to reign,  
In everlasting day.

T. STRINGER.

### LABOURING SOUL! WHAT LACKEST THOU?

**I** WILL tell thee. While the pastor of the Banbridge Church was pleading with God in our family, one morning, my soul silently cried, "Lord, I want, I pray, for a heart so full of holy love to Thee, that I may be always running to Thy feet with that fondness of affection with which a child runs to its parent. There is so much of cold dragging of ourselves to prayer, that I am quite ashamed of it. 'Draw me, and we will run after Thee.' Then I want holy fellowship with God in prayer; all the powers of my inmost soul fired with

spiritual energy, and fixed upon the glorious Majesty of God in Christ. Again, as the result of these spiritual mercies, I only pine to feel divinely strengthened in faith from close and constant intercourse with God; realising a devotion to His service so entire, a resignation to His will so perfect, and a meetness for His kingdom so precious, that I might attain unto that high position Paul enjoyed, when he cried out "For me to live is Christ, and to die is gain." These things I sigh and cry for! Lord, give them to me, for Jesu's sake! Then, while ministers, proud and jealous, are pelting me with their prattle, and some of their epistles, I will go on to love, and only to live for, my most beloved Lord, whose voice did call me, whose heavenly vision did cheer me, and whose grace still struggles within to hold me on—"enduring to the end"—for, indeed, I do desire to be saved in the Lord, with an everlasting salvation."

C. W. B.

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### WALKING WITH GOD.

**B**ELOVED BROTHER IN CHRIST,—I observe in your kind letter, which came yesterday, that you are seeking by the help of God to know the best and surest soul-comforting way to walk with God, and that your desire is for me to write a few words to your much exercised mind. My dear brother! it's only by the help of God's Word, His good Spirit and grace, that I desire in love to write a few practical words, which I pray may be made spirit and life to your soul. I cannot write to you with excellency of speech, nor with enticing words of man's wisdom, but by the power and teaching of God the Holy Spirit, that your faith may not stand in the wisdom of men, but in the power of God. I can assure you, my beloved brother, that it is a great joy and comfort to my heart to find by your letter that God the Almighty Spirit hath begun the good work of grace in your precious never-dying soul, and that you are now desiring to find the more perfect way of walking in holy communion with God. If the dear Lord did bless my poor humble labours to your soul's good when I was in Cornwall, give Him all the glory. Not unto us, but unto Thy name be all the glory. Oh, may you, my dear brother by grace, be helped of the Holy Spirit to set the Lord always before you! You will find it an excellent way of walking with God; it will make you diligent and abundant in the work of the Lord. Thus walking with God, you shall be assured of God's mercy and gracious favour, for He keepeth covenant and mercy for all his dear children that walk before Him with all their heart. Walking with God in this blessed soul-comforting way doth exceedingly please God (Heb. xi. 5) and it also pleases God's faithful ministers (John iii. 4), for you will find to walk with God is to walk in truth, and it doth please and strengthen all the good people of God with whom you do converse. It is to walk worthy of God in all well-pleasing—to walk with God in uprightness, through faith in the death and resurrection of Jesus Christ, by prayer in His name, and supplication with thanksgiving to make your request known unto God. And may the grace and peace of God which passeth all understanding so establish your heart and mind in and through Christ Jesus, that you may not only walk with God, but that you may live a spiritual life of faith in all places wheresoever the kind providence of God may place you, that by God's help and grace in

your heart you should walk with God in uprightness. This is commended to you by a great cloud of witnesses. For example : Enoch walked with God (Gen. v. 22) : in righteousness before Him, as revealed in the Scriptures. I shall always be glad to hear you are walking in communion with God, and keeping close to Him. You will then be sure to go in the right way—that good old way which is called the way of holiness (Isaiah vi. 8)—in a most straight, most sure, and (to a spiritual man) a most pleasant way, the paths of which are peace. God teaches all of His dear children to choose this way ; and if they happen to err, or to doubt of their way, they shall hear the voice of God's Spirit behind them saying, "This is the way, walk ye in it." Now, dear brother, what shall I more say ? for time would fail me to tell of all the inspired prophets and apostles—how they all, by Divine grace, walked with God by faith in a dear Redeemer. But I must conclude with best love to all dear lovers of truth at——. My dearly beloved ! grace, mercy and peace be with you. I thank God that without ceasing I remember thee in my poor prayers, night and morning, greatly desiring to see thee, being mindful of thy tears.

Yours, in the best of bonds,

B. WOODROW.

25, Warwick-road, South Kensington, May 9th, 1876.

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### NATURE AND GRACE.

What Nature cannot do, grace can ; if the soul is to be saved, and the ill lite changed, grace must do it. "Ye must be born again," said the wisest One. David knew the need of a radical change, and where to get it, when he went down upon his knees in tears and prayed, "Create in me a clean heart, O Lord, and renew within me a right spirit." Quintus Quarles would recommend that example to all his readers, assured that all who go to the cross, and plunge in the "fountain open," will be "clean every whit."

"Thy precious blood, O Christ,  
 Thy blood so freely spilt,  
 Can blanch my blackest stain,  
 And purge away my guilt.  
 Thy righteousness alone  
 Can clothe and beautify ;  
 I wrap it round my soul,  
 In this I live and die."

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"THE CHRISTIAN STANDARD."—We knew no more of the controversial letters in Mr. James Grant's paper than did our correspondents who write us. How far the papers referred to are correct in their remarks on THE EARTHEN VESSEL and its Editor, we leave those critics to decide who are more capable than we can possibly be of judging. All our works are very imperfect ; we must expect to be chastised. We have not been long without the rod for very many years. But those correspondents who charge us with being fettered by Mr. Congreve, or any other person, know nothing of us. In conducting this work, we ever have been dependent only upon the Lord, and quite independent of all men.

THREE AWFUL PULPITS—THREE AGONISING  
PREACHERS—THREE ANCIENT SERMONS.

WITH serious thought, and in searching meditation, I reached *Golgotha*, "Which is, being interpreted, *The place of a skull*." Whose skull? The tradition of the Jews will tell you "it is Adam's skull." Singular coincidence, if that be so! If the second Adam—"the Lord from heaven"—was actually crucified on the ground where the first Adam was buried, then the contrast furnisheth much matter for both painful and grateful contemplation. The first Adam fell, died, and was buried, ruining many millions. The second Adam, as the substitute of His people, was crucified; gave up the Ghost; His sacred body was laid in the tomb; but He arose for the salvation of millions. His death on the cross was the most awful, yet the most merciful event this world ever saw. The three crosses were *representative* pulpits. The three preachers were representative men; their sermons were representative discourses. Those sermons are still being preached.

In the centre cross was SUBSTITUTIONARY SORROW. On the right-hand cross was that deadly unbelief which has poisoned multitudes—"If Thou be Christ," &c. On the left-hand was pure, God-wrought repentance, faith, prayer, and a saving knowledge of the Son of God.

To the right-hand unbelieving railer Jesus maintained the most profound, the most perfect, death-like silence. He answered *that* dying thief not one word. What a lesson for cavillers, for all the quarrelling and sect-deriding persons in the world now! "Let them alone!"

JESUS had other work to do. Jesus still has other work to do. He leaves Mahomed, Popes, Priests, Jesuits, Ritualists, Unitarians, Arminians, and all who, in any essential point, deny Him. All these He leaves alone; but, as soon as His Father's love had reached the other poor thief's heart on the left-hand—as soon as the Holy Ghost had quickened his soul, convinced his spirit, revealed Christ in his heart—as soon as the penitent, praying man cries out, "Lord, remember me!" immediately He answers him with assurance of being with Him in paradise.

Look at those awful pulpits! Look at those agonising preachers! Listen to their sermons!

In the centre is SORROW. On the right-hand, as far as Christ is concerned, there is a dead SILENCE. On the left-hand is DIVINE SOVEREIGNTY, giving a free and eternal salvation.

These three represented the three great Powers; and, in the world unto the present moment, A SAVIOUR IS TRIUMPHING, an unbelieving race is left in DARK SILENCE, and a stream of repentance, faith, and prayer, is resulting in the promise of being with Christ for ever. Of these three, let us say more presently.

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FROM THE FURNACE OF AFFLICTION.

DEAR BROTHER BANKS,—For two reasons I ask you to insert the enclosed in the EARTHEN VESSEL. Such a testimony must have a good effect upon the minds of the afflicted and poor in Zion, and, I would hope, induce those who have it in their power to minister to the writer of the letter. Remember the words of Jesus: "Inasmuch as ye

have done it unto one of the least of these My disciples, ye have done it unto Me.”

Yours truly, W. LEACH.

Hornsey.

MY DEAR FRIEND IN JESUS, the same yesterday, to-day, and for ever,—From the chamber of affliction I greet you in Him who is our life, and who has said, “Because I live ye shall live also.” He is the God of all grace, and of His fulness have we received, and grace for grace; for by the grace of God I am what I am. “The Lord hath been mindful of us”; and your kind note, with P.O.O. for five shillings, is another token of the Lord’s care, love, and sympathy to His poor, needy, and sorrowful child in the furnace. He cares for me; I am His pensioner; He knows where He has shut me in; I am the Lord’s prisoner, but a prisoner of hope. He knows all my needs; “I am poor and needy, yet the Lord thinketh upon me”; and His thoughts are thoughts of peace, and not of evil. The five shillings are truly acceptable—how sweetly the Lord times His mercies to our needs! He knows all about us. Oh, what a Friend is Christ to me, poor, weak, and worthless though I am! “He was born for our adversity.” I thank you in the name of the Lord for your kindness and sympathy, and may He bless thee, remember your kindness to me, and grant you an abundant entrance into His kingdom! I have been afflicted for more than twenty-six years; all that time the bush has been burning, but is not consumed. O, wonder of wonders! Jesus has been with me in the furnace! He sits by me; my bonds have been consumed; but, through grace, I have been preserved and sustained. I am still in the furnace, suffering much in body, but graciously supported.

“Beneath my fainting head  
My Father and my Friend  
His everlasting arms hath laid,  
To succour and defend.”

My affliction is great, but greater my mercies. It is well and shall be well.

“I know, in all that has befell  
My Jesus hath done all things well.”

My affliction, though long and painful, has been the best part of my pilgrimage. Not one thing would I have altered. It is the Lord—He hath made my little chamber a sanctuary, a Bethel. Times of great suffering have been times of great blessing. Often I have longed to depart, to be with Jesus; but till He bids I cannot die. I have not yet done His will; when I have suffered His will, He will take me home to glory, for there I long to be. Pray for me. Again I thank you.

Your afflicted friend in Jesus, S. FOSTER.

Sturry, August 15th, 1876.

## THE PULPIT—THE PRESS—AND THE PEN.

*What is Said of Us When We are Gone?*  
A paper by Rector Robert Maguire, in *Our Own Fireside* for July, is well fitted to humble the pride of vain man. We have felt inexpressibly anxious in times of soul-distress to know what will be said unto us when we are gone. What kind of angels will watch the going forth of the

soul, dear reader? Will the black fiends from the lowest hell drag thee down? or when thy prison-doors are thrown open will thy happy soul exclaim—  
“Welcome, everlasting light!

World of darkness, now, good night?”  
In August *Our Own Fireside* Mr. Maguire continues his review of epitaphs, and

makes particular mention of one by Byron, who once wrote these lines:—

“To mark a friend’s remains  
These stones arise;  
I never knew but one,  
And here he lies.”

Who was this friend? Some peer, or prince? No; it was Byron’s faithful dog. “What a bitter irony,” writes the rector, “on the professions of a friend!” Ah, well! this may be carried too far. We have, here and there, found a real friend, a true heart, and a helping hand, for which we have thanked God.

Dr. Bullock continues to circulate by thousands of thousands his *Home Words and Day of Days*. The sufferings of Bilney, when he signed his recantation to avoid martyrdom, are terrible to read; sad and sorrowful were the repinings that followed this act. His tender conscience was offended. Nothing could comfort him. The very Scriptures which he had so loved sounded now as his condemnation; the most comforting passages, he said, were now to him “as though a man had run him through the heart with a sword.” God would not let him rest. He rose up, renounced his recantation, went forth preaching Christ, bold as a lion. The savage bishop caught him; the chancellor said, “Burn him!” They did so, and soon his body fell, a lump of ashes, beneath the flames. Are there no recanters in our times? Have we not men—if men they may be called—who professed to leave error, came to confess truth, then turned back again? Have they any consciences? Paul says, “Charity hopeth all things,” so we try to hope many who confess Christ in crooked ways

“Will be made straight by grace divine,  
When in the Lord alone they stand.”

“The Earl of Shaftesbury’s Donkey.” This picture is the frontispiece to *A Statement of the Year’s Evangelistic Work among the Costers, &c., in Golden-lane Mission*, under the management of W. J. Orsman. To be had of Passmore and Alabaster. As this is a charitable effort to raise up the lowest dregs of the commercial world, in a moral, social, circumstantial, and even in a religious point of view, it deserves, and ought to have, a patronage and support as general as the “Hospital Sunday.” Mr. Orsman’s has become an established and honourable institution for much good.

“All about Preaching the Gospel to the Unconverted: a charge brought against the Huntingdonians and Strict Baptists.”—We highly esteem Mr. James Grant, and consider his paper, *The Christian*

*Standard*, has been useful in its antagonism with many deadly errors now marching through the country, and welcomed and worshipped in the great majority of our professing Churches; but, now that our friend Mr. Grant has come forth in open court, charging the Strict Baptists with “not preaching to sinners,” seeing the good editor has implied that we do not carry out our glorious Redeemer’s commission, “Go ye into all the world and preach the Gospel to every creature”—seeing also that Mr. Grant confers upon other sections of the visible Church the honour of “Christianising our land,” we feel called upon to notice this question with care, with candour, and with Christian faithfulness; and we call upon our ministering brethren to come forward, and either plead guilty to this charge, or honestly declare that, in the sight of a righteous, holy, and omniscient Jehovah they have, with all the ability, energy, and devotedness they could command, faithfully preached the Gospel of Christ to every creature they could come near unto. We have, for over five-and-forty years, in almost every part of the kingdom, preached the Gospel, with all the light and liberty our Lord has been pleased to give us; and we can appeal to the many, many tens of thousands who have heard us, and challenge them to the proof that, with all our might, we have preached the Gospel of the grace of God; warning, reproving, exhorting, and encouraging all who came within the sound of our voice. Many other ministers have done, and are still doing, the same, albeit they are Strict Baptists. Mr. James Grant has very kindly opened the way for us to tell him (and all who write and talk like him) a few things about preaching the Gospel; and we hope he will patiently hear us, impartially weigh our evidence, and give us a Scriptural verdict. The editor of the *Christian Standard*, like some others we know, is very near his journey’s end. He will soon drop his pen for ever. We shall do the same; let us, therefore, seek to come to the True Light, that all our deeds and our doings may be made manifest. Brethren, will you come to the help of the Lord against the mighty?

“Persons who for a time shone brilliantly in the Christian world!” These poor, wretched butterflies are seen in dread dismay in Mr. Stanford’s *Scenes Beyond the Grave*. How different must the other side of the river be to this! “Do ye seriously think of it? or, can ye recklessly leave it?”



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

NOTES ON THE LINE FROM  
LONDON TO ROCHDALE AND  
BACK.

## FAINTLY PURSUING.

"If not a single shaft can hit  
Un'till the God of love see fit,  
Then let us watch His tender care,  
And live a life of faith and prayer."

"I will hope," said I to my wife, as she stood on the Euston Station this Saturday afternoon, Aug. 5, 1876, waiting to see me off to Rochdale, "I will hope it is the Lord's will I should go 'his journey, for I go reluctantly, with a cowardly heart," and saving in myself, almost to the last moment, "I cannot go."

But now I have my ticket. After walking, 'bussing, under-ground training, and much waiting, crowded in a Nor-Wester, I am booked for the Great Flannel Market.

## VILLAGE PREACHING.

This last spring and summer has given me a little boiling, a lot of baking, and taken from me some of that hopeful energy which, under God's blessing, has sustained me for forty years in suffering and in public service.

"Glory to God, my soul would sing;  
Glory to Christ, our wondrous King;  
Glory to God, the Spirit's power,  
Who helps me in the trying hour."

How I wonder what I am going to Rochdale for—?

## NEWBOLD-HALL BAPTIST CHAPEL.

has been erected; opening services have been going on for weeks. I feel anxious. They have had many of the powerful men in the North preaching to them. What can I carry? I must wait to see what the Lord will do with me.

We are rolling and rushing through Trent Valley with immense speed, plenty of hot dust, and electrical jerks quite unpleasant. Seven hours of this is trying.

"Jesus's path was worse than this;  
Paul's shipwreck was no sea of bliss;  
The martyrs burned and bled"

Ah! when I think of martyrs, of missionaries, of men who have ploughed sea and land to preach the Gospel, my little self-denial and constant toil are shadows weak indeed. Still faintly pursuing, Lord! do speak to me, or in the new chapel quite dumb I shall be.

Those strong words of Paul are deeper and higher, fuller, and richer than one can conceive—"Without faith it is impossible to please God; for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him."

Late on Saturday night, the "Village Preacher" walked gently down Moss Lane, where stands the engineering works of John Tatham, Esq., in whose hospitable mansion he was cheerfully received.

Sunday morning, Aug. 6, while in bed, si-

lently sighing to my most blessed Lord, a whisper in my soul was found; so sweet to me appeared the sound, could scarcely think it true. "Strong consolation" was the word. I trust it came down from the Lord; if so, 'twill do some good.

After musing some time, a sentence came up which said, "A three-fold view of the people of God":—

1. The Heavenly View, "Heirs of Promise."

2. The Earthly View, "Flying for refuge to the hope set before them."

I meet with many who talk of ministers:—but who, of necessity, to Jesus is flying?

3. The Internal Experimental View, "Strong consolation."

This flows into the soul when to the new-horn eye of faith Christ is revealed in His person, work, offices, and conduct.

What a text to go into a pulpit with, "That by two immutable things, in which it was impossible for God to lie, they might have a strong consolation who have fled for refuge to the hope set before them." Out of such a river scarce one drop could I bring forth. I looked, I longed, and I left off quite to the time.

Went to Heywood in the afternoon with friend Howarth, and preached to the people Robert Powell left behind, of whose trials with Jireh much is written in those books which one day will be opened. What will be said to Jireh's people then? Not e'en an angel can declare.

## TWO THOUGHTS

came out at Heywood that afternoon which are awfully solemn to me, as I run through Staffordshire on this hot autumnal day. I write them here; some may weigh them in a quiet moment.

## GIFTS AND GRACE.

I have seen some of the most gifted of men fall away and come to nothing; I have seen some humble, honest men plod on, pray on, and preach on, and come to honour, usefulness, and holy joy.

MANCHESTER, Monday, Aug. 7.—Jas. Hand has kindly seen me from Rochdale to Manchester; and now in tunnels, through smoky Maccle-field, and such like towns, we are on the wings of steam-power, if my heavenly Father will defend me to my earthly home once more.

The opening services of Newbold Baptist chapel are all over; nine sermons. I may say that building "stands like a palace built for God." I hope, in the ministry, in the schools, in all the services, Newbold-hall Baptist chapel will always show His milder face.

If we trace up the history of this Newbold chapel, some "cheering words" will surely come. To do this, we must review the whole of John Kershaw's life, of ever-blessed memory. Thank the Lord, after three days' toil, home again!

**ENGLISH BAPTIST CHAPEL, BANGOR.**—Sunday, July 2, a sermon was preached on baptism, by the pastor, from Matt. xxviii. 19, 23, in which he proved from Scripture that immersion is the right mode, and believers the only fit and proper subjects, for baptism. He showed that infant sprinkling had no foundation in the Word of God; that those who practised it are only playing into the hands of the priests and the Romanising party in the Establishment. At the close of the sermon two candidates for baptism stood forth, and were led by the pastor down into the water, and were immersed in the blessed name of the triune-God—Father, Son, and Spirit. Two ladies, accustomed to attend the cathedral service, came up in their carriage to witness this ordinance of baptism, and seemed delighted with it. Altogether it was a pleasant and refreshing season. To God be all the glory! On Sunday, July 30, a sermon was preached by the pastor, W. H. Bishop, from Acts ix. 18. In the course of the sermon he refuted most of the modern objections to believers' baptism, showing how some of the most delicate and timid people go to the sea-side watering places in the summer months, and disport themselves in the water, paying no regard to those that are looking on. They are not shocked at doing this—no, no! it's for the good of the body; the doctor ordered it, and so they do it. But if these delicate creatures are asked to follow the advice of Christ, the Great Physician, they raise all sorts of objections, and say it is not essential; so Christ's example is not followed by them, and His word of command they set at naught. At the close of the discourse two lady candidates came forward for immersion, the one being the mother of a family, who thought it right to set this example of obedience to her Lord's command before her children, with a prayer that they may follow her steps; the other, a blooming girl of eighteen years of age, whose heart was filled with love to Christ and a desire to follow His steps. While the pastor was speaking to the candidates in solemn tones upon the responsibility of living and serving God to the end of life, he reminded each one, that as Christ was present now while passing through the waters of baptism, so He would be when they should have to cross the dark river of death, for obedience to His will always secures His presence. Tears could be seen in many eyes, while every one felt that God was in the midst, blessing the souls of His people. The cause of Christ is pro-fering, and sinners are being saved. Blessed be the name of the Lord!

**BAPTIST CHURCHES IN SUFFOLK.** About thirty Churches out of 136 in Suffolk and Norfolk belong to the Suffolk and Norfolk Association. To these thirty associated Churches, about seventy-four members have been added during the last year: but they have lost by death, dismissions, and reparation, nearly 120. Hence their numerical strength has not advanced. The

"Circular Letter," on "The Ascension of Christ," written by R. E. Sears, was well received, and has been published. "Buds of hope," beams of the glorious Person of Christ, and some precious clusters of Ascension-fruits now gathered by the Church on earth, render this Circular edifying and pleasant to read. We may NOT live to see the next Letter; but as it is to be written by Mr. Benjamin Taylor, of Pulham, on "The Christian Warfare," we believe it will be a paper rich in experience for the living family of God. From His high throne in glory, our ascended great High Priest is now calling to His Church on earth, saying, "Put Me in remembrance; let us plead together; declare thou that thou mayest be justified." We wish Mr. Sears had urged upon the Churches this essentially powerful exhortation. Pure living faith in the Saviour's promise, and a fellowship with Him in the Church's united petitions, will bring down the showers of blessing for which the truly godly are waiting with much anxiety.

**CAMBRIDGESHIRE.**—At Fulbourne, we had two sermons on July 25, by Charles Waters Banks. The first was in our chapel, which is called "The City of Refuge." "Without faith it is impossible to please God," was the text. We were bound to hear the sermon; for, although the poor "Village Preacher" told us he had been so boiled and baked in the heat that he feared he could not come, yet he was helped to tell out the truth cheerfully and boldly. A large company sat down to tea, in the grove under the trees; and on these grounds the evening service was held, as the chapel could not hold one-half. We thought the "Village Preacher" was much in liberty, unfolding the grace and goodness of God to the fallen sons of men. We have a chapel, with freehold land behind and in front, all free from debt. We are looking to the Lord to send us a minister. We want a good harvestman. **A WORKING MAN.**

**ROCHDALE.**—Having now seen and preached in the Newbold Baptist chapel in Rochdale, of which much has yet to be written, we can give the following brief description with confidence:—The opening services of the Newbold Baptist chapel commenced Sunday, July 23, 1876, and continued the next two Sabbaths. The building is a very handsome one, and looks remarkably well. The style of architecture is decorative Gothic. The walls are of stone faced with parpoints, having dressings of Yorkshire stone. On the front elevation is the principal entrance to the chapel, with three large two-light tracery windows over it, and a rose window in the gable. Internally the chapel consists of a nave 66ft. by 39ft., with transepts on each side 21ft. by 10ft. The roof is one span without columns. There are galleries over the main entrance and each transept, forming altogether accommodation for about 700 persons. The school-room adjoining the chapel is 59ft. by 36ft., and there is an infants' room 22ft. 6in.

by 16ft., also ministers' vestry 16ft. by 11ft., and three class-rooms, there being accommodation for 420 scholars. The contractor for the mason work has been Mr. John Nicholl, and for the joiner work Mr. W. A. Peters, of Rochdale. The whole of the work has been carried out from the designs and under the superintendence of Mr. E. Potts, of Oldham. The cost will be about £5,500. Our readers may remember that the school was opened in November last, and since then there has been an increase of over sixty scholars, which would go to show that the school is likely to become very useful in the neighbourhood. This new Baptist chapel is erected in almost the centre of a new, a fast-rising, and a pleasant suburb of the large town of Rochdale. It is directly opposite the mansion of John Tatham, E.-q., whose generous and Christian influence has considerably forwarded this truly evangelistic enterprise. That a Divine blessing may rest upon the Gospel preached, the instruction imparted in the school, upon the Church, the Building Committee, and upon every branch of the Tatham family, is the deep and sincere prayer of many, many Christ-loving hearts. Amen.

#### OUR LITTLE SISTER AND HER BEAUTIFUL CLOCK.

**WALTHAM ABBEY: EBENEZER BAPTIST CHAPEL.**—Our fifty-second anniversary of the foundation of this cause was held Aug. 7. Previous to the first quarter of the present century there was only one Baptist Church in this neighbourhood, and which had been under the pastoral care of a number of worthy men of no mean repute in their day, most of whom were followers of the late learned and venerable Dr. Gill, Ryland, Booth, and others of the same caste. However, since their day, the number of Baptist Churches have increased in Waltham Abbey. The Church at Ebenezer is an off-shoot of the original Baptist Church formed in 1727, but, while the latter has for many years maintained an open table, the former has stood fast in supporting a strict table according to New Testament order.

The afternoon service commenced with a song of praise—

“ Arise, O King of grace arise,  
And enter to Thy rest!  
Lo, thy Church waits with longing eyes,  
Thus to be owned and blest.”

Mr. R. G. Edwards preached a good, practical sermon from Solomon's Song, “ We have a little sister, and she hath no breasts; what shall we do for our sister in the day when she shall be spoken for?” The speaker treated the subject in a homely and interesting manner. The “ little sister” he interpreted to mean the Gentle Church in prospective, which was clearly set forth in Acts ii., the baptized Church of Jesus Christ. Mr. Edwards also spoke of the union existing between the sister Churches of the present day, and he did not fail to express his gratification that the sister Church of Waltham Abbey had been kept sound in

the faith so many years. We thank our good brother Edwards for his kind and loving words, and his sermon on the “ little sister.” In the evening the chapel was closely filled. Mr. W. Winters, of Waltham Abbey, was preacher for the evening. He selected as the basis of his subject 1 Tim. iii. 16, and which he divided as follows:—1. The fact demonstrated. 2. The infinitude of the mystery, as displayed in the great unfoldings of the revelation of the Divine Author, experimentally considered. 3. The doctrine of the Incarnation declared, *Theos ephanerothe in sarki.* 2. The Spirit's justification of the transaction. 5. The witness of the angelic host—seen of angels. 6. The practical results manifested, together with the crowning of Christ's great mission—received up into glory. As might justly be expected, the time allotted was not sufficient to finish so vast a subject.

At the termination of the subject, Mr. Winters was called into the table pew, and to his great astonishment was presented with a very handsome testimonial, “ in recognition of the devoted zeal and many services rendered to the Baptist cause for many years past.” The gift was in the form of an elegant eight-day clock, set in a massive black marble stand, neatly ornamented with gilt and floral work. Mr. R. G. Edwards, in presenting it, expressed his great pleasure in doing so, and hoped it would be a lasting testimony of the friends' attachment to their servant. The Church and congregation united in contributing towards the purchase of this work of art. Mr. Winters, on receiving the timely and weighty treasure, said he felt to be almost speechless, and hoped that a speech would not be demanded; however he further said, that according to his estimation, he in no way deserved such a token of Christian affection, and that he accepted it not only for its intrinsic value, but for the deep feeling of unfeigned love and esteem with which it was given. The whole of the congregation at once warmly expressed their feeling of approbation at what had transpired. The Doxology brought one of the most happy meetings known in Waltham Abbey to a close. Brethren N. Oakey, J. Wheeler, and Mr. Fell (of London) favoured the Walthamites with their presence and kind assistance. Great credit is due also to the sisters who laboured to make all things pleasant and comfortable. To God be all the praise! says  
ONE WHO WAS THERE.

**DUNSTABLE.**—Our ancient cause—over 200 years—is once more hopefully surviving. James Clark, who commenced on Buckland-common, being ordained, I think, by that notable man, John Bloomfield, and C. W. Banks, James Clark (of the stock of old George Clark, once of Ivinghoe), having laboured in Suffolk, in Cambridge-hire, and in London, has now settled in Bedfordshire. If he is not the greatest man in England, he is as honest and as devoted as many. So thinketh

AN OLD MARKYATE-STREET SUPPLY.

**CAMBRIDGE.**—The other day we were favoured to examine every part of New Eden Baptist chapel, in the university town of Cambridge. We thought it one of the most unique pieces of civic architecture we have ever seen. It is a comfortable, beautiful palace, for the gathering together of the sons and daughters of the Lord God Almighty, with every convenience for the stranger who may turn in hither. When we silently considered the history of the old Eden, its exterior made us think it was a little prison; the interior we never were permitted to see. When we gratefully surveyed this new one, built and all paid for, through the energy and success of Mr. John Bunyan McCure, we concluded God has enabled him to achieve a great victory. His ministry is honoured; his friends are united; the whole town appreciates his philanthropic and reformatory efforts. His prospects are bright; but he will feel the necessity ere long of more fully concentrating his labours in the midst of his Church and people.

**SURREY.**—This Home county, or so much of it as is beyond London, has but few Baptist Churches, and for the most part the membership is small. Horsell Common and Knap Hill, under the pastoral care of brother E. Joy, are preserved in peace. During Mr. Joy's ministry the old Church has nearly died out, but additions have continually been made, and we pray they may increase more and more. Knap Hill anniversary was Aug. 3. We saw in the gatherings the brethren Joy, R. Hetherington, C. Z. Turner, Stevens, and others. The sermons were preached by C. W. Banks, Thomas Stringer, and Henry Myerson. It was considered a happy day.

**BOTTISHAM LODGE.**—Our anniversary this year was a day of Gospel gladness. Messrs. Cornwell and John Bunyan McCure made God's truth clear and edifying. We have mourned over the loss of our late pastor, Henry Woodrow. His suffering were long and terrible; but in the prime of life he was called to rest. We believe his hard work, his deep anxieties, his devotion to the ministry, were too much for his strength. He is gone to behold the glories of Immanuel, whose Gospel he preached to the joy of many. Brother Hanger has succeeded poor Henry, and Bottisham Lodge Baptist Church is sustained. On July 25, our Sunday-school anniversary was cheered by the ministrations of Brother McCure and the presence of his friends. Praise the Lord! The Church, the schools, the congregation, the ministry, all lead us to hope the Lord will increase us yet more and more. We are an isolated city, but the Redeemer has some ransomed ones here. OLD AMEN.

**UXBRIDGE.**—"An Old Pilgrim" in Uxbridge lamentably declares there are many churches and chapels here, but Christ's Gospel is not fully and faithfully preached in any one of them. Ains for Uxbridge!

## OPENING SERMONS, NEWBOLD BAPTIST CHAPEL.

### BRIEF REVIEW.

With a strong catholicity of Christian feeling, the Building Committee invited well-known ministers from different sections of the Church to take part in the inaugural services of the above noble building. We propose to furnish our readers with sketches of the several discourses. The services commenced July 23, and continued until Aug. 6. The first preacher was Mr. E. C. Lewis, who delivered a truthful and acceptable discourse from words recorded in Acts v. 20, "Go stand and speak in the temple to the people all the words of this life." The speaker's first proposition showed that Christianity was an institution founded by Christ, in which a revelation of the mind and will of God was made to sinful men; that the first preachers of the Gospel had to contend with prejudice, backed by power; and that nothing short of a revelation to their enlightened understandings, and a firm belief in their own souls that they were preaching to the people the words of eternal life and salvation by and through Jesus Christ; and that having implanted in them divine life, being girded with truth, controlled, guided, and supported by the Holy Spirit, conscious of the justice and righteousness of His cause which they pleaded and represented—nothing short of these great blessings could have supported them amidst the bitter storms and cruel persecutions the ruling powers of the world hurled against them (see verses 17, 18). Also, from verse 19 of this same chapter, we learn this truth—that bars, bolts, and prison-walls are no obstacles in the way of that Sovereign Lord who has all power; that, wherever He intends His servants to preach His Gospel, His Word shall stand—He will accomplish His purpose, albeit they have to go, as it were, into the lion's mouth; for (to use a figure), the temple at this period of time was so corrupted by its rulers, that Christ Himself condemns their nefarious line of conduct, and plainly tells them they had turned His house (which should be an house of prayer) into a den of thieves (Matt. xxi. 12, 13). From the setting up of Christ's kingdom, through all the intermediate stages of time up to the present, the Gospel and the faithful preachers of that Gospel have met with opposition; but the Almighty Author of salvation shall now, as He has done through the past, verify the utterances of the apostle where he hath said, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek" (Rom. i. 16). May its light so shine, and its saving power be so realised by those who may tread the floor of this your newly-erected sanctuary, as to constrain many to the obedience of Christ, and make you fruitful in every good word and work! Amen

**THE RIVER AND ITS FOUR STREAMS.**  
Mr. James Hand, in the evening of first

Sabbath services held in their newly-erected sanctuary, read his text from Gen. ii. 10, "And a river went out of Eden to water the garden, and from thence it was parted and became into four heads." These words stand within the enclosure of a paragraph that takes its rise at the 8th verse of this chapter, and terminates at the 17th verse. Historically much might be said upon it, but we have other and different ends in view, therefore shall treat the subject in a higher sense. The words read as a text stand connected with the four subsequent verses. As the word Eden signifies pleasure and delight, if we transpose the verse and put it in a plainer form, to us it will convey this meaning—the Lord takes pleasure, yea, delight, in the salvation of immortal beings, therefore He sends these rivers of His eternal love east, west, north, and south. We will endeavour to speak of them in a consecutive form. May the Holy Spirit, who alone doth teach the saving truths of salvation, help me to speak to some good purpose, and you to hear to your lasting profit! That a vein of Christian experience runs through the whole five verses (from the 10th to the 14th) we have no doubt. The name of the first river is "Pison, that is it which compasseth the whole land of Havillah," &c. Pison is changing, or extension of the mouth; Havillah, one that suffers pain. All real religion begins in conviction of sin (John xvi. 7, 8), so that when the blessed Spirit sends the river of conviction into a sinner's conscience, the waters of sorrow, distress, and guilt will compass about the soul of such an one (and such are we all), and then they will suffer pain. The effects of this inwrought work will be made manifest by a change of conduct (Isa. iv. 6, 7). The heart is changed, the will renewed, the mouth is opened to cry for mercy, and, like the publican, the soul in bitter anguish, sends its cry to heaven's throne, and that cry receives a merciful response (Luke xviii. 13), for the soul thus taught is placed in a position to listen unto the voice of God where He speaks to all such in words of kindness (see Rev. iii. 18); so that this good gold is precious faith (1 Pet. i. 7), and this faith the Lord bestows upon all whose ear is circumcised and whose heart is opened to receive the saving truths of the Gospel; for thus it is written in the Scriptures—read carefully Romans x. 13—17. My desire is to make God's Word plain to you; for a right beginning will make a right end, but a wrong beginning (if God interpose not) will culminate in confusion and sorrow (Isa. i. 11). I feel it imperative to be thus plain in treating upon the first operations of the Holy Ghost upon the heart and conscience of an awakened sinner. It further says, there is "hellium and the onyx stone." The former of these is a kind of resinous gum, possessing the virtue of healing disease. I take it to mean the balm of Gilead (Jeremiah viii. 22). The onyx stone has stripes of variegated white crossing its substance. Conjoin these, and you then have the meaning of that soul-

healing, softening, balmy truth presented to us in Song of Solomon (ii. 1—4). The river Gihon signifies the valley of grace. A Christian in the valley of humility will most certainly be a reflex of his Master, Christ, not with a sham identity, which often means hypocrisy. Ethiopia is a word meaning blackness. Where is the Christian of experience that knoweth not the meaning of the psalmist's words, "I am become like a bottle in the smoke" (Ps. cxix. 83)? It also means burning. When the Christian is assailed by the fiery darts of the wicked (Eph. vi. 16), how refreshing the streams of Jehovah's love running through the soul in the valley of grace! (Ps. xlvii. 4). The name of the third river is Hiddekel, which means a sharp noise or sound. This river, it saith, runneth towards the east of Assyria, which may be taken to mean enemies, either internal or external. When the king of Assyria, armed with malice, and clothed with revenge, directed the power of his army against Hezekiah, the good king of Judah, Judah's king caused the sound of his voice to pierce the skies, to reach Jehovah's throne; and the God of Judah heard and answered that cry, displayed the greatness of His power, and by His mighty arm delivered Jerusalem and her king from the rage and malice of her foe. Read Isa. xxxviii. So, Christian, when thou art compassed with foes and fears on every hand, thy prayer, directed to the God who answers prayer, shall give thee to prove that the promise of a faithful God is truth (Isa. liv. 17). And the fourth river is Euphrates, which means fruitfulness. Salvation by grace is a truth. It is also true that faith without works is dead. Abraham was justified by works, Rahab was justified by works (James ii. 21—26); yea, when the material universe is dissolved, then will the Supreme Judge speak of the works of His humble followers in terms of complacency. May God give us ears to hear his truth, and grace to practise what He commands. Amen.

#### BAPTIST TABERNACLE SUNDAY SCHOOL, PETERBOROUGH.

ON Lord's-day, July 16, two sermons were preached by Mr. Noah Heath, of Gravesend, on behalf of this institution. The morning sermon was a clear, sound, doctrinal discourse, and in the evening an address on the importance of the work devoted to the friends and teachers. In the afternoon the children recited pieces.

The harmonium was well-played by Miss Mary E. Sturton, of St. Paul's-terrace, and, with the aid of two or three excellent helps who came from other chapels, the singing was most touching and effective.

The collections for the Sunday-school were the best yet had, and the congregations larger.

There was also a tea, followed by a sermon from Mr. Heath, on the Monday evening; and on Wednesday the children had their annual treat in the gardens and grounds at Dogsthorpe Grange.

### PLAIN TALK ABOUT MEN AND THINGS IN THE COLONIES.

SYDNEY, MAY 6, 1876.—Dear brother in Jesus! Love, mercy, and peace be unto you from Him for ever and ever!

I thank you very much for all the love and brotherly kindness you are ever showing to me and the cause of the Lord in these colonies, which, I am sure, need the fraternal care of the pastors, and the maternal care of the Churches, in the land of our fathers. O for brotherly, fatherly, sisterly, and motherly (Deborah) love! O that our kindred in Jesus would do away with the bitter tattling and malice, and up with the trowel and build our walls, and grasp the sword and strike our foes! Our parsons now-a-days are more like officious, little, pugnacious wasps, than noble-hearted standard-bearers of the Great King. [Indeed brother Allen writes too truly here of some we know.]

I have visited my kindred in Jesus in Victoria and Tasmania lately. Thirty years ago, I was in fellowship with the venerable pastor Dowling, in Tasmania, Hobart Town, and Launceston. We had the banner of truth then well unfurled, and the Lord was glorified. But now it is as you have shown in your March number. O that the Lord would send true men! No beggarly shams; no small, stuck-up monkeys to ape great men; no money grabbers; no lazy drones, and no manglers of our language; but Christ-loving, saint and sinner-loving, sincere, humble, unselfish, Spirit-taught men; men who can put up with the Lord's terms—"The Son of man hath not where to lay His head." "Send me, send me." This is the cry of love to Him.

I travelled 800 miles to reach my dear old relations in Jesus; it was remarkable, I got to the house of the Lord hastily, from the ship, within five minutes of the service on the Lord's-day morning, when we told them, from a heart full of marvellous emotions, and holy upheavings to heaven, that "Every one of them in Zion appeareth before God." 1. In Grace. 2. In Worship. 3. In Glory.

About this house of the Lord were some memorial tablets of those who have realised all the 1, 2, 3. How many the Lord has glorified, who once were with us in the days of my youth, and my late pastor's old age. One of the deacons, who had been much afflicted, and whose heart was full at seeing me, and his soul full with what he heard from us in Zion, died four days after—rather he sleeps in Jesus, softly, sweetly.

O, how very sacred this short visit was—only three days! O, how I wanted to clasp them all in the love of the Lord, which is pure! When we appear in Zion No. 3, love shall have its full swing, and fear no evil eye. Two or three hours was nothing for a service under these circumstances; talk, talk, read and pray, all the time. I was very sorry time would not permit me to visit the dear, dear ones in Hobart Lown, 120 miles from Launceston. Absence makes the heart grow fonder. Dear brother

Hinsby is a prince of a brother in Jesus. Real, golden-hearted brothers and sisters are so few that one feels as if you could squeeze them few, into your very soul, and hold them there before the Lord Jesus, to all eternity.

Having left Tasmania, I returned to Victoria, to the dear people with whom I laboured for eighteen years in the Gospel of the Son of God. I cannot describe my feelings, seeing old friends with whom I tremblingly began twenty-five years ago. Here are many of my dear children in the faith, and some brethren in the ministry. O, the blessedness of the love of Jesus in His people! Just let the infirmities of their flesh be laid aside, and they adorned with the holy regalia of the graces of the Holy Ghost, and there is not so beautiful, so lovely, so grand, so glorious a sight upon earth, as the dear, dear people of the Lord.

In this heavenly style of things, we had about three weeks of it in Victoria. Anniversary meetings, welcome meetings, tea-meetings, lecture meetings, family meetings, house meetings, and farewell meetings.

#### A CHOICE MINISTER.

The Lord has brought a good brother from the Congregationalists to us despised Particular Baptists, and set him over my dear old people in the Victoria-parade, Melbourne. His name is Cuttle, a classic scholar, and well taught by the Spirit in the things of God. He is no little, pertinacious monkey, apeing some great king-preacher whom some idolatrously adore, and whose very hair, coat, motion, and provincial slang, you must ape if you would please their worshipers. No! brother Cuttle dares to be himself, he dares to be what Zion's Lord has made him in originality, a map of God, and a minister of the Gospel of His Son. I thank the Lord for such a Gospel-gift to my long-standing kindred in Jesus, and dear children in the faith in Melbourne. The Lord bless them! Let the children of God in England pray for them.

There is another brother in Melbourne, whom the Lord has lately brought out of the Free Church of England, who told me he always felt it was a great sin to baptize the babes; he was constrained to leave his living and come out and seek fellowship with us Particular Baptists. Both these men could have had far better temporal fare with the other Baptists, but they came to our department from the conviction of truth upon their hearts. May the Lord direct this brother also for the glory of His name. His name is Strickland, formerly of Geelong; when in England he was with the late Joseph Irons.

There is another brother, by the name of Geord, preaching in the chapel of my dear old friend, the late Mr. Morith. I have known brother Geord nearly twenty-five years; he has always played the man toward me, when some played the fool. God bless him also, for he is a man of God, and a man of truth. He has been greatly tried.

There is my dear brother Ward, whom you knew in England, who was at James Wells'

in London many years. Poor, dear brother! he has been struggling with his business, large family, and the testimony of the Gospel in Collingwood, Hawthorne, the Hanging Rock, &c. Brother Cuttle and I got to his house just as he was in from toil, Saturday eve; eating, dressing, &c., to run off by train 35 miles, to tell of covenant love and Calvary's blood of the Lord Jesus. We both broke down and wept, in joy and in sorrow, for some time. We praised the Lord together and prayed. We wanted to stop together for a bit, but I told him he had better run off, and preach to the people.

Then there is brother Wood at Preston, where we built our first chapel, and at whose house I preached my first discourse. He has led the cause of God and truth in that place these last twenty-five years. We had a solemn, loving, and comfortable day with friends at his house, and at the house of the Lord at night, remembering the days of old, the years of the right hand of the Most High.

At Greensborough chapel we had a whole day and evening in the blessed things of the Lord in the rural style, or bush-fashion, telling of the love of Him who saved and blest us for His mercy's sake. This is a little chapel we built on the Plenty River, twelve miles from Melbourne. Some humble souls have been blest there, and brought to the Lord Jesus. An old friend of mine, an aged brother, named Peach, supplies the desk there once a month.

We then hastened away, 110 miles, to old friends at Sandhurst, where there is a nice little chapel and cause struggling with the difficulties of a gold-digging district.

Here our dear young brother, John Bamber, is holding up the Gospel-banner in Jesu's holy Name. Here we had meetings of welcome, special Lord's-day services, lecture at the hall, and a precious farewell tea-meeting to speak of mercy, love, blood, and power. Love reigned in our midst, and the Lord was glorified; in which we said farewell, with hope to meet next year again.

Thirty miles home we had a whole day with a farming family—dear, dear people, who cannot think they are children of God, yet have the most brilliant evidences of being so. Oh! how my soul did yearn over them. So we had, from eight in the morning to eleven at night, upon

“'Tis a point I long to know;  
Oft it causes anxious thought.”

They would have kept me at it all night, but I was done.

Two miles more and we met other dear kindred and children in Jesus, with whom we had love-feasts in faces, hands, prayers, hymns, and lectures, and said, “Farewell—do come next year.” God bless these dear people, for Jesu's sake,

We got back to Melbourne, and off to Geelong, where we met loving hearts indeed, and had great goings on in the love and mercy of the Lord, of which they must write you.

Brother Day still exalts the Son of God

at Mount Zion, and brother Fullard at Chilwell. The Lord bless them much!

Now we went to our ship for 500 miles to Sydney, in company with many a loving heart. We commended each other to the Lord, and said farewell, after thirteen sermons, four lectures, four addresses, and sixty house-meetings in four weeks—the greatest month in the love of Christ, in His people, I ever lived—then came home to see my darling child die in Jesus, as in my last set forth to you.

I love you, thank you, and pray for you; do so for your affectionate brother in Jesus,  
DANIEL ALLEN, Pastor.

**BRIXTON.**—Services at Mr. Cornwell's tabernacle, Russell-street—Monday, August 7, Mr. Stringer preached; text, “Because I will publish the name of the Lord, ascribe ye greatness unto our God.” The preacher spoke sweetly on Jehovah's name and greatness. At public meeting Mr. James Lee, of Bow, presided, and opened the meeting with a suitable address. Mr. Battson spoke on “Christ our Hope.” He ran through the Saviour's life, showing how perfection was stamped upon all His works and words; if our hope for justification was founded upon His active and passive obedience, all would be well. Mr. Griffith spoke on “Christ our Advocate.” An advocate takes the part of his client, speaks for him; so we say, “Lord, I am oppressed, undertake for me.” His advocacy is as extensive as His atonement; He pleads for the objects of the Father's love; He pleads not for sin, but for sinners. The intercession of Jesus is a great comfort to Christians in trouble to know that He pleads for our deliverance; 'tis an encouragement to draw near to God for help. Mr. Lawrence, on “Christ our Hiding-place,” said, “As soon as sin entered into the world man became conscious of his need of a hiding-place, and endeavoured to conceal himself amongst the trees of the garden; but the keen eye of Jehovah saw him, and said, ‘Adam, where art thou?’ Adam's posterity have ever been engaged in trying to hide themselves from their God. Mr. L. set forth the Hiding-place by the houses that had the blood sprinkled upon the lintels; by God putting Moses in the cleft of a rock, covering him with His hand while He passed by, so that he saw only His back parts. The six cities of refuge were easy to get at. So salvation is accessible, 'tis brought to us; as was said to Zaccheus, ‘This day is salvation come to thine house,’ &c. The anthem, ‘Jerusalem, my happy home,’ was well given by the choir. Mr. Parnell did justice to his subject, ‘Christ our Surety.’ The chairman started the collection with £3 3s.; the sum total reached £29 5s. 6d. Mr. Stringer was quite at home in speaking on Christ our Righteousness. Mr. F. Wheeler gave a decided speech on Christ our All-and-in-all. The ladies gave a bountiful tea to a large company. The chairman filled his position well; all the speakers were happy with him; he is a plain, honest Christian brother.

## A SWARM OF BEES AT WATFORD.

WE were favoured with a happy day at our anniversary, August 7. A number of the royal family from Tring, Bedmont, Gadsden-row, Abbots-Langley, St. Albans, Berkhamsted, and others from London, flocked around our hive like bees (not stinging bees, but honey bees), and were busy all the sunshiny day gathering honey from opening flowers in the Gospel field.

Mr. John Hazelton led us out into the green pastures, and beside the still waters as they appear and flow on Calvary's high and holy hill; many sweet flowers were opened; one in particular, blowing fresh and fragrant in Paul's letter to the Church at Thessalonica: "Who died for us; that whether we wake or sleep, we should live together with Him." One thing was very evident—these flowers are as full of honey and milk and wine as ever, for the bees did suck and eat the fat, and drink the sweet, as eagerly and gladly as if they had never tasted the honey before; but there is that peculiarity about this honey—it never cloy, and it seems especially sweet as it is extracted direct from Sharon's rose, and their song interpreted is this:—

"Here we'll sit for ever viewing  
Mercy's power in streams of blood,  
Precious drops our souls bedewing,  
Plead and claim our peace with God."

The good Steward told us we all deserved to die; and it is evident most believed the report, but then He showed us we should not die; we could not die, because Christ died for us; and the love of such a Saviour was such that at the end of the feast all the bees sweetly joined to sing:—

"Hell was our just desert,  
But He that hell endured,  
Guilt broke His guiltless heart,  
With wrath that we incurred;  
We bruised His body, spilled His blood,  
And both became our heavenly food."

Earthly food was needed, and by our good Father provided; then another good John, even Mr. John Bennett, appeared on the scene, and led us to another part of the field; but we hung about the entrance, at the gate of Paul's 15th Cor. i.: "Wherein ye stand." In the morning the one Steward cast up the ground, opening the flowers; in the afternoon the other Steward told us to hold fast, to stand steady, and showed us how we should, if we ever got into the heart and sucked out the honey of the Gospel; he actually told us we should never fall away if we were favoured to get into the heart of these honey-flowers that grow in Immanuel's land—in Zion's sacred enclosure—which all the bees seemed to agree with, for they hymned forth another sweet song, beginning thus:—

"Compared with Christ, in all beside  
No comeliness I see;  
The one thing needful, dearest Lord,  
Is to be one with Thee."

About two hundred settled down to a refreshing cup of tea. Then for the third time came the bees together for more honey; and Mr. Hazelton came again, carried us all away to heaven, "where our possessions lie";

he told us we had got the earnest, and pointed us to a place in the Book which came from heaven which told us all about it; and sure enough, as leaf after leaf was turned over of that beautiful fragrant-flower growing in the Hebrew field—No 11, section 34—it was made very plain; the bees saw their heaven, and some longed to be there: "Knowing in yourselves, that ye have in heaven a better and an enduring substance." Why, there was honey in every fold of this flower:—1st. It was substance, not shadow. 2nd. It was enduring, can never fade away. O what a flower! 3rd. It was "better"; better than anything and everything else, however good: this was best of all. 4th. We have it, not shall possess it; we have it now. 5th. Not in hand, but in prospect, in good keeping, in heaven; and we know it in ourselves, because we are born again. Having thus been sweetly entertained and regaled by Zion's sacred sweets, before we reach the heavenly fields and walk the golden streets, the bees all united once more to sing "Praise God from whom all blessings flow," and then took wing to their respective places, not, however, without leaving some solid tokens of their love and regard, for £14 was gathered up during the day.

It was a day to be remembered. With gratitude to our dear covenant God, we acknowledge it; and thus publicly express our gratitude and thanks to all our kind brethren, and sisters, and friends who visited us on that occasion.

May grace, concord, love, and heavenly peace possess and keep all their hearts! prays a little honey bee, whose initials are G. B.

MATFIELD-GREEN.—Our friend, E. W. Debnam, has been on a little tour in Kent. He witnessed the 60th anniversary of Matfield-green Baptist chapel Sunday-school. The children met in large numbers. Mr. Horton, of Tunbridge Wells, addressed the children, and then preached to a full congregation. The children and friends enjoyed the refreshments; and we hope good seed was sown in many hearts. Another happy day at Matfield-green. The Lord send them a pastor—one well-suited to gather in, and to build up. At Lamberhurst, friend Debnam was found reading and expounding in the cottages. Many were glad to see him and hear the Word of God opened up. The Baptist cause at Lamberhurst is low. We have long desired to seek its recovery. Even at Tunbridge Wells, our reviewer says, no true prosperity anywhere. Brother Thomas Edwards appears happy. The two standard sections hold on; the open-communion Hall people try hard, but, until our God command breath from the four winds to come, they only starve and complain. When will the Lord arise and have mercy upon Zion? We want power to pray for her.

SWANSEA.—A correspondent says:—"We are moving on quietly and peaceably in this neighbourhood, but none of the Churches are very lively."



"A LONDON SPARROW" AT CLAPHAM.

We gave last month a brief review of Mr. H. Hall's re-opening services at "Ebenezer." We have from our respectable and special correspondent a sketch of each speech given in the evening. We can only briefly notice them. Our "Sparrow" says:—

Brother Bennett was in the middle of a speech, closing with an exhortation to judge nothing before the time. We are fallible creatures. When the Lord cometh, unto whom all hearts are open, He will judge righteous judgment.

C. Spencer, Esq., who was suffering from physical weakness,\* and had made a great effort to be present, spoke a few words of Christian encouragement to the chairman, pastor, and people; and gave out the hymn, "What sacred fountain yonder springs." C. W. Banks spoke of the distinctive features of the Strict Baptist body. Mr. Cornwell gave interesting reminiscences of his early experience as a preacher. Mr. Brown, of St. Luke's, lately Newborn's, spoke a few simple, loving words, and gave out a hymn. R. G. Edwards said they had spent a happy day. Hearts had been cheered, souls had been warmed, their lot had been cast in pleasant places. "We love to meet among them now, though vilest of them all"; and as sure as we love the Lord here, and His ways, and people, we can sing—

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

This love is not Nature's production; with all its cultivation it cannot give love to the Gospel of Jesus Christ. God worketh in you both to will and to do. He comes down to the bruised reed, to those who think upon His name—those who, like the poor thief, can only say, "Lord, remember me." What a mercy to have the evidences. Many dare not say, "I am a child of God," who love to hear His person and work exalted, who can sing His praises from the heart, who truly love the brethren, and thus give evidence that they have passed from death unto life. Before another anniversary some now present may pass away to join that grand chorus of "Unto Him that hath loved us"; no more sin, sorrow, bereavement, or death; all tears wiped away. A few more rolling suns at most will land us on fair Canaan's coast.

Brother Gander gave a few thoughts on Psa. xxvi. 8, "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth." After which the pastor, Mr. Hall, gave an explanation of the renovating, cleaning, &c., which movement did not originate with himself, although he did not oppose it. It was eighteen years last April since he was led there, with trembling steps, under pressure, to supply a lack of service. When he came, there was a debt of £1,200, and not more than twenty members; they have received since that time 200 into communion; fifteen last year.

Brother Ponsford showed a spirit that could still earnestly contend for the faith;

his motto was, "First pure, then peaceable."

Brother Lodge spoke from "How good and how pleasant it is for brethren to dwell together in unity." After which the amount of collections for the day was announced as £37 6s., which exceeded all anticipations.

Brother Stringer gave a characteristic address, comparing the speakers to a band of skilful musicians, and he had not heard a discordant sound.

Brother Pung urged upon us the duty incumbent on all believers in following the Lord in the ordinance of Baptism. Brother Lawrence expatiated on the words, "They all hold swords, being expert in war." The pastor proposed a vote of thanks to the chairman, which was warmly seconded and carried, with sincere thanks for the presence and liberality of all friends. He closed the meeting with prayer and singing.

MARGATE—Meeting once more with my Countess of Huntingdon friend, his second question was referred to. His interposing letters drew from me an expression of affectionate regard for the Countess of Huntingdon's ministers, because by that excellent Mr. Young, and another of the same society, extraordinary blessings of a spiritual nature were conferred upon me nearly fifty years since. But in Lancashire, the other day, it was asserted by one of the present ministers from the Countess of Huntingdon's college, that there was a disposition to deny the distinct personality of the Holy Ghost, and in some of their chapels species of approaching Ritualism were anticipated. We agreed that these things were indicative of the loss of Divine power in that once sacred section of the visible Church. Our printer, in our last issue, put 1875 instead of 1876 in the seventh line from the top of page 256. Will our readers take the pen and make that 5 into a 6? Be it for ever remembered that John Wise was publicly recognised as the first pastor of the first New Testament Church in Margate, June 27th, 1876; and we understand that Mount Ephraim Baptist chapel has been crowded this season, although we have met with some first-class London traders who, in London, are found, or have been found, in Strict and Particular Baptist Churches; but when we ask them if they and their families went to Mount Ephraim, we get a curt toss: "Oh, no! we go to Ebenezer!" or "We like talent, Open or Strict; little duty-faith is very useful," and so on. But before a heart-searching God what kind of Christian (?) people are these? We could faithfully describe them. If we ever do they would—We shall not go into the lion's den this month. Understand this: When the Irishman, whose pockets have been filled, can say "The water is nothing"; when preachers and pastors can practically ignore experience, sound doctrine, and New Testament order, then they are leading the people into "Bye-path-meadow." What their end will be we know not. Discussion on question two is deferred. Honest Baptists, do not forget Mount Ephraim at Margate.

\* Mr Spencer died August 10.

## A CURE FOR OUR DIVISIONS.

ENGLAND'S ANSWER TO  
AMERICA'S CALL.

TO WILLIAM LITTLETON, a brother esteemed—Still on the threshold of your call for a cure of our divisions, I will give you, in confidence, the following note which was written (in June, 1876) by a most ancient, honourable, and godly Christian man, and sent to a highly-gifted and much-esteemed preacher and author in this country. The venerable sire, who penned the note which I here give, is eighty years of age. About forty years ago he allowed me to preach in his house, behind a chest of drawers. He is a wise and worthy man; he says in his note to the minister referred to:—

“Dear friend and brother, the packet came safe; my motive for their circulation was, I thought your remarks much needed in this day, when faith is made nothing more than just to believe that Christ came into the world to save sinners; that He died on the cross, and rose again—then you are a believer. I must say, saving-faith was not so easy with me.

“I have this week received a little tract, headed, ‘A Call for Justice and a Plea for Truth.’ Is it not shocking that such a call should be needed amongst those who profess to be followers of the meek and lowly Jesus? I do not know who the writer is, but I am very glad to find we have men of truth and discernment, although not connected with the ‘Standard.’

“A short time ago I was in company with one of these so-called ‘Standard’ ministers, and I named to him having read your remarks on Mr. Spurgeon’s sermon, and thought they were much needed in our day. I told him your name; his answer was, ‘I have heard there are three or four good things of his published, but he has no connection with the ‘Standard.’”

“My answer was, ‘He is none the worse for that. I suppose you think there are no men of Truth but such as are “Standard” men?’

“I think Mr. Sears has been shamefully treated. If you see the little tract you must feel hurt at the way and manner they reviewed his sermon.

“What a mercy, the time with me must be very short! I have stood connected with a little Cause of Truth over sixty years. In 1813, eight or nine of us formed ourselves into Church-fellowship, and, at that time, used to read the late S. E. Pearce’s sermons. I have heard that dear man preach Christ in a very blessed way. I am now past my eighty-fifth year, so that I need not say I am the only one left. Truly, ‘by the grace of God I am what I am.’

“The Lord bless you, and your labours in preaching God’s Truth, that the Word may not be in vain! So prays yours, for the Truth’s sake,  
T. BARNES.”

Dear Mr. Littleton, from this you will see the spirit of contempt, of confusion, of vain-glory, of bitter enmity, existing in the circles of the Churches whose faith and order is

right, but whose presumption and arrogance are wrong. If those brethren who will not bow down to any man’s society or book were to unitedly and scripturally protest against this new idolatry, some prejudices might be lessened; but, while ignorance, pride, and enmity are permitted to fill many of our pulpits, a cure for cruel divisions will be hard to find.

MR. R. G. EDWARDS ON THE  
PROSPERITY OF SILVER-STREET  
CHAPEL, NOTTING-HILL GATE.

Tenth Anniversary of formation of this Church was celebrated Lord’s-day, July 30th, by three sermons; morning Mr. Henry Hall, afternoon Mr. Trotman, evening Mr. R. G. Edwards, the pastor.

Tuesday, August 1st, R. C. Bardens preached a right good Gospel sermon. Tea and cake were subsequently provided; then came a public meeting. Mr. John Hazleton presided. (It may be stated that Mr. Hazleton took an active part in the formation of the Church ten years since.) Mr. John Fell opened the meeting by prayer; Mr. Doncaster spoke of the rise and progress of the Cause, which was received with much appreciation. Mr. Hazleton, after a hymn of praise, made some very appropriate remarks in his opening address respecting his filial attachment to the pastor and Church, although he felt himself to be a “trespasser” on that occasion; but Mr. Edwards, in an after speech, assured him that he should not be “prosecuted,” as the friends felt it to be no small honour to have his presence and help.

C. W. Banks spoke many solemn and weighty words on vital and experimental religion. Words of instruction and encouragement were spoken by brethren Bardens, Box, H. Hall, Lawrence, Winters, and Meeres.

Mr. Edwards, the pastor, related how the Lord had blest and prospered the Cause during the short period of his labours amongst them, and gave ten reasons in support of the fact:—He could “bless God,” in the first place, that a Church had been established in Silver-street, Notting-hill. Secondly, that fifty-six members had been added to the Church during his pastorate. Thirdly, he blest God for good deacons. Fourthly, for praying men in the Church. Fifthly, for the love and peace which continued to exist amongst them. Sixthly, for the liberality of the friends in helping to clear off the great pecuniary burden which they have to bear. Seventhly, for the spacious and commodious building in which they worshipped. Eighthly, for the maintenance of the Truth. Ninthly, that the Church had not suffered loss through death. Tenthly, and lastly, the pastor blest God for a good number of loving and hard-working sisters by whom he was surrounded.

May God continue to prosper this section of the One Great Church with high and holy blessings! is the prayer of

WALTHAMENSIS.

**NORBITON.**—Brother Banks, please announce our sincere thanks to friends who contributed towards our new chapel which we opened on June 5th. We had a good day in spiritual things. We received about £10 at opening services. We did not clear our chapel of debt, so friends have the opportunity of giving the smallest donations, which we shall be glad to receive for the building fund. We have now a good chapel in which to worship our God, with a population of from thirty to forty thousand inhabitants within a short walk of it. Our chapel will cost about £400; will seat near 200 persons. We have a debt of near £300 to pay 5 per cent. for, unless we have some kind friends come to our help. We hope it may long stand for the increase of the Redeemer's kingdom on earth. May many sinners be brought from darkness to light; the children of God comforted and established in the truth. The Word of God is faithfully preached amongst us by brother Hunt, our pastor; it has been for the good of precious souls, and for the honour of God. The Lord be with you in Gospel bonds!

J. STEVENS, }  
J. CROUCHER, } *Deacons.*

Our new chapel is called "Zion Baptist Chapel," in London-street, Norbiton, Surrey.

On June 25th, we attended the ordinance of believers' baptism. This was the first time in our new chapel.

**RICHMOND.**—Brother W. J. Gooding has lost some friends by removals; but a blessing has attended his ministry; some have been led to confess their faith in the Lord Jesus, and brother Gooding has baptised them. May it be as the dawn of a much brighter day. Next to our own soul's salvation, nothing is more delightful to us than to know the Lord is experimentally and powerfully calling and saving sinners.

**CHATHAM.**—After many years' absence we had the pleasure of spending one Lord's-day with the Church and friends in Enon chapel, High-street, Chatham. Good congregation; the kind greetings of many of the steady and faithful disciples of our Lord; with some liberty in preaching and prayer, rendered it a season of refreshing to us. The lease of Enon will terminate in a few years. They must, if the Lord permit, build a new Enon. A committee has been formed; a fund is commenced; and we trust helpers from all quarters will feel it an honour to aid one of the most deserving causes in all that part of the country. The Enon Baptist Church in Chatham greatly needs a working, a consecrated, and truthful pastor.

**LONDON ROAD.**—Mr. Thos. Stringer, minister of Earl-street Baptist church, immersed five believers the last Thursday evening in July, in his new baptistery; six were added to the Church the first Sunday evening in August. We thank the Lord for still leading some to see the truth and order of the New Testament dispensation.

### Notes of the Month.

**AWFUL! IF TRUE.**—"Omega" (who he is we do not say) writes strong lines. Here is one in *The Christian Standard*: "That is a remarkable saying which was quoted in your journal of last week—'God has done with the Church of England'; but you may depend upon its being true. Day by day witnesses that she is drawing nearer to the abyss of deadly error, and can scarcely any longer lay claim to be a section of the Christian Church." We fear to write the thought we long have had forced upon us—that God has not only done with "the Church of England," but with many other so-called Churches as well. "Down with the preaching, and up with the music!" is increasingly the cry of the day. The vicar of Broughton, John Hawksworth by name, comes out bolder still. What John Hawksworth writes of his Church's Jesuitism may be written as truly of nearly every section of the professing Church. John says: "It would be difficult to trace out all the gradations of deceptions among the sacerdotal tribe of the present age. Under various designations many plausible guides of the ignorant have descended from the position of scrupulosity and gentlemanly feeling, casting to the winds a reputation for truth and honesty. Most unaccountably we now find men of education submitting to the degradation of falsehood, of prevarication, by swearing upon one day to keep doctrines which they afterwards deny. We all know that pure evangelical religion is not at all considered sacred by the worldly. But yet, even the most profligate of men, are sometimes controlled by the general disgust against lying lips, and keep their word. Not so with the system called Jesuitism. This system, in religious matters, supersedes every honourable feeling, and allows a sacerdotal neophyte to 'smile and smile,' and be a devil, under a mask of piety and zeal." Ah! how many masked devils fill up pulpits now? Let us pause over John Hawksworth's winding-up. He closes his letter thus: "The uncertain sound of religious instruction that proceeds from the pulpits has driven thousands into scepticism or infidelity. Doubtless this is a fulfilment of prophecy—not that it is the effect of the Word, but the result of its antagonist—a false and lying spirit, that denies the truth as it is in Jesus, and seeks to destroy the unwary or unstable—a spirit which is now roaming through the world with peculiar vigour. Christians are warned to watch and pray, and to resist—steadfast in the faith—putting on the whole armour of God, that they may be able to withstand in the evil day. And let us not forget, in obeying the Saviour's loving command to 'feed His lambs,' that the 'sincere milk of the Word of God' is the only spiritual food which can nourish them. It must be pure and unmixed with any earthly element, if they are to grow in grace and knowledge. And let us remember, as a secondary motive for purity of doc-

trine, that there is a demoralising effect in all false religion; and all religions are false but that one faithful saying, that 'Jesus Christ and Him crucified' is the only hope of glory for lost sinners."

"STRICT BAPTIST" ENQUIRY.—To the Editor of THE EARTHEN VESSEL.—London, August 9, 1876.—My dear hard-working Brother,—If I had been at your chapel on the first Lord's-day in the month, and had said to you (after having heard an invitation from the pulpit to any members of Churches, of the like order and faith as your own, who might be sojourning in London, to sit down at the Lord's Table), My brother, I am a Strict Baptist, have been baptized, and was a member of a Church in the county of Devon as long as we could keep together, and even after our minister had left us—would you have refused me the privilege simply because, at present, I have not united myself to another Strict Baptist Church—*i. e.*, I am not, at this moment, a member of any Church? Having met with this refusal last Sunday evening, I am desirous of knowing if this is really the rule observed in the London Strict Baptist Churches. A line in the September VESSEL from you on this subject will, with the authority of your name, be accepted by me as conclusive. I am, dear brother Banks, ENQUIRER. P.S.—The rules adopted in our little Church were those to which the late mighty John Stevens set his hand and seal. [C. W. Banks would never dare to refuse a brother under such circumstances. Nothing Christ or His apostles ever said would warrant such refusal.]

DEATHS.—July 14, Mr. Bird, the late pastor of Rishangles Baptist Church, passed away from all his work and suffering here. As a deacon with the Church at Beccles, afterward as minister and pastor, Mr. Bird was beloved by many.—Joseph Lea, the pastor of Long Crendon, suddenly expired on Monday, July 31, while conducting family prayer. Mr. Lea had preached as usual on Sunday; his death was quite unexpected. What a scene was witnessed in his home circle that morning!

WANDERING.—I did not settle at P—I have been in and round London this last three months. I am among the hungry ones; I have tried to find out ministers where my soul could be fed. At the Surrey Tabernacle heard some ministers; but sighed out, Where shall we find another James Wells? I go to Mr. Hall's, Clapham; enjoys what he said. A secret something says, "Who is Mr. Cornwell? Go, and hear him." Had some trouble to find it; but hears the man well: text—"God will help her, and that right early." I thought of old times; time was gone too soon. I wish more of our ministers would imitate Mr. Wells, by drawing the line of distinction, and putting the solemn question, "Where art thou?" It makes a sinner tremble. I have always believed Mr. Wells's success in the ministry, accompanied by the Spirit of God, was through his faithfulness in this part. I believe through a want of this in-

sisting upon some internal evidence of vital godliness, being brought to mourn over self and sin, and hunger after Christ, putting the question, "Where art thou, my fellow-sinner?"—I believe a want of this honest, heart-searching question is the cause of non-success in many of our Churches. You hear experimental and doctrinal sermons, but nothing said personally to arouse the careless. That bold champion, Mr. Wells, has cut me all to pieces many a time, and put me together again. A real seeker will never be offended by the minister cutting him, if it will only make him seek more in earnest. May the Lord make Mr. Cornwell an iron pillar and brazen wall in London against error! There do not appear to be many. God grant there may be more raised up like him.

BROTHERLY LOVE.—We always esteemed Edgar Hewlett. The following shews how little practical love is found. Friend Hewlett says:—Dear Brother Banks, Many thanks for your kind and sympathizing letter, as it is the only one I have received from a ministerial brother since leaving Wilderness-row, in March, 1876. I value it much; it proves that the old rhyme does not quite apply to me:—"And where he's gone,—And how he fares,—Nobody knows,—And nobody cares." In reply to your kind inquiries, you will be glad to hear that the consolations of the Gospel have greatly sustained me. I can say, like one of the good old martyrs when going to the stake, "I am happy as one bound for heaven." I have received an unanimous invitation from the Baptist Church at Cranford, Middlesex, to become their pastor. I have accepted the call in humble dependence on the God of all grace, and I am persuaded He will not forget the work of faith and labour of love. Wishing you every covenant blessing, I remain, very sincerely yours, EDGAR HEWLETT.

YEOWL.—During Mr. Varder's absence, we have had that original Puritan, Mr. Clancy, and that dear man of God, Mr. Lee, of Torquay. His preaching is solemn and sound; it really does one good to have a change; the same grand old story, but, being delivered by different men, makes it come fresh and new. The Saviour's witnesses are still walking up and down the land, feeding the sheep, and nursing the lambs. Is Ezek. xxxvii. 1—14, true anywhere now? We cannot find out. Who will tell us of any being carried down into the midst of the valley full of bones?

WINDSOR.—Our anniversary was holden Monday, August 14th, in Temperance-hall. R. C. Bardens preached to us the Truth in love. Many of his friends came with him; and we all hope the day is not far distant when we shall build our new chapel; but you know how the money is withholden. Will not the elders in our Churches see to this matter?—A VISITOR.

### Birth.

August 1, 1876, at 18, Darwin-street, Old Kent-road, wife of J. E. Hoskins, of a son.

# The Extent of the Faithful Minister's Call TO THE UNCONVERTED.

BY DANIEL ALLEN, PASTOR OF THE BAPTIST CHURCH, CASTLEREAGH-STREET,  
SYDNEY.

**M**Y DEAR LITTLE BROTHER JOHN,—Love, mercy, and peace to you from the Lord! I have received yours with feelings of pleasure, and hope you will soon be well, and that the dear Lord will prosper you much in the Gospel, and bless the Church, and bless the people, by your testimony of it.

I will write you a few lines upon the subject of our commission to men, which has puzzled the reasoning faculties of the unexercised, and very much perplexed the hearts of the truly sincere servants of God, by the surrounding errors of the present day.

I. We have a call to the natural man, who is under the first covenant—the Law.

1. Is he a haughty tyrant, living in pride, oppression, idolatry, and whoredom? We have to call upon him to *repent* of this—to “*break off his sins by righteousness, and his iniquities by showing mercy to the poor*” (Dan. iv. 27). If he regard our cry by his natural repentance under the Law, we cannot assure him that he is pardoned in Christ, only that “it may be a lengthening of his tranquility,” as Daniel said to the king of Babylon, and Elijah to Ahab (1 King xxi.), and, also, Jonah to Nineveh (Jonah iii.). This repentance Moses urged upon Pharaoh, king of Egypt, which he did not exercise, and was destroyed. This Law—repentance—was again and again urged upon the nation of Israel; and many times did they exercise it, and were restored from impending doom, until at last they became worse than Sodom and Gomorrah, and perished by Titus (Matt. x. 20, 23, 34).

2. Are men given over to filthy idols, before which they prostrate themselves? We are to call upon them to *repent* of this wickedness, and leave these gods, and acknowledge the one only living and true God—our Maker and Preserver—as the apostle did the vile idolators in *Lystra*, and *Derbe*, and Athens (Acts xiv. and xvii.). But when these shall have turned from these vile idols to God, the Maker and Preserver of men, they have but the promise of the blessings of this life, not the life to come.

3. If a professor of the religion of Christ, yet in the gall of bitterness, presumes to attempt to barter for the power of the Holy Ghost, we are to urge him to *repent* of such wickedness, as Peter did Simon (Acts viii. 22). For this kind of *repentance* God gave Jezebel space; but she repented not of her fornication (Rev. ii. 20). God gives the call and the space for this *natural repentance*, but not the grace, because the parties are not under grace, but under the Law; and what the Law saith, it saith to them who are under the Law, that all the world may become guilty before God.

Now, therefore, they do greatly err who confound this *natural* and

*national repentance* with that which is gracious, spiritual, and unto life eternal. They do greatly dishonour God in His claims upon men, in His moral government; which claims He makes in the covenant of the Law, and not in the covenant of grace.

They, too, do very greatly err who deny this our right to call upon ungodly men to *turn from*, or *repent of*, their villany, and do that which is lawful and right, that it may be well in this world, though they should go to hell at last, not being new creatures in Christ Jesus, nor washed in His blood. To be morally good, and to be blessed with temporal good as the result of moral rectitude, is not to be saved.

Does not Nature itself teach the very principle of this call of God upon all men, *to repent of the sins I have named*? I am sure it does, as follows:—

If a man is a liar, do we not urge him to speak the truth? If a man is a thief, do we not urge him to honesty? If a man is a drunkard, do we not urge him to sobriety? If a man is a harlot-master, do we not urge him to chastity? If a man is a tyrant, do we not urge him to kindness? If a man is proud, do we not urge him to humility? Does it not appear a most terrible manifestation of an ignorance of God's Word to see this principle of God's moral government revealed in the Law thus welling up in human nature, in every-day life, where there is any vestige of morality left, and yet to deny God's right to call upon "*All men everywhere to repent*" of these *very evils*, in the external cry of His Law, by His ministers? What! shall man call upon man to repent of evil deeds, and not the Almighty Judge of man be allowed to do so? Such a thought is insufferable. No, my dear little brother, leave such insufferable nonsense behind you, and go on, distinguishing between the call of God to men, as men, in His moral law, and His gracious call to the broken-hearted, as proclaimed in the Gospel.

And, as you reiterate the law-call of God to man, urge the tyrant to *repent* of his tyranny; the liar, to *repent* of his lying; the murderer, of his murder; the drunkard, to *repent* of his drunkenness; the thief, to *repent* of his theft; the swindler, to *repent* of his swindling; the idolater, to *repent* of his idolatry; and the whoremonger, to *repent* of his whoredom. *Urge all men everywhere to repent* of these vile things, as God has done by His prophets, His Son, His apostles, and servants in every age. Tell them that upon this, their *repentance*, they will be blessed with the continuance of the blessings of this life, and, if they die without an interest in Christ, they will be less tormented in hell for their moral lives on earth; for every man shall be judged according to the deeds done in his body (2 Cor. v. 10); and it shall be more tolerable for some in the day of judgment than for others (Matt. x. 15). Therefore, you have a cry of *repentance* to all *immoral men* who shall come under your ministry. Of course, if a man is not an immoral man, he will not come under this cry.

If a man has no power to regard this cry of God in His moral law, this does not nullify God's right to command and demand man's obedience. Man lost his power to obey in the Fall; but when did God lose His right to demand of man obedience to His laws? It is absolutely monstrous to suppose this. No, no! if man has lost his power, by the sin of the Fall, to obey the law, God has not lost His right to

command and judge mankind ; if He has, how will He judge the world at the last day ?

If a man had a right to say to God now, " O God, you have no right to command me to *repent* of my lying, theft, murder, idolatry, and whoredom, for you know I have no power to obey Thee," might he not have a right to say at the judgment day, " O God, the Judge, you have no right to judge, condemn, and send me to hell, for I had no power to *repent* of my sins, and do what was right " ? To suppose that a man, upon the ground of his inability, has a right to reply to his Maker and Judge like this, is a very blasphemous supposition indeed.

Just as well might the murderer, the thief, the swindler, and the drunkard, say to Her Majesty's judges and magistrates, " You have no right to take me in charge, or judge me, condemn me, imprison me, or hang me, for I have no power to refrain from what I have done." What would the Queen say to this horrible speech ?

All that Adam was capable of doing in obedience to God's moral law, that God has still a right now to demand (but not beyond that), and does demand, and will punish every omission. This must be the length and breadth of your requirements of the natural man. Spiritual things you must not ask at His hands, for they were not in the nature of Adam before he fell. All that he does in violation of the moral law, you must call upon Him, in God's right to command, to *repent* of, upon pain of eternal damnation, not upon the promise of eternal life. This, then, is the nature and extent of your mission to natural men, which, I beseech you to attend unto, in all godly fidelity, as did Moses and the prophets to the Nation of Israel ; Daniel to the kings of Babylon, &c., John to Herod, and Paul to the kings, whom he addressed.

But now, my dear little brother, ever avoid the evil on the other side of the omission of this part of our ministry—namely, firstly, representing God as appeased in His wrath and well-pleased in His love, with this *natural, national, repentance*, so as to grant salvation from sin, death, and hell, in virtue of it. This error is a dishonour to God, a subversion of His moral government, and a dangerous delusion to man, leading him to hope for salvation where God has never placed it. The blessings of this life and the lesser damnation is all the Lord promises to this kind of repentance. Secondly, representing God as requiring spiritual acts where He never gave a spiritual existence. Of all the monstrosities of Romanism, Arminianism, and Fullerism, this is the most horrible in its implied imputation of injustice to God, and violent injury to man.

This ministerial criminality consists in representing the Lord as requiring *spiritual repentance, faith, hope, and love, where He never gave a spiritual existence* ; and then that He damns these poor souls a hundred-fold for hearing His gospel without doing what Adam never had an existence, life, or need to do—that is, believing savingly in the person, blood, and righteousness of the Lord Jesus. Moral, natural, or human obedience God has a right to demand of man, because in Adam he gave him a being capable of it. But for him to demand spiritual acts where He never gave spiritual life, neither before nor after the Fall, is a most monstrous charge of injustice upon our just and holy God. This is the villainy of the one-talent man, charging the Lord with reaping where he did not sow, and gathering where he had not given.

These defamers of God now much abound, urging the natural man to spiritual *repentance, faith, hope and love*, and threatening him with tenfold greater damnation if he does not exercise them before he is born again. As well might Adam have tilled the garden before God breathed into his nostrils. Now, my brother, see to it that, you do not deal in this God-insulting error, in your addresses to your people. I am sure this is one of the causes of the death and darkness of the present day.

In my next, I will endeavour to trace out the other, or *spiritual repentance*, and the spiritual blessings which God has promised to those who possess it (D.V.).

The Lord bless you, and keep you, and grant you the knowledge of His holy will ! In much affection, I remain yours in the Lord,  
DANIEL ALLEN, Pastor.

## ELECTION AND ADOPTION.

AN ADDRESS DELIVERED BY MR. J. S. ANDERSON, OF NEW CROSS, AT HOMERTON-ROW BAPTIST CHAPEL, ON THURSDAY EVENING, AUGUST 22, 1876 (ON THE OCCASION OF THE CHAPEL ANNIVERSARY).

**T**HESE subjects are very solemn and important, and, I may add, very unpopular. In a great number of places of Christian worship they are hardly ever named. As a consequence, large numbers of professing Christians know next to nothing about them. To speak to people in many places about Election, is to terrify them dreadfully ; and to speak to them about Adoption, is like talking to them in a foreign language. And yet how prominently do these subjects appear on the page of Divine revelation.

I remember, when I was a village missionary, I used to come into very frequent conversation with the vicar of the parish, a good old man as a man, and I could not help believing that he possessed, after all, the root of the matter in his heart, though he was sadly deficient in the head ; and he used to get talking to me about preaching Election. He understood from his people who came to the place where I preached, that I preached Election, and he wished I would not do so, for he could not find it anywhere in the Bible. I said, " Well, sir, you don't see with my eyes. I find it on almost every page of the Bible." So you see how mightily people differ in their reading of the sacred Scriptures. I did not say (perhaps it would have been rude and uncharitable, nevertheless it would have been true, if I had said), " Sir, you do not want to find it." My father used to say, when he sent anyone to fetch something and it was not found, " There are none so blind as those who will not see." So, there are many people who not only do not see Election on the page of Scripture, but who really do not want to see it. There is a vast amount of enmity naturally in the human heart against it, and that enmity is the fruit of men's natural pride and self-sufficiency, for the act of election is the exercise of a sovereign right which is humiliating to proud and self-righteous men.

I have been much pleased with Mr. Inward's remark about the Trinity. There is no salvation if the doctrine is not true ; and I suppose man would never, in an earthly state, have known anything



about the Trinity, had he not become a fallen creature, and a Divine revelation been rendered necessary for his salvation. The Trinity is a grand mystery. I once heard the story of a certain clergyman who had an idiot hearer (John), who was a regular attendant at church. The good minister announced, as there had been some publication from the press denying the doctrine of the Trinity, that, for the edification and instruction of his congregation, he would preach a course of sermons explanatory of it. This said clergyman had a church in a town by the side of the sea, and he used to take his walks on the beach. On one occasion he saw this idiot hearer by the edge of the sea, throwing the water out with an oyster-shell upon the beach. The pastor came up and asked, "What are you doing?" "Emptying the sea." "Why you'll never do that!" "Oh," said the boy, "I shall have done my work before you." The clergyman asked, "What do you mean?" And the idiot replied, "Did you not tell us on Sunday that you would explain the Trinity?" "Yes." "Then I shall have done my work before you. The course of sermons explanatory of the Trinity were never preached, and the idiot hearer, as he was supposed to be, was the means of directing that clergyman's mind to a great fact—namely, its inexplicability.

I cannot explain to you how it is that I can raise this hand. All the philosophers in the world cannot explain it. They cannot show how it is there is a connection between my muscular system and my brain, my mind, my will; how in obedience to my will I raise my hand or lower it. Can you tell me how it is? It is life; it is vitality. It arises from unity of nerve, of muscle, of brain or thought. But what is that? Why, it is life. But what is life? *Why, it is life*; and there both the ploughman and the philosopher meet on common ground. What is the Trinity? The God of salvation, the God of glory! We believe the glorious truth, because God has revealed it; but we do not try to explain it.

The Persons in the Trinity, each in covenant council and agreement, have arranged the plan of salvation, and (what shall I say?) divided the work between them. There is no inferiority. I don't believe in the first, second, and third Persons, and I don't believe that, if we view the Divine personalities in their abstract Divinity, there is any priority of existence or inferiority of nature. They are eternally, co-equally the same. But two perfectly equal persons may agree, one to do one thing, and the other to do another; and so the co-equal Persons in the Trinity have in infinite grace agreed to take parts of the work; and I feel, while a lost sinner in myself, there is a certain dignity conferred upon me that will appear in glory from the fact that it takes a Triune God to save my soul, fit me for, and bring me to glory.

I have sometimes said that the salvation of the sinner, or of the Church—whichever way you like to put it, for it is an individual thing, and individuals constitute the Church—may be traced by beginning at this end, or it may be traced by beginning at the other end. Salvation connects us with eternity. Well, now, I may trace the windings of the stream from time up to eternity, or I may trace them down from eternity to time. Or, to use another illustration—that of Jacob's ladder, a glorious figure of this connection between heaven and earth, and between God and His creatures—His eternally-loved creatures. I take it to

have been intended as an illustration of the great fact that somehow or other, notwithstanding the distance sin threw me from God, there is a link of union between God and myself. Here is a ladder with a foot on the earth. It came down where Jacob was. It was not suspended half-way. The foot of it was where he was ; the top of it was in heaven. Sometimes I say, We begin at the foot of the ladder, and trace the streams of mercy to the top ; and, after a while, as God the Spirit teaches us and leads us into the mystery, we can by faith fly to the top and trace the winding streams of mercy to the foot.

Now, you have sent me to the top of the ladder. I have to begin there. Election is the first round of that ladder. It is the first step that God took in coming down to me. It was God's sovereign right, His sovereign prerogative ; and the act in itself was righteous, just, holy, and good. I make this remark, because it is often charged upon God as unrighteous. Has not every man a right to choose his own wife, his own instruments, his own personal friends ; and by that act is any injustice done to another ? A gentleman wants a servant in some capacity. He makes the fact known, or he does not make it known—but, wanting an individual for some capacity or other, he sees a thousand whom other people think would do, and he makes his choice of one of these. Does he do the other 999 any harm ? Not in the least. So, God's act in electing His people did no injury to any creature under the heavens. It simply left the rest where they were. It did not alter their case at all. And the act of election, in itself considered, did not alter my state, or yours, or that of anyone else.

I went into a wood in the north of England once, and saw a number of trees with marks upon them. I could not imagine what the men had been doing. They had some little instruments on purpose, and had made curious marks upon the trees. It was a wood through which a path went. Now, the marks neither made the trees better nor worse, neither greater nor smaller. They did not alter them at all. By-and-bye a great number of men, women, and children came, and they set to work and cut them down, peel the bark off, &c. Thus God has set His mark in sovereign election, as it were, upon the objects of His choice.

Let me say, then, in the first place, Election was in Christ and for His sake. "According as He hath chosen us Him."

"Christ be my first elect, He said ;  
Then chose our souls in Christ our Head."

Election is therefore eternal ; before the foundation of the world ; before we have done either good or evil, or were capable of doing either good or evil. And Election is personal. God did not merely choose the Church, a great number that no man can number, but He chose them as individuals, recorded their names in the Lamb's book of life, presented them in their numerical perfection to Him, to be His mystic Bride, His redeemed flock, His jewels, and the subjects of His kingdom, but especially to be the reward of His sufferings and His sorrows. And Election is not only personal and eternal, but unconditional. It was not from any good He saw in us, or that should be done by us ; for all the good we have done has been through His grace, and was not ours. He did not pass by others because they were worse, for worse they could not be. We were all by nature the children of wrath, even as others. So it is unconditional. And Election, let me add, is irrevocable. The

Lord never put aside any whom He chose in eternity for another person. Thus Election is the first round in the ladder by which Jehovah in mercy came down to poor sinners.

Adoption. Election and Adoption may be distinguished, not separated. The Persons in the Trinity are to be distinguished, but not divided. The natures of Christ, the mystery of godliness, are distinct, but Christ is not divided. He is perfect man, possessing all the essentials and sensibilities of humanity; and He is perfect God, possessing all the essentials of Divinity; but the perfect Man and the perfect God constitute one perfect person; and His acts are the acts of His person; His blood is the blood of His person; His merit is the merit of His person. So you see it is important for us to distinguish things that differ, but not to divide them. Election and Adoption are to be distinguished, and are properly so on the bills convening this meeting; but they cannot be divided. "He hath predestinated us to the adoption of children by Jesus Christ to Himself," and it is "According as He hath chosen us in Him before the foundation of the world."

Well now, you see, Election pitches upon the persons who shall be saved. There is no salvation without it. You are not saved *for* believing in Election; mind that! I have sometimes thought people think they will be saved *for* that. You will not; but you will be saved because it is true that He hath chosen us unto salvation. Election pitches, I say, upon the persons. I remember when I quarrelled with God for not having elected everybody; but I have since been astonished that He ever elected me; and I dare not, I cannot quarrel with Him now for the exercise of His sovereign right. Lying at His feet, and humbled in the dust, I wonder and adore Him that ever He set His love upon me; and therefore I trust that the enemy has been subdued which rebelled against His sovereign right in this particular. Election pitched upon the persons who should be saved. Adoption brought them into grace-relationship. He might have chosen them to be something else; but He chose them to be sons; and all the distinctive blessings of the Gospel spring out of relationship. I would say, Study the grace-relationships which God has established between Himself and His people in Christ Jesus; for grace-relationship constitutes the very foundation of all real spiritual comfort when feeling and enjoyment are gone, and Satan and the world assail. This is the imperishable rock upon which faith plants her foot and takes a firm stand.

We might say just the same of Adoption as of Election. It was eternal, personal, unconditional, and irrevocable. "He adopted us in Christ Jesus," and, being adopted, we become members of His family, of His body, of His flock, of His flesh and bones, and interested in the glorious work of the blessed Saviour.

I leave these few remarks with the question, What do we know of Election and Adoption? If it should come to a matter of inquiry, do not let us go where I have had to go to-night, to the top of the ladder; but let us begin at the bottom. Do we know anything about the conviction of sin, or soul-trouble on account of it, or repentance towards God, and faith in our Lord Jesus Christ? Do we know anything about the power of the Holy Ghost in convincing us of guilt, in opening our eyes to see our deformity, and in unveiling to us Christ as our only Saviour, bringing us to His feet, laying us in the dust? Have we come

to Him and said from the heart, "God be merciful to me a sinner" ? These are the steps we should begin to ascend upon. If you have thus repented, I tell you, to an absolute certainty, God elected you, God adopted you, Christ redeemed, the Holy Ghost regenerated you, and the Holy Trinity will glorify you. Amen.

## SIGNS OF THE TIMES.

TO THE EDITOR OF THE EARTHEN VESSEL.

**S**IR.—It is marvellous that some of our young men in the ministry who are possessed of ordinary gifts for public speaking, and adorned with a fair modicum of learning, which may be improved by dint of study at home—should deem it necessary, after so long labouring in the cause of truth—to enter as students the Pastor's College in connection with the Metropolitan Tabernacle. One can understand young men who have made no standing in our Churches going there for a term of years, and then associating themselves with the Strict and Particular Baptist body, as has been the policy of many.

If a collegiate education be regarded as the all-essential remedy to give weight and importance to the preacher, which cannot altogether be denied, and to form the basis of his future prosperity—let him seek that course of training which will not admit of his undergoing any radical change of religious sentiments. In order to effect this point, he will do well to consider the Baptist Theological Institution, Brighton-grove, near Manchester, the teaching of which Institution appears to be more in accordance with the tenets of the Strict Baptist body than any other college in the country.

The President, in his Report of this Institution for 1875-6, says : "This Session has been marked by the special tokens of the Divine favour. The health of the inmates of the college has continued good. . . . Sound views of Divine truth, in opposition to the new theology of the day, combined with a devout spirit have, without exception, marked the course of our young brethren. They have yielded themselves earnestly to the demands made upon their industry and their time ; and their acceptableness as preachers has been proved by the constant demands of the Churches for their services ; and through this county and the neighbouring counties, they have not ceased to teach and preach Jesus Christ. The President can also report their fidelity to the principles they have avowed, and the determination with which they have maintained them."

Mr. Henry Dowson is president and tutor, and Mr. J. Harvey, Baptist Minister, Bury, Lancashire, is one of the secretaries to the College. This gentleman is the author of one of the best-written letters in existence "On the Terms of Admission into the Visible Church of Christ," a copy of which I enclose, believing that if you give it your close attention, you will feel a pleasure in recommending it to the notice of the numerous readers of THE EARTHEN VESSEL.

I am, my dear Mr. Banks, very sincerely yours in Gospel bonds,  
W. WINTERS.

Churchyard, Waltham Abbey.

## THE LORD LOVETH THE GATES OF ZION.

OUTLINE OF SERMON AT OPENING OF NEWBOLD CHAPEL, ROCHDALE,  
BY A. E. GREENING.

SUNDAY MORNING JULY 23, 1876.

"The Lord loveth the gates of Zion more than all the dwellings of Jacob."  
—Psalm lxxxvii. 2.

**T**HIS Psalm sets forth the glories of the Church of Christ on earth, signified by allusions to Mount Zion, which was typical of the spiritual Church (Heb. xii. 22). The "gates" comprise the whole city. The city was bounded by the walls, and the gates are put for the whole circuit of the walls. Let us consider,

I. A JOYOUS FACT. "The Lord loveth the gates of Zion." This is a fact that encourages Zion's children. Not Zion's palaces alone, but Zion's gates; not in triumph and perfection alone, but in her pilgrimage—in secluded glades, in the lion's den, in the dungeon where persecution cast her, at the fiery stake—the Lord loveth Zion.

*Fact proved by the Word of God.* The sweet singer tells of God's love to Zion: "God will save Zion." Evangelical Isaiah, in a wonderfully appropriate metaphor, declares the Lord's care over Zion: "Behold I have graven thee on the palms of my hands; thy walls are continually before me." And again, "Men shall call thee the city of the Lord, the Zion of the Holy One of Israel." Here the Lord of His goodness prepared "a feast of fat things, of wines on the lees well refined." "Yea, the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads," &c.

*Fact proved by the history of nations.* All through former ages, the Lord hath loved His Church, and guided her on her path. Special providences have marked that path. Persecutions have been made instrumental in spreading the Gospel wider and further. Nero, Diocletian, Julian, and others, thought of destroying Zion; but the Lord loved her, and overruled their mad opposition for her furtherance and increase. He has found leaders and teachers when there seemed to be none. At His call, after the Apostles, came Augustine and Chrysostom; and later yet, Huss, in Bohemia; Farrel and Calvin, in France; and Zwingle, in Switzerland; and Wycliffe in our own favoured isle; with Luther building her walls in Germany. And so lately that the echo of their voices yet ring—amidst the silence of death resounded the preaching of Whitefield, the bold discourses of Romaine and Beveridge, Venn, and many others.

The fact is proved by the *existence of Zion at this hour*. To whom does Zion owe her present existence on earth? To kings and princes? No; for these, in many instances, by cruel laws and presumptuous claims of superiority, have sought to hasten her destruction. To her professors? No; for the love of many in every age has waxed cold, and the greatest errors and deadliest heresies have sprung from those who claimed to be her sons. Nor to Satan, for he has never ceased to tempt the beloved of Christ, and to entrap her. The great Red Dragon has ever persecuted the woman with the man child, and the serpent yet vomits forth his floods of wrath to overwhelm Zion. Diabolus has not yet raised the siege. Neither has the world aided the Church, for the world is near

kin to the devil, and they act in unison. The world's religions and grandeur, and state, and fashions, and maxims, are not of Zion's King, and have never proved buttresses to Zion's walls. "The Lord loveth the gates of Zion." He who chose her, and bought her with His own blood, and now builds her walls. This is proved by the broken heart of Jesus, the scars on His brow, and nail-prints on his hands and feet. "Christ loved the Church."

It is a *wonderful* love. "The Lord loveth the *gates of Zion*." Not the gates of glory. He looked down upon earth for an object to love, and passed by serried ranks of cherubim and helmed seraphim, to take His bride from the children of men.

A *sovereign* love. "More than the dwellings of Jacob." The Lord has the right to chose one object before another, and He evidently does so. While the families of Jacob are dear to Him, yet Zion is dearer still.

A *comprehensive* love. "The gates of Zion." An overflowing love, reaching to remotest points, and including all within them. Not the towers and bulwarks, the palaces and gardens merely, but He loves the gates. The youthful convert He loves as well as the aged veteran; the feeble-minded, even as the valiant for truth, &c.

An *active, practical* love. "Loveth;" not a principle now extinct, an emotion once existing, but now superseded. The love of God abideth upon Zion, and that love is seen in acts of grace and renewed mercies, flowing from the unspeakable fulness of Christ.

II. THE REASONS why the Lord loveth the gates of Zion thus. As we said before, the gates include the whole compass of Zion.

*Because He chose it ages before.* We find in Scripture that the Lord chose certain places, as Mount Moriah and Bethlehem (Gen. xx. 2; Micah v. 2). And Zion was chosen as a place that should be the spot where He would set His name. "The Lord hath chosen Zion; He hath desired it for His habitation: this is my rest for ever; here will I dwell," &c. Even so He has chosen His people—His spiritual Zion from all eternity in Christ (Eph. i. 4), and therefore will ever love them. He will never cease to love the objects of His choice; that were to render vain the work of His dear Son. He will dwell in them.

*A spot for ages fragrant with His people's faith.* A green oasis in a barren world. Here Abraham, at a remote period, offered his son Isaac—Zion and Moriah being one and the same place (2 Chron. iii. 1). In the spiritual Zion alone is the Lord fully, perfectly obeyed and honoured. Here the ordinances are attended to, and His commands evoke the faithful performance of His children. Here spiritual sacrifices are offered up, in which He delights, because He has ordained them. May this new house of prayer be fragrant with your faith and spiritual sacrifices.

*A place built upon the blood of substitution.* The Temple was built upon the blood-stains of the ram, which, as a substitute for Israel, was offered in his place by Abraham. The Church is founded upon the substitutionary work of the Lord Jesus Christ. As in ancient times, heathens built the bodies of malefactors or slaves into the walls of their temples—to drive away, as they supposed, evil spirits; so a crucified Saviour is the strength of Zion's walls. O! that within these walls, the atonement may be one of the doctrines ever brought clearly to the front.

*Because of its beauty.* This was not the first cause of love. But as the Lord beautifies Zion by the graces of His Holy Spirit, carrying on His sanctifying work in the hearts of His people, He delights to view the beauties of His new creation. The towers of faith and fountains of praise, and flowers of love, and ornaments of meekness and humility, are in His sight of great price. And may they abound and increase among the brethren here.

*Because Zion was a trophy of David's prowess.* You read its history (2 Samuel v. 6—10). In Judges i. we see, that although Jerusalem was captured by Judah, yet the Jebusites could not be driven out of Zion (verses 8 and 21); not until David's day was Zion delivered, and the Jebusites driven out. Christ our Captain redeemed Zion by power as well as price; and for this the Lord loves it—because His dear Son brought it nigh, and has undertaken to present His Church faultless and free from every evil thing.

*Because deliverance proceeds forth from Zion* (Psalm cxxxii.) “Here will I make the horn of David to bud.” The living waters to heal the nations only flow from beneath the throne in Zion. Not by any other agency will the Lord bless the world, but His Church. As Christ went out of the temple to suffer death, so He reigns in His spiritual Zion to give life. May the Lord increase our love to Zion.

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## THE BOOK OF BOOKS! THE BOOK OF GOD!

OR, “THE BIBLE,” WHAT IS IT?

BY THOMAS STRINGER, MINISTER OF EARL-STREET CHAPEL, LONDON-ROAD, SOUTHWARK.

**I**T is THE Book, *i.e.*, as though there was no other book (in the strictest and most prominent sense of the word) that is worthy the name Book. It is the Book of books, the Book of God; the divinely inspired words of “I Am that I Am.” It is the Holy Book, and the only holy book. It is the unequalled, unparalleled, imperishable, eternal book of blessings and blessedness. Its origin is holy, its contents are holy, being the holy mind and will of an infinitely Holy God—Father, Son, and Holy Ghost, revealed. It was written by holy men of God as they were moved by the Holy Ghost. It points out a holy way into the holy enjoyment and immediate presence of a Holy God for ever and ever. It is written to an holy people, for their holy use and spiritual instruction (even God's elect), and by the teaching and leading of the blessed Spirit, through and by it, they are brought into a vital and saving acquaintance with its holy truths and its solemn realities. And thus they prosper, grow, and thrive—going from strength to strength until they appear before God, holy and complete in the holy of holies, at His right hand, where there is fulness of joy and pleasures for evermore. Its matter is weighty as eternity, and solemn as the grave. It is the glory of our nation. The Gospel is the glory of the Bible, and Christ is the glory of the Gospel. The sovereign line of demarcation between the Church and the world (or the elect and the reprobate) is plainly discovered by a spiritual eye and an enlightened mind as running completely through it, in solemn decision and awful grandeur, being drawn by infinite and unerring wisdom, mysteriously exhibited and brought

into one focus in the matchless language and important words of Abraham to Dives (See Luke xvi). Its various appellations by which the saints of God are distinguished from all others under the canopy of heaven are beautiful, grand, great, and glorious. Their state, standing, dignity and destiny shines therein effulgently; their paths, perplexities, pleasures, and prospects are correctly described and delineated—also the character, conduct, doom, and destiny of the ungodly—specially in Jude, and 2 Peter ii.

The imagery of the Bible is matchless. Its historical and spiritual subjects, paragraphs, and ramifications are various and most instructive. Its doctrines are glorious; its promises precious, and its precepts profitable. The ordinances, laws, rules, and regulations it contains, both for the household of faith, and for kings, rulers, magistrates, parents, children, masters, and servants, are good and excellent beyond compare (though awfully departed from). Its examples, encouragements, and invitations to the saints, are salutary and sublime. Its judgments are heavy; its mercies are numerous; its correction is solemn; its reproofs are valuable; its harmony is sweet; its connection is sacred; its threatnings and denunciations are majestic and awful; its warnings are many, and its cautions are constant; its Author is indescribably glorious; and His ways and works in creation, nature, providence, and grace, as therein described, are great and wonderful; His immutability, greatness, goodness, and glory clearly made known. Also His covenant, oath, work, and worthiness; His grace, His graciousness; His names, His nature, and His holy nation. Moreover, the will of the Father, the victory of the Son, the work of the Spirit are contained in the radiant pages of the Bible. Also the destruction of Satan, sin, death, and hell by the Saviour's atonement; the certain end of error and erroneous men. The glorious triumph of truth, and the lovers thereof; the death of the body, the immortality of the soul; the resurrection of the body, its re-union with the soul; the great day of judgment; the glorious appearing of the Judge; His awful tribunal; the final separation; the wicked cast into hell, the righteous welcomed into heaven; the end of time; the dissolution of the world, and all, all! absorbed in vast incomprehensible *eternity*. O! then, what a book! what a precious book is the Bible!

Storms of persecution have been raised against it. Atheists, deists, infidels, and sceptics, have fired volleys of slander, scandal, reproach, and enmity at it. Papists have burned it, and tens of thousands despise, deny, and reject it *in toto*. Still it remains *The Bible*—the invincible, invulnerable, immutable, eternal Word of the living God. It bows to no man, but all must and shall, in time or eternity, bow to that for ever and ever.

O, ye Christians! dispense with all spurious publications in this great book-day, and "Search the Scriptures." "To the law and to the testimony." Your Bible is a magazine of rich stores, a reservoir of heavenly treasures, a body of eternal, imperishable truth. Meditation in it, contemplation on it, and prayer over it, will not prove to be labour in vain. Its prophecies are numerous, weighty, and wonderful; and their fulfilment is absolutely certain. Many have been fulfilled to the very letter, and the rest shall be at the time appointed. Its description of heaven is glorious; its definition of hell is awful. Its



account of idols, idolators, impostors, hypocrites, and apostates is sound and solemn. Its relation of the glorious Person of Christ in His complex beauty, His characters, titles, offices, and names are grand and majestic. Yea, this is its marrow and fatness, such as satisfies the heaven-born soul, when explained and applied by the Spirit. Blessed be God for the Bible. My soul thirsts for a more vital acquaintance with, and saving realization of, its sublime, divine, and glorious contents. Centuries past, when its copies were scarce, and large sums of money were required for a few pages, it was highly esteemed as a wonderful book. But, alas! now, because this precious volume can be obtained for one shilling, it is much despised as of very little or no importance; yea, almost—if not quite—laid aside, even by crowds of professors, for the preference of a novel or play-book. “My soul, come not thou into their assembly.” Look up for grace to enable thee to stick to God’s testimonies, and abide in this great cornfield, tarrying by the stuff till beckoned hence.

Christian brethren, fellow-ministers, may we never know the value of our Bibles by the loss of them; but while we have them, may our God enable us—especially ministers—to meditate on these things, and give ourselves wholly to them, that our profiting may appear to all. The Bible is our statute book, our map of the journey, and our directory to eternal glory; and the end of the world will proclaim—to the horror and distraction of the deist and infidel, with all its antagonists—its unsullied holiness and Divine authenticity. Amen.

“The volume of my Father’s grace,  
Doth all my grief assuage;  
Here I behold my Saviour’s face,  
Almost in every page.”—*Watts*.

“SEARCH THE SCRIPTURES.”—JESUS.

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## WHAT DO THE STRICT BAPTISTS BELIEVE AND PREACH?

**D**EAR MR. BANKS,—You are well aware that the Strict Baptists have long been called to labour under many disadvantages, a good share of which has fallen to your lot, but still you are preserved as a monument of God’s distinguishing mercy. The Strict Baptists are burdened with titles of the most untruthful and repulsive kind. They are charged with being exclusive in order; but, blessed be God! not more exclusive than the Scriptures warrant. They are denounced as a do-nothing sect, whose sentiments and manners are most obnoxious and unpopular. In fact, they are called eccentric, and, according to the belief of some, as was once suggested, they all ought to have been dead and buried three hundred years ago. But God has not changed; His Gospel has not altered, and the urgent requirements of *sensible sinners* are the same. Then why need a change in the order of Church-government, or in the ministry of the Word of Life?

The *Christian Standard*—a noble and valuable medium for exposing the various errors of the religious world, under the editorship of the able and venerable James Grant, Esq.—is made the mighty instrument for defending as well as exposing, opposing, and disposing of the mysterious sentiments of the peculiar people called Strict and Particular

Baptists. And the worthy editor has thought fit to come out against this people himself as a man of war, whose pen (which is more powerful than the sword) is as formidable as the club of Hercules. However, great credit is due to Mr. Grant as a well-known writer and editor of a leading morning paper for many years, to admit articles on the Strict Baptist question in the *Christian Standard*, in opposition to his own leader. This amount of charity will not lose its reward. He is a man of great worth, and much beloved by many Strict Baptists.

It is now high time for every lover of the Truth to stand up in its defence, and to fight manfully. The Strict Baptist principles are worth contending for, because they derive their origin from the Word of God. And it is the humble opinion of the writer that the present contention will turn out in the end to the advantage of the Strict Baptists. The attention of many, who before knew little of this sect, and liked it less, has been arrested, and some have been stirred up to think more favourably of it. Would that the whole body of Strict Baptist ministers of the high-doctrine school were even more bold to tell out—in love—the fundamental doctrines of grace, and show the world of professors that all the so-called hypes are not dead yet. The EARTHEN VESSEL still sails with its captain on the dark and rough waters of time, laden with “things new and old,” which are more helpful to the real Christian in the highways and byways of life than half the sickly sentimental current literature, which, for the most part, is fraught with religious novels, not for the edification of the reader, but for the profit of the publisher. May God long preserve the EARTHEN VESSEL from an untimely death! It is a safe medium of intercommunication for the most strict adherents of the truth. Its diction may sometimes be thought worthy of improvement, but its tone is clear, and its sentiment is unmistakably sound, and cannot be overturned.

The Christian ministers whom the EARTHEN VESSEL and kindred publications represent are charged with unfaithfulness in not preaching to *sinners*; but who in the world do they preach to, if not to sinners, since all have sinned and come short of the glory of God? They are represented as failing to perform the Saviour’s injunction, “Go ye into all the world and preach the Gospel to every creature.” This, however, is done as ardently, and in as broad a manner as the Gospel will admit, by every true Strict Baptist minister, whenever opportunity affords. They are reproached for not doing, in reality, more than the Gospel requires. They do not warn sinners, it is said, when the public declaration of the truth is as much a warning, in one sense, to the ungodly as it is a comfort to the godly; it is a savour of life to the one, and a savour of death to the other. It must be known that the unbeliever is condemned already. Where is the Scripture warrant to woo and beg of sinners dead in sin, and at enmity to God, to come to Christ, to close in with Him at once, as the nature of the position of such admits of no delay. Such a wretched system of mock-divinity is directly opposed to the glorious covenant of grace, which shuts out none whom God the Father loved, and whom Christ the Son redeemed, and which are safe in the hands of God the Holy Ghost, to lead into all truth; for it is His blessed office to take of the things of Jesus and reveal them unto such. Offers and overtures of mercy, with universal invitations, are inconsistent with the revealed testimony of God. The

doctrines propagated by Arminius, refurbished by Baxter, and finally completed by Andrew Fuller, will not stand the test of criticism if God's Word be taken as the only infallible guide. "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them" (Isaiah viii. 20). To exhort the unbeliever to believe in Christ, and to make his peace with God, is the popular delusion of the day, which lays the axe at the root of sovereign grace; gives a direct lie to the doctrine of the total fall of man in Adam; represents man as not being so bad as he is; that he has an inherent principle to believe in Christ without first being born again; that faith is a *duty* incumbent upon *all men* to exercise; that Christ's precious blood is shed for *all* the world *intentionally*, but only for the elect *effectually*, whom God foresaw would believe and keep the faith. Thus, to preach to *insensible sinners*, as the Fullerites and Spurgeonites would have us, is to rob Christ of His glory, and to attribute the work of salvation to the free-will of the creature, instead of the all-powerful operation of the Holy Ghost. To expose sin in all its varied forms, as well as cut up, root and branch, the soul-deceiving errors of the day, is as much a part of the honest servant of God's work as preaching comfort to the children who already believe. We are told, however, by some, that the believer has too much comfort preached to him; but those who would deprive him of it, by substituting the law of works, are miserable comforters indeed. It is one thing to put a high value on the means of grace, and another thing to make a salvation of them. God's people are taught to work *from life*, and not *for life*. May He in whose hand we are, and in whose perfect atonement rests the hope of our eternal salvation, preserve the Church and the pulpit from the legal bondmen of the day, who are continually thrashing the tried children of God, and driving them, with the rods of Moses, to a broken law for consolation and salvation! How faithful are the words of Hart—

"Legal obedience were complete,  
 Could we the law fulfil;  
 But no man ever did so yet,  
 And no man ever will."

As ever faithfully yours, in the bonds of Christian love,  
 Church-yard, Waltham Abbey.

W. WINTERS.

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DR. GOODWIN'S LAST WORDS ON HIS DEATH-BED.—He rejoiced in the thought that he was dying, and said, "I am going to the Holy Three, with whom I have had communion. They have taken me; I did not take them. I shall be changed in the twinkling of an eye. All my lusts and corruptions I shall be rid of. All these croaking toads will fall off in a moment. I could never have imagined I should ever have had such a measure of faith in this hour. No; I could never have imagined it. My bow abides in strength. Is Christ divided? No; I have the whole of His righteousness. I am found in Him, not in my own righteousness which is of the law, but in the righteousness which is of God, which is by faith of Christ Jesus, who loved me, and gave Himself for me. Christ cannot love me better than He doth. I think I cannot love Christ better than I do; I am swallowed up in God. Now (said he) I shall ever be with the Lord."

## WHOSE NAMES ARE WRITTEN IN HEAVEN.

WHAT DOES IT MEAN? HOW CAN IT BE KNOWN?

Tell me, my soul! hast thou the seal? \*  
 Did God, in thee, HIS SON reveal? †  
 And dost thou know His Name? ‡

**T**HOUGHTS like these suddenly flew through me, as I walked from the Exchange to Fleet-street, Thursday morning, September 14, 1876. The first came with stirring emotions: "Whose names are written in heaven?" Then this thought followed: When Jesus said, "Rather rejoice because your names are written in heaven," He spoke directly to certain persons, and to them He said, "YOUR names ARE written in heaven." Who were they? They are called "*the Seventy.*" Were they *representative* men? Did they represent all the faithful ministers of Christ down to the end of time? Did they represent all the chosen, and called, and saved people of God, in all ages? I think they did. That figure "*seven*" is in every part of GOD'S salvation; but here are seven tens—"seventy." It is agreed by all that seven is the Jews' figure for "PERFECTION"; and "ten" is their number for "POWER." So that "the seventy" represent the Church as perfect in CHRIST, and as having a new creatureship, a special call, and a Divine preservation by the power of the HOLY GHOST. These two figures—representing perfection and power—are in strict analogy with the two features which mark the Lord's people in the Word. "Through this Man is preached unto you the forgiveness of sins; and by Him, all that believe are justified from all things, from which they could not be justified by the law of Moses."

"JUSTIFIED FROM ALL THINGS." There is perfection. The regenerated believer in the Lord Jesus Christ is justified in the sight of God from all things; therefore they are called "Upright": and, if you take your Bible, and search it through in the light of the Spirit, you will find that there is not one blessing which can be considered as essential to our eternal happiness but is spoken of in God's Holy Word, in connection with "THE UPRIGHT." Mark this. First of all, Daniel (speaking of his fears, and of his falling down before the glorious appearing of the Son of God), tells us he heard a man's voice calling, which said, "Gabriel, make this man to understand the vision." Daniel was in a deep sleep; he was fallen with his face on the ground; but he says:

*"He touched me, and set me upright."*

Look at the marginal rendering: "He made me stand upon my standing." The same as David says: "He took me out of the horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." "Upon this rock," said Christ, "will I build my Church." The same thing speaketh Paul to the Ephesians: "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of

"THE HOUSEHOLD OF GOD";

"And are built upon"—(they could never build themselves); "They

\* Ephesians i. 13. † Galatians i. 16. ‡ Isaiah lii. 6.

are," by an Almighty Spirit, "built upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the chief corner-stone."

Alas! alas! how sin, Satan, unbelief, darkness, and the fear of death and hell, did toss and tear, and throw me about, and millions besides, until the Holy Ghost came, with irresistible grace, and "set us upon our standing" by faith and fellowship in the Person and work of our Immanuel, God with us. And since that memorable season I have never thought of being saved but alone—entirely, absolutely, freely, sovereignly, and efficiently—in, by, and through the dearest of all, the once crucified, but now exalted Lamb of God.

All the shipwrecks of circumstances, all the wretched deceivings of men, all the new theories of the wise-acres of the present wonderful age of tongue-talk and oratorical talent; all the revivals of the last forty years; all the gloomy prospects and awful prophecies which have been hurled around—none of these things ever moved my precious soul from her firm-hold, which, by grace, she took of Jesus, when, to her, the heavenly voice proclaimed,

"AND CHRIST SHALL GIVE THEE LIGHT."

"On Him, the blessed God,  
We place our hope for heaven;  
And see, in His most precious blood,  
Ten thousand sins forgiven."

If, my reader, thou art looking, trusting, building only upon the Rock of Ages for salvation, surely to thee I may say

"THY NAME IS WRITTEN IN HEAVEN."

¶ Oh! how the question searched me, "Is my name written there?" Am I, by the Spirit of God, assured of this? Have not I been the subject of inward agonies, as expressed by *The Baptist* in the following lines?—

"Lord, is it I?" I ask in tears and sadness,  
I, Thy disciple at Thy sacred board,  
Who from Thy cup have drunk, Thy bread have broken,  
Oh! is it I, who shall betray my Lord?

"Lord, is it I?" I ask in deep emotion;  
"Exceeding sorrowful," my heart would say,  
Though I should die with Thee, I'll not deny Thee;  
Forbid it Lord that I my trust betray.

"Lord, is it I?" Thou knowest that I love Thee;  
I love Thy habitation and Thy seat;  
I love to hear the Gospel's holy teaching;  
With Mary, I would worship at Thy feet.

"Lord, is it I?" I tremble at the question.  
Oh! is my faith so weak in Christ my God,  
That I for worldly gain *could* sell my Master,  
That I for worldly joys deny my Lord?

"Lord, is it I?" Thou knowest my temptations,  
My spirit willing, though my flesh is weak;  
My earnest strivings, and my often failing;  
Sinning, repenting, still Thy grace I seek.

"Lord, is it I?" Oh, cheer my drooping spirit!  
Unto Thy Cross I cling in humble prayer;  
Distrusting all but Thee, and Thy great merit;  
Oh! blessed Saviour, keep me in Thy care.

The warfare within is never finally finished here. There will be

times when the tempter will torment the soul of the saved disciple, or never had that strong array of powers been challenged, when the Apostle cried out, "Who shall separate us from the love of Christ?" Shall tribulation, with all its numerous offspring? True, we are killed in feeling all the day long; we may be accounted as sheep for the slaughter; nevertheless, in all these things, we are more than conquerors through Him that loved us. And, when on wings of faith and love our souls mount up beyond the clouds—when the opening heavens around us shine—we sing, in our inmost heart of hearts, to the glory of our Lord,—

"Jesus! Thy righteousness divine,  
Is all my glory, all my trust;  
Nor need I fear since that is mine;  
For Jesus lives, and God is just."

Never does a true, believing penitent more fully pour out his soul in honest confession to his Lord, than when the light and love of God shine in upon him—showing him, on the one hand, the dreadful condition into which sin had plunged him; and, on the other hand, the flowings, the fountain-flowings of rich mercy toward him. He makes no excuse for sin now; he makes no attempt to lay the blame upon another. He sighs out,

"My guilt! 'tis of a crimson dye,  
And black as hell my various sin;  
Yet JESU'S blood doth purify,  
And wash my guilty conscience clean."

To the respectable moralist, this must be offensive language; yea, the refined professor of some kind of Gospel—be it moderate Arminianism, or the highest of the hyper-Calvinism (for many notable men are always to be found in such circles as these)—will sneer at this "cant," as they consider it to be.

Where "the house has never been shown to the house," such opposite sentiments as the following are all a mystery:—

"Though ragged, desolate, and bare,  
With nought to hide my shame, I'm found;  
His righteousness He bids me wear,  
And throws the noble mantle round.  
Clad in this robe, how bright I shine!  
Angels might envy such a dress;  
Angels have not a robe like mine,  
The robe of Jesu's righteousness."

"*The Upright.*"—The justified from all things! these are the persons whose names are written in heaven; and they are marked in the Bible as heirs to all the blessings of the new and everlasting covenant.

If you have any time, my reader, to examine both the present state and the future prospect of thy soul, then come with me, and consider how plainly, how frequently, how variously God has described His people here, under this beautiful metaphor,

"THE PALM TREE!"

"The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God."

"What are all the controversies in this world," to myself I said, "compared with this one question, Is my name, will my person, be found in the Lamb's Book of Life?"

The Bible answer to this—the testimony of the Holy Ghost to this question is, “My defence is of God, which saveth the upright in heart” (margin : “My buckler is upon God”). I have fled, laid hold upon the Christ of God for defence. Satan pursues me, old sins threaten me, the law did condemn me, but God gave me a heart to know, to believe in, to live, to cleave unto the Son of His love. He has made my heart upright towards Him ; and it is written, He saveth such, for

“*They are written among the living in Jerusalem.*”

Promises and privileges belong to the upright. “The upright love Thee.” “Unto the upright there ariseth light in the darkness.” “The upright shall have dominion over all their foes in the morning.” Then shall their perfection in Christ be gloriously visible, and the power of the Holy Ghost in preserving them call forth songs of praise unto God and to the Lamb.

To the Seventy He said,

“YOUR NAMES ARE WRITTEN IN HEAVEN.”

The sovereign grace of faith in a perfect Saviour, and an experimental knowledge of the power of the Holy Ghost in sanctifying and keeping, is God’s assurance that He will own our worthless names in that tremendous day. Hallelujah ! Praise ye the Lord.

Of the seventy of the elders in the Old Testament, and of the seventy disciples in the New, with confirming and collateral testimonies, I wish to say something in my next. Here I will pause, by introducing the happy faith of one whose name is written in heaven, and who sends to your humble servant, C. W. Banks, the following, called

THE LORD’S PRAYER, IN ACROSTIC.

“*Our Father,*” can I truly say ?

If so, the Lord I bless.

What hope is mine, too, when I pray ;  
When I my wants before Him lay ;  
My faults to Him confess ?

“*Which art in heaven,*” the saints’ last  
home,

Where God the Father reigns ;  
And holy spirits freely roam ;  
While down in hell fiends shriek and moan,  
And struggle in their chains.

“*Hallowed be Thy name,*” to me,

Who gav’st Thine only SON  
For me, a surety to be,  
Who bled and died upon the tree ;  
Or I should be undone.

“*Thy kingdom come,*” Lord, it is here !

An alien once ; but now.  
Through Thy sweet love, I have no fear ;  
Thy gentle hand has wiped the tear ;  
I to Thy sceptre bow.

“*Thy will be done,*” all Israel sings,

While they are doomed to dwell  
Amongst these fading, earthly things,  
With sin and all its galling stings ;  
But long to say, “*Farewell !*”

“*On earth Thy will is done,*” we know.

Whate’er seems strange or wrong :  
To things done here all Christians bow  
And those performed in hell below  
To God in heaven belong.

“*As it is in heaven,*” O Lord,

We feign would pass our days :  
Permit Thy Spirit to be poured,  
That Thou mayest ever be adored,  
In never-ending praise.

“*Give us this day our daily bread,*”

As manna from heaven ;  
We pray with thank to be led,  
And with the Holy Spirit fed.  
The sinners’ thickening leaven.

“*And forgive us,*” is the prayer

Of all who feel their sin.  
Who, ever ready to declare,  
Upon their heart, and deeply there,  
Dark lines are graven in.

“*Our trespasses,*” What weighty guilt !

Its weight no tongue can tell ;  
Were not our hope on Jesus built,  
And in our hearts sincerely felt,  
’Twould take us down to hell.

"As we forgive." How just the plea!  
But who can pray the prayer?  
The unregenerate one—can he?  
The one from condemnation free  
Can this alone declare.

"Them that trespass against us," for  
The Lord our Saviour too,  
When praying for such sinners, saw,  
In these transgressors of the law,  
Who know not what they do!

"And lead us not in any way"  
Where we may lose Thy face;  
When that is near, O let us stay,  
For then it is unclouded day,  
We crave no other place.

"Into temptation" we desire  
That we may not be led;  
To brighter things our hearts aspire;  
We'd sing among the heavenly choir,  
And dwell with Christ the Head.

"But deliver us," for Thine arm—  
Thine own right arm is strong;  
Thy children need not fear alarm,  
Or dread the fury of the storm;  
They cannot suffer wrong.

"From evil" in this life we know  
We cannot long be free;  
To this sad state we meekly bow;  
But in our hearts we make a vow  
To know it not with Thee.

"AMEN!" we say, when peace is ours;

"AMEN!" when sorrows pain;

"AMEN!" when threatening tempest lowers;

"AMEN!" when galling death devours!

"AMEN!" to light again.

Cambridge.

C. O.

### OUR WATCHWORD MUST BE "PRAYER"!

**P**RAYER! What is it? Conscience says, "Intercourse with God; the feeble utterings of a broken and contrite heart; the pleading of the soul with God."

"Prayer was appointed to convey  
The blessings God designs to give;  
Long as they live should Christians pray,  
For only while they pray they live."

Men of old prayed. And we know of one, whose writings often warm our cold heart and cheer our drooping spirit, crying out to his God and Father to hear his prayer, and not to hide His countenance.

Job, a man whom we are told was perfect and upright, fearing God and eschewing evil, yet we find him pleading with his heavenly Father for restoration from his sore affliction. And, lastly, for example, we behold our Divine Lord and Master not only teaching His immediate followers and disciples a prayer, and to pray, but He Himself prays for those who are persecuting Him: "Father, forgive them, for they know not what they do." And if those men who in olden times were so favoured for their integrity and uprightness, and even Christ Himself, had recourse to prayer, how great is our need of more close communion with God! Montgomery, in poetical language, describes prayer not only as the "simplest form of speech" uttered by a poor, trembling believer, "the latest breath of a dying Christian," or "the contrite sinner returning from his way" by the quickening influence of the Holy Spirit, but as being that by which "we make known our wants and desires to Him who watches over us continually, who sits upon the mercy-seat."

"Who that knows the worth of prayer,  
But wishes to be often there?"

My few thoughts may be considered poor; indeed, they are the utterings of a poor one in Israel's camp, one who has been tossed upon the waves of time, who knows something of the worth of prayer, who



is thereby encouraged to speak with those who in their prosperity forget to return thanks. It may be asked, "Why so much exhortation to pray?" Alas! it is needed for the prosperity of our Churches—many forget the assembling together for prayer and praise. Is it true that the day of prayer ceased when Christ came into the world? No! He gives us encouragement: "Pray without ceasing." What, continual prayer? Yes! What for? "Lest ye enter into temptation." Does the Christian feel temptation? Yes! until the quickening influence of the Spirit is realised we know not our state, consequently don't feel the fierce dart of the Tempter. When trials press hard, and afflictions sore beset our path, we cry unto One "mighty to save." Temptation besets our path on every hand; each and all are possessors of that which God describes as "deceitful above all things, and desperately wicked." He also said, "The imagination of the heart is evil," and if it be so—and who dare deny it?—how needful it is we should present ourselves humbly at His feet, and there confess our sins (not that He does not know them), for He heareth the cry of those who seek in meekness and humility. Oh! may we be found oftener prostrating ourselves low at His feet. May the publican's prayer be ours: "God be merciful to me a sinner." Some are prone to think they have little or no sin. Poor, deluded things! There was not found one among the vast multitude who followed Christ, when they besought Him to condemn the poor woman taken in adultery, "who was without sin." We shall prove through life, if born of the Spirit, that our watchword must be "PRAYER." While we sojourn here, we do well to pray; not only in our closet in secret, but among the assembly of the people. Oh, that our prayer meetings were more lively—that brethren met oftener together, and held communion with God for the outpouring of His Spirit! There would then be more union amongst us as Churches and congregations.

"Brethren," cried one of old, "pray for us." Pray for the tried and tempted ones, pray for the fearing and doubting ones, pray for the sick and afflicted ones, pray for those in bondage, that their chains may be unloosed; and

"May the God of love, who chose thee  
Ere this lower world began,"

ever bless, watch over, and protect you in the faith once delivered to the saints. May "Christ be the Hope of Glory in everyone that believeth!" So prayeth

GEORGE TYLER.

Tottenham.

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There is comfort concerning such infirmities—in that your very sins move Him to pity more than to anger; He suffers with us under our infirmities; and by our infirmities are meant sins, as well as other miseries. What shall not make for us when our sins shall be turned as motives to Him to pity us the more, the object of pity is one in misery whom we love, and the greater the misery is the more is the pity. Now of all miseries sin is the worst, and whilst yourselves look upon it as such, Christ will look upon it as such only in you, and He loving your persons and hating only the sin, His hatred shall all fall, and that only upon the sin to free you of it by its ruin and destruction, but His bowels shall be more drawn out to you, therefore fear not.—*Goodwin's Marrow.*

## THE PULPIT—THE PRESS—AND THE PEN.

*Can these Dry Bones Live?* &c. By J. E. Smith. London: Collingridge. Mr. Smith, in a few pages, has plainly opened the vision Ezekiel had of the valley full of dry bones. Ritualists, formalists, free-will preachers, and self-righteous professors may laugh at such faithful testimonies; but let the Lord's people go on to be witness for Christ, as One with the Father, as complex and perfect in Himself, as revealed by the eternal Spirit, God the Holy Ghost, and as being the most precious Saviour of all who truly embrace Him. Let us honour a Triune Jehovah, and leave the results.

Mr. John Bunyan McCure's new book. There are sufficient exhortations in the Word of God to press upon us the value of faith in the Divine promises, and of carrying every care and trial to the throne of grace; but, so dull and cold are we all, that strong, original, and prevailing goings forth in seeking and trusting in the Lord, like those recorded in Mr. McCure's *Life in England and Australia*, are necessary to stir up our hearts to a more lively and habitual exercise of those privileges, without which no man can, for himself, prove either that God is his own Father, or that the Lord doth still hear and answer prayer. Such a storehouse of varied incident in pressing trials, piercing temptations, adversities, perplexities, dreams, deliverances, prayers, special answers, journeyings by sea and by land, in England and in the colonies, dangerous excursions in the once desolate parts of Australia, hair-breadth escapes, failures here and successes there, narratives, histories, sermons, essays, controversies, happy meetings, heart-rending partings, pleasant sailings, perilous voyages, pen-and-ink photographs of friends and foes, domestic scenes, Church progresses, chapel buildings, and a host of things of various kinds as are contained in the five hundred pages of this book, renders it fully qualified to be a companion volume to the celebrated *coal-heaver's*, or any other Bank of Faith in the world. If there is one lesson to be learned from Mr. McCure's autobiography, more powerfully prominent than any other, it is this—Our heavenly Father, through the mediation of His "well-beloved Son," by the power of the Eternal Spirit, and, oftentimes, by the agency of his holy angels, is, most emphatically, A GOD OF PROVIDENCE, as well as the Giver of every good and of every perfect gift. We have met with infidel scoffers at providence, who, nevertheless, by some,

are counted orthodox ministers. Such revilers look with contempt upon this book! None of the Lord's tried and afflicted people, in their right mind, will dare to do so. This *Life in England and Australia with Travels and Voyages over One Hundred Thousand Miles*, by John Bunyan McCure, Minister of Eden chapel, Cambridge, and published by Robert Banks, Racquet-court, Fleet-st., will become a standard work, an abiding testimony to the faithfulness of God for ages and generations yet to come. One hundred thousand copies ought soon to be in circulation.

PAMPHLETS.—*Fourth Annual Report of Gospel Advocate Society*. London: H. Home, Warwick-court, Gray's-inn. This Society has rendered help to many poor ministers. We wish it may grow much more powerful in its funds and charities.—*The Rock*, for Sept. 15, has a paper on "The Paucity of Great Men," which expresseth the fears of not a few. It is perfectly astonishing what an amount of schoolboy-talk now passes for talent. Intellect appears weaker and weaker still. But "the mighty God" is hereby calling the expectations of His people up to Himself. Meanwhile, in the absence of gigantic religious power, Satan and foolish men are making a burlesque of Christian worship in many cases. *The Rock*, be it remembered, is a Church of England paper, and yet it asks the daring question, "Is there in all London a single man (except Mr. Spurgeon) whom anyone amongst us would willingly walk a couple of miles to hear?" Let us pause, and look at this another time. It is an eclipse of bishops, clergy, big Non-cons., and of the whole host of ministers, find them where you may. Poor fellows! they will feel this is hard "Rock" indeed.—*Terms of Admission into the Visible Church*. By J. Harvey, Bacup. Like Pharaoh's heart, nearly all are now hardened against the truth, else Mr. Harvey's "Letter" would convince thousands of their delusions. Alas, sirs! professing people, as well as Romanists, are all Priest-led and custom-bound; the Bible is all but ignored; and the fashions of the times are leading the weak ones away. We all are weak indeed.—We have a packet of Miss Monk's *Words of Comfort for the Weak in Faith*. Our friends who can circulate little leaflets and small tracts among the poor should send for some to Miss Monk, 29, Cornwall-road, Westbourn-park, W.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### STRICT BAPTISTS IN AUSTRALIA.

**PARTICULAR BAPTIST ASSOCIATION.**—The annual meeting of Particular Baptist Association was held Wednesday, May 31st, 1876, in Baptist church, Castlereagh-street, Sydney. At half-past ten, delegates of various Churches and friends assembled for divine worship and prayer. The devotional services were conducted by pastor D. Allen. At half past two, delegates met to transact business. There were present—pastors D. Allen, of Sydney, chairman of the Association; T. W. Robey, Wallsend; secretary, J. Hicks, Ryde; D. Young, Lambton; delegates, S. Cottam, J. Ford, F. Bedell, G. Wigley. Other Churches were represented by letter. Interesting communications have been received from Rome respecting the mission work there. The £100 forwarded by pastor D. Allen on behalf of the Association and friends has been received and duly acknowledged by C. P. Grassi, of Rome. The reports from the various Churches are encouraging. There has been some increase in members, and an improvement in the congregations generally. The Churches have not lost any of the ministers. They occupy the same position as they did twelve months ago. The officers were re-elected unanimously. At about half-past seven o'clock, p.m., a public meeting was held in the church, when the ministers, delegates, and friends assembled to hear the annual address, which was delivered by pastor T. W. Robey. The address was listened to with deep interest.

### SOHO.—MEARD'S COURT.

Dear Sir,—A short time ago you did me the favour to insert in the "Vessel" a letter of mine in reference to the above Church. Since then, indeed very recently, I have been informed, through a reliable source, that the present pastor, after a pastorate of about six years' duration, has either resigned, or given notice of his intention to resign, his pastorate. So it is expected there will soon be the election of another pastor. As an old Salemite, and one who dearly loved Mr. Stevens for his work's sake, I consider it would be well to let the next aspirant to the office know, indeed to let the Christian public know, what the terms of the trust-deed are, so far as regard the truths held by the Church.

It is now many years ago since I first saw the deed; however, I think I may safely say that the following are the terms or effect of it—namely: That the chapel or meeting-house was built for the Church, or society, or congregation therein assembled, and denominated Particular and Strict Baptist,

being of Calvinistic principles, and in particular acknowledging the doctrine of a Trinity of equal persons in one eternal essence or Godhead—the Father, the Son, and the Holy Ghost; also, the doctrines of eternal, absolute, and personal election, and of the real and particular redemption of all the elect by the Son of God from all iniquity to everlasting glory; and by such other persons, believing and maintaining the same principles and doctrines, as should thereafter be united to the said Church or society or congregation, or attend the worship of God in the said chapel or meeting-house.

I consider the deed is very clear and distinct, and worthy of dear Mr. Stevens. It will be ridiculous for anyone aspiring to the pastorate who does not really hold the truths as set forth in the deed.

I do sincerely hope there will not be any attempt either to close the doors, or to turn poor old Salem into a mission-hall, or some such place; but let it remain for what it was erected—a chapel or meeting-house, where the truths of God have been preached for fifty years.—I am, dear Sir, yours, in the best of bonds,

ONE WHO SAT UNDER MR. STEVENS.

August, 1876.

### IPSWICH.—MR. POOKE.

One of the most prominent and well-established causes of the Strict Baptist order in Suffolk is the Church at Ipswich, Bethesda, Fonnereau-road. This Church is of the good old school. Though not so prosperous as in days past, its members for the more part are godly, intelligent, and united; and there are those outside of the pale of the Church visible which are useful and generous, and are worthy of the highest place in the synagogue.

There is a famous opening for some able and sterling divine of probity, and of the Martin Luther type, possessed with nerves like steel, a brow of brass, and the stentorian voice of a son of thunder, combined with the efficient qualifications of a son of consolation. The beloved pastor Mr. Pooke is aged and infirm, but is well cared for by the Church, and is well sustained by the Omnipotent hand that has led him all his journey to the present day. He has laboured at Bethesda with great satisfaction and profit for upwards of thirty years, and his life story is associated with many pleasing and interesting incidents that are well worthy of a niche in the Christian biography of the times. The writer had a very short but happy interview with the retired pastor on the Sabbath morning of the 13th ult., when he (the pastor) expressed with great fervour the preciousness of the words of St Luke (xxiv. 26), which came to his mind with unction and power three or four times that morning, "Ought not Christ to have suffered these things, and to enter into his glory?"

Had this aged sire been blessed with his

wanted strength and vigour of mind he would doubtless have given us a rich sermon that morning from those important words. The days, however, of this venerable man are numbered; in brief, his mind is happy and his prospects are glorious. Several old friends and members have been taken from their midst to their home above; but God has raised others up to fill their places; and the cause, to use a business phrase, is in good working order, having good deacons and a large Sabbath-school, under the charge of an able staff of godly teachers. The chapel requires renovating, which could be done with a little exertion on the part of the Church and congregation. May God send them a man after His own heart, with every new covenant blessing in Christ Jesus! is the best and earnest wish of

W. WINTERS.

Churchyard, Waltham Abbey.

**BETHNAL GREEN.**—Hope chapel, in Green-street, has been renovated and greatly improved. The Church and congregation acted nobly in collecting at once a large sum to pay all the cost of the new works, so that no debt should be incurred. The pastor, Mr. James Griffith, is well sustained; peace and unity are with the people; and in this immense sphere—where thousands upon thousands of souls are swarming—Mr. Griffith holds a most favourable position for usefulness beyond many. Praise the Lord! Some of our ministers are honoured.

**SOUTHEND.**—Mr. Editor: Can you do anything to get a faithful representation of the Gospel in the newly-named Southend-on-Sea? We are a growing population, we have Leigh, a large fisherman's village on one hand, and wide-spreading hamlets on the other; yet, the full and faithful, the holy and heavenly Gospel of the New Testament is here unkindly represented. I went to hear the Open-communion Baptist from College in the public hall—a miserable few, and a more miserable sermon. Can nothing be done for Southend-on-Sea? If those who know and love the truth, could by God's Spirit, band together in prayer, in sincere humility and persevering effort, a Church of Christ may be formed. One brother, who might be like Nebemiah, a "man come to seek the welfare of the children of Israel" is now in our midst. O, for God's mercy and power to cause the Priest with Urim and Thummim to stand up, and to gather together the scattered sheep, redeemed by the Lord!

[Plenty would help them when they begin to come together.—Ed.]

**CLAPHAM.**—**WIRTEMBERG-STREET.** On Wednesday, August 23rd, the ordinance of baptism was administered by our pastor, Mr. H. Hall. There were two young persons baptized, one of whom had heard him at Margate, when her impressions were received, and then, coming up to London, was directed to Wirtemberg-street, where the work was sealed. Mr. Hall preached a powerful and exhaustive sermon on baptism, from these words, "What doth hinder me to be bap-

tised?" (Acts viii. 36), from which he showed how baptism typified the sufferings of Christ, and proved from the whole narrative that believers' baptism was only scriptural, and immersion the one scriptural baptism. He concluded with a solemn warning to those who were still under bondage to sin.

#### WALKS AROUND LONDON.

"A NEW BAPTIST MISSION!"  
A Minister asks "Where is Homerton-row?" "Is there not a good opening there?" We have heard of Homerton for more than fifty years. We once had an "uncle George," who, more than half-a-century since, came to London to make his way in the world as a printer; he pitched his tent in Homerton, went to printing for one Mr. Green, a Unitarian; but soon returned to his father's nest. As regards "Homerton-row"—being called that way recently, we found it by passing through Hackney church-yard. Or, if "our minister" (as deacon Recom calls him) travels on the North London line to Homerton Station, he may soon find it by walking direct to Old Homerton Church, down Homerton High-street, which is a strange medley, having genteel houses on one side, and poor little shops on the other; pass Ram's Ecclesiastical Chapel." (Whatever did its name come from? and how dared anyone to build an Ecclesiastical Chapel so near to the Parish Church? However, there it is, and Bachelor Baker is said therein to read services and sermons to the satisfaction of not a few.) Take a survey of Homerton College as you pass, and think how many there have been well-trained for some profession. Press on until you see before you a dead wall, on which is a small white stone, with letters very obscure, saying "Homerton Row"! A few steps down that narrow path, and you find a small, modest-looking sanctuary, with "1822" boldly figured on its front. "Sacred spot!" said I; "here soundness and safety, profound propriety, neatness and respectability, have ever been maintained! Here Thomas Eason, Daniel Curtis, William Palmer, and hosts of other holy men have tried to open up the great mysteries of grace. But, in fifty-four years, what progress has it made?" To answer that query would fill a book. That there is a field for usefulness here, in Homerton-row, with its teeming tens of thousands in Hackney, Clapton, Homerton, and their surroundings, is sure enough; and we were informed that Homerton is to be honoured by having, in fact has, "a new Baptist Mission in Manin-street"; of whose enterprising efforts and worthy movements we may give notes another time. Quietly out of the way, as Homerton-row may appear to lay, it will, no doubt, be the centre of much spiritual blessedness—

If the Lord, for it, will find,  
A Barnabas, with powers of mind,  
A heart inflamed with burning love,  
A man with faith to soar above,  
With tongue well-tuned, and helped to tell  
How Christ has conquered death and hell;  
And can vile sinners save.

A BRIEF VIEW OF WHAT THE  
BIBLE SAYS OF THE HARVEST;

WITH

A THOUGHT RUNNING

FROM THE FLOOD TO THE FIRE!

One of the best harvest thanks-giving services we have attended this year, was on Wednesday, September 6th, at Hayes Tabernacle. A large company of friends, from London and other parts, assembled. In afternoon Mr. Thomas Stringer preached the harvest sermon, of which the following is but an imperfect skeleton. It gives a faint idea of what was considered a suitable and sacred discourse. Mr. Stringer took his text from the Gospel by Mark iv. 9: "The harvest is come." The sermon was such an exposition of verses 26 to 29 as only a truly-converted agriculturist could give. The following notes were jotted down at the time:—

1. Sowing.—Ploughing must precede it; so in the ministry, ploughing in study. It is easy to scatter the seed when you have found it; so in experience, to have heart, mind, and false hopes all ploughed and broken up, this is painful to realise. The subject is as passive as is the earth when the ploughshare is driven into the heart. How tearing and tossing to the bruised and wounded sinner! When the seeds of truth are cast in; when the Spirit rains on the soul soft showers of grace, and the Sun of Righteousness shines on the mind, then hope and joy spring up.

2. Now comes the Growing.—The seed groweth, the husbandman knoweth not how; he cannot cause its growth. The old promise is true: "While the earth remaineth," &c. Good seed in good ground, with God's rain and sun, will spring and grow.

Tho' death and hell this seed assail,  
'Tis sown by God, it must prevail.

The antagonism and opposition against the soul is wonderful. For the life of me, I cannot describe it; but, in spite of all, the soul ascends up, in faith, hope, and desires after God.

3. Progress.—"The earth bringeth forth fruit of herself; first, the blade," &c. The world is full of error, still there shall be the handful of corn upon the top of the mountains, for there shall be the blade, then the ear; after that, the full corn in the ear. Full corn, "My beloved is mine, and I am His!"

"CHRIST IS THE FULL CORN."

Thomas looked well, and spoke well, when he said that true word, "Christ is the full corn!" When the Church doth in His likeness shine, she will be full indeed. All God's work, all Christ's people, all the true grace of God, all heaven's offspring and purposes, shall go on to perfection. Christ loved the Church, and gave Himself for it.

Previous to this service, the splendid hall in the rear of the tabernacle had been filled with the workmen and their wives from three farms, to whom a sumptuous old English dinner of roast beef and plum pudding was

given, and a large number of busy Londoners were permitted to dine with these noble sons of the soil. The farmers, their wives and daughters, headed by their pastor, R. C. Bardens, waited on and supplied their guests in a cheerful, happy spirit. A still larger company sat down to such a tea of plentiful and pleasant provisions as we rarely behold. After this, the tabernacle was filled, and the evening meeting commenced.

MR. H. HALL PRESIDED,

and the following hymn was sung with sacred feeling:—

"Britons! now your harvest ended,  
All your fruits securely stored,  
Come with grateful joy attended,  
Praise and bless your bounteous Lord.  
Friends and neighbours hither come,  
Swell the notes of harvest home.

Cheerfulness and holy pleasure,  
Well-become our happy isle,  
When our God in copious measure  
Deigns to bless us with His smile;  
Joyful, then, all people come,  
Celebrate the harvest home!

T'was His sun, His showers, His blessing,  
Which the kindly fruits matured;  
And His love and care unceasing  
Watch'd till it was safely stored:  
Else we had not hither come,  
Thus to hail the harvest home.

From His hand all good receiving,  
May we trust in Him alone,  
Ever to His glory living,  
Through the grace of Christ His Son:  
Till with all His saints we come  
To His heavenly harvest home."

R. G. Edwards led us all to the Throne of Grace. On opening the further services of the evening, the chairman, Mr. H. Hall, minister of Ebenezer Chapel, Clapham, expressed the pleasure he had realised that day in meeting with the friends at Hayes. "Apart from the honour of being called to the chair, I am glad to be present to meet our brother Bardens and his friends at Hayes, knowing they all are so zealously, unitedly, and honourably contending for the faith of Christ's own Gospel"; also, this special occasion for giving thanks unto our God for the harvest, was so reasonable and becoming. He considered the liberality manifested was a strong proof of the fruitfulness of our faith, and the charity which the doctrines we hold produced showing our anxiety to do good to the bodies of our fellow-men, giving them the most tangible proof of our concern for their welfare. "Then, my pleasure is increased in being this evening associated with the advocates of those high and holy principles which are revealed in God's holy Word. I do not intend (said Mr. Hall, most emphatically) to stand connected with any but faithful pleaders for those high doctrines which embody and declare the whole of God's salvation; for I most thoroughly believe 'high-doctrine men,' as we are called, 'contend earnestly for doctrine, experience, and practice—yea, for the whole truth.'"

Mr. Griffith, of Hope Chapel, gave an address on the loving-kindness of the Lord, quite in a genial and happy spirit. The venerable Samuel Ponsford, like one raised

from the dead, was warm and decided in declaring the sovereignty of salvation; it comes to the redeemed sinner free as air. Mr. Beazley, one of the deacons at Mount Zion, Hill-street, and one of the most laborious and gifted itinerants our Churches have produced, was bold and eloquent on the subject of Christ's headship over the Church. Mr. Beazley is not afraid to declare he is a sinner saved by the love-redeeming blood and regenerating power of a triune God. He had known his brother Hall thirty-five years; they were baptized together; they had lived in Gospel fellowship all those years, and he believed they should so continue unto the end. It would be more than all the Arminians and Free-willers in the world could do, to turn either of these men from the truth in which their souls are deeply rooted.

The pastor, R. C. Bardens, took us back to Bigbury to shew us the difference between what harvest feasts were in his youthful days and the services of the day; and then, as on the wings of faith and love, he carried us up to the high heavens, where they are ever singing

"GRACE, GRACE UNTO IT."

Brother Thomas Stringer brought up the closing chorus, "Hallelujah! Praise ye the Lord!" In fervent prayer, H. Hall closed a very blessed meeting. C. W. Banks gave a hasty view of the harvest, as seen in the Bible, which he reserves until next month.

**KENTISH TOWN.**—Milton Hall, in Hawley-crescent, has for some few years been a scene of Mr. D. Gander's labours in the Gospel. His fourth anniversary was September 10th and 12th. Sermons were preached by the pastor, and one by C. W. Banks from the words "These shall make war with the Lamb, and the Lamb shall overcome them; for He is Lord of lords and King of kings; and they that are with Him are called, and chosen, and faithful." At tea and public assembly on Tuesday, the gathering of friends was cheering. J. Bonney, Esq., was expected to take the chair; but pressing claims demanded his presence elsewhere. Mr. Gander presided. W. Sack supplicated a Divine blessing. The Church enjoyed peace and unity. Mr. Alfree, on "The Oracles of God," was excellent; Messrs. Battson, Lodge, J. W. Norton, Nugent, Milbourn, Kempston, Beddow, A. Hall, and others, came to bid us go on in the strength of the Lord, and often to read Psalm xlvi. Milton Hall is in the midst of immense masses of people. Our schools are useful. May the Gospel be very powerful! prays  
A SMALL ONE.

**LOWER NORWOOD.**—On the hills and in the valleys around Sydenham there has arisen, during the last twenty years, a new suburban Crystal-Palace-London, with its many thousands of inhabitants. We took a survey of that new, rising district on our way to Mr. Pung's Tabernacle, September 12th, and was thankful to know that the effort made, we think, by some Blackheath friends, a few years since, to plant a New

Testament Church in that busy and beautiful locality has not failed. But, in all that neighbourhood, we could not find any who knew where the Lower-Norwood Tabernacle was to be found. We found it in the Gipsy-road. There, a beautiful tea was presented to the gathered company. The platform looked well. Mr. Geo. Pung, the intelligent pastor, was in the centre, conducting the public meeting. On his right sat E. Langford, as sternly studious as Dr. Gill would be; next to him were H. Hall, R. A. Lawrence, Thomas Stringer, and R. G. Edwards. On the chairman's left were R. C. Bardens, C. Cornwell, N. Oakey, and C. W. Banks. All took part in the service. We saw, also, that intellectual brother, Mr. Adams, of Peckham, some of the Fowler's from Bow, and "The London Sparrow." A report of this Norwood congress of investigation is faithfully promised.

**RICHMOND.**—Beloved Brother Banks: I was favoured to baptise two believers at Rehoboth on the 17th of August. We had a good meeting, the presence of Zion's King was realised in the solemn ordinance, and by the influence of the Holy Spirit, the truth of the ordinance was abundantly confirmed. I hope these are signs of better days in store for Rehoboth. Some others are desirous to come forward soon, so that we shall have to open the baptistry again shortly. These things are a comfort to my mind, for it is a proof that my ministry at Richmond has been, by the power of the Holy Ghost, the means of the conversion of sinners, as well as a consolation to the Church. I hope you will go on joyfully in your Master's work.

So prays your Brother in Jesus,  
WM. J. GOODING.

#### WALTHAMSTOW.

Second anniversary of formation of the Church was celebrated on Tuesday, August 22nd, 1876. In the afternoon Mr. Hazleton preached a soul-satisfying sermon from "How excellent is Thy loving-kindness, O God, therefore the children of men put their trust under the shadow of Thy wings." After tea, a member of Mr. Hazleton's Church presided in the absence of the late C. Spencer, who was announced to preside, but the Lord had taken him home. W. Beddow prayed. The chairman spoke sympathising words on the loss sustained by the wife and family, and also the Church, in the departure of brother Spencer. Mr. D. Gander encouraged us from the words, "I will be with you."

Mr. Woodward, on the words, "Our Lord Jesus Christ," was well heard. A report by Mr. Smith shewed the members were dwelling together in peace and unity. Some had been added during the year. Mr. Lawrence threw out sweet thoughts from the words, "Ye are my witnesses, saith the Lord, and my servant whom I have chosen."

The collection amounted to £6. Mr. Archer's text was, "My beloved is white and ruddy"; Mr. Hughes's, "The Rock of my salvation." Prayer by the chairman closed the service.  
W. B.

A USEFUL WIFE;  
A PRAYING MOTHER; A WORKING  
CHRISTIAN.

MEMOIR OF THE LATE MRS. HARNDEN,  
*Who fell asleep in Jesus July 22, 1876.*

OUR beloved sister was a native of Lympton, Devon, and when about eighteen years of age was first impressed as to the condition of her soul, under the preaching of a Wesleyan minister. Her anxiety deepened, and continued for some years. She came to London when about twenty-one years of age. A few months after arriving in London she was married—viz., in the year 1823—and occasionally attended the ministry of Mr. Luckin, of Clerkenwell. Here the doctrines of grace were more clearly set before her; her mind more enlightened as to the covenant of grace. After the death of her first husband, on one occasion she went to Snow-fields, expecting to hear Mr. Silver, instead of which Mr. George Francis preached. The Word was blessed to the setting her soul at liberty by the freedom wherewith Christ sets His people free. She was baptized by Mr. Francis in the year 1833 (forty-three years ago), and under whose ministry her soul became enriched by Divine Truth, while she rejoiced in full assurance of faith. She continued her membership at Snow-fields for two years after Mr. Francis died. In the year 1833 she was married to Mr. Joseph Harnden.

After the death of Mr. George Francis, they became members of Union Chapel, Cumberland-street, Shoreditch, under the ministry of Mr. Charles Smith, where the Word was still blessed as food to her soul.

This Church afterwards amalgamated with the Church worshipping at Providence chapel, Shoreditch, under the care of Mr. Charles Smith, and subsequently that of John Russell. She took an active part in many departments of Christian labour connected with the Church, and was greatly beloved by the friends there. She was liberal-minded, and, while her views of the doctrines of grace were clear and scriptural, she was devoid of bigotry, and ever confided in the allwise care and providence of her gracious God.

In the year 1861 the committee of the Aged Pilgrims' Asylum, at Camberwell, required a warden and wardeness, and Mr. and Mrs. Harnden were duly elected. They then joined the Church at Rye-lane, under the charge of Mr. G. Moyle, where our beloved sister continued a consistent and useful member, and communed with the Lord's people there up to the month during which she departed this life.

As a wife, her husband testifies to her character as a beloved companion and true help-meet; and in her he found a friend to aid and console him, directing his mind ever to the Source of all consolation, and to which, in her absence, may his soul now flee!

As a mother, all her children unite in saying, her concern for their spiritual welfare was as intense as her anxiety that they should avoid all ties which would draw them from association with God's people; and for this her

prayers were continually offered up, that all of them might be found with them numbered.

As a Christian friend, many can now testify who have known her during the whole of her Christian life; and the tender regard she paid to the aged inmates of the Asylum during fifteen years, is felt by them as a great blessing not soon to be renewed.

She enjoyed the means of grace up to the last Sabbath, and gently passed away July 22nd, 1876, in the seventy-fifth year of her age.

Respecting the last hours of her life nothing can be said, as she was in a state of insensibility, but it is remembered that on July 15th (the last Saturday-evening service she attended), in conversation with one of the inmates, she said she had not the slightest doubt of her interest in Christ, and thought it very dishonouring in the Lord's people to doubt the faithfulness of so loving a God.

She was interred at Nunhead Cemetery on Wednesday, July 26th, a large number of persons being present. On Sunday, Aug. 6th, the funeral sermon was preached at the Aged Pilgrims' Asylum, by Mr. Alderson, of East-street, Walworth, to a very large congregation, in the absence of Mr. Moyle, who was away from home. The text was from Revelation xiv. 13.

"Asleep in Jesus! peaceful rest!  
Whose waking is supremely blest;  
No fear, no woe, shall dim that hour  
That manifests the Saviour's power."

SOUTH HACKNEY SYMPATHETIC  
SOCIETY.

BROTHER WINTERS has favoured us with a neat report of the meeting on behalf of the above enterprise, which we reserve for November *Cheering Words*, as our excellent "London Sparrow" had furnished the following brief review of one of the sweetest Christian gatherings we ever attended.

Monday, September 11, 1876, the first anniversary of the Sympathetic Society, in connection with Speldhurst-road chapel, was the occasion for an afternoon sermon by T. J. Messer, who kindly (at a few minutes' notice) supplied the place of Mr. John Vaughan, who had promised to preach on behalf of the above juvenile enterprise, but was prevented by illness.

A meeting in the evening, presided over by the pastor, C. W. Banks, supported by a full bench of brethren in the ministry; the object being to bring this healthy infant-institution into publicity in the neighbourhood; to hear a report of the work done among the poor, aged, and afflicted; its financial position; and to urge its pressing claims for help by donations, or monthly subscriptions of any sum not less than sixpence. The meeting was well attended. Brother Oakey opened with prayer. After a few remarks by the chairman, brother Jonathan Ezra Elsey was called upon to read the report as drawn up by the secretary, Mrs. Toms.

Although the figures in the financial account were modest, yet, considering the

facts that the society has only completed its first year, that the cause which originated it is small, and the majority of members only able to assist with their time, and labour, and small sums, we think it has done well, and, with the fresh impetus given by the kind speeches of the brethren present, will do much better in the year on which it has just started. In addition to the subscriptions received during the twelve months (about £10) must be added the time and labour of the band of sisters who meet monthly in the schoolroom to convert the material into useful articles of clothing.

Brothers Edwards and Griffith, in suitable speeches, replete with anecdotes pertinent to the subject, moved and seconded the adoption of the report.

Brother Young, in a sincere, loving speech, advocated the claims of the society on the audience, and made a warm appeal for a liberal collection.

Brother Messer moved a vote of thanks to the ladies, officers, and members of the society. He was glad the work was not commenced in a sectarian spirit; that the benefits were to extend outside the denomination; and, at the close of his warm and interesting speech, made an earnest appeal to all to work in the good cause.

Brother Winters, in seconding the vote, said it was with joy and delight that he hailed this movement, especially at the present time, when their body was so much stigmatised as do-nothings. He was happy to belong to it.

Brother Austin followed, expressing his pleasure at the charitable movement, especially as emanating from the Strict Baptists—a denomination which some think will die out. The Strict Baptists have useful societies in connection with their body—the Aged Pilgrims' and some others—but there were none in his estimation like the Speldhurst-road Sympathetic Society.

The chairman then brought a very pleasant meeting to a close by giving out—

"All hail the power of Jesus' name!"  
and prayer.

#### A BLESSED TESTIMONY.

##### BAPTIST TABERNACLE, PETERBORO'.

Tuesday, August 8th, two sisters were baptized here by Mr. Kitchen, whose parents and near relatives lived and died in fellowship with the Church of the late esteemed Mr. Philpot at Oakham, and they sat under his ministry from childhood. The younger was the subject of deep, heart-felt convictions from early youth; which, although for a time they seemed to lose their sharpness, yet there was an abiding remembrance of them, and the convictions kept returning. Some years since, having had blessings, and believing in God, she mentioned to some friends her desire to follow the Lord in His ordinances, but was recommended to wait for deeper blessings; she did so. Some months since, Providence seemed to direct her steps to Paris, where a career of usefulness opened for her. Here she found herself sur-

rounded by Papists and Infidels, and, feeling her position, saw the necessity of personally avowing the Saviour and her devotion to His cause. This passage being applied to her, "Seekest thou great things for thyself? seek them not," she gladdened the heart of a friend at Peterborough, by writing to him, stating what God had done for her soul, and her resolve.

The other is the widow of the late godly and excellent Richard Sturton; he always considered her a believer, and when near departing made an earnest appeal to her relative to her faith in Christ, and received an answer which occasioned him much gladness. Truly "the memory of the just is blessed." His partner was constrained to follow the Lord as he followed Him; and youths who went into his employment, strangers to God and godliness, and opposed to the truth, for whose souls he cared, have, since his decease, avowed themselves as followers of the Lord, and some have been baptized in His name. Truly the Lord's work goes on. His kingdom does come; and it will come, whatever complainers may write and say to the contrary.

We would here make some closing remarks. We feel how sad and injurious it is to check the progress of a young believer. Where is so safe a place as fellowship and communion with a Gospel Church, to closely follow Christ? Indeed, it is much better to receive them in their first love, when the heart is warm, than to wait until the soul becomes barren or contentious. We also notice that an account given to a friend or relative privately may seem small, but, when the soul openly states it, may seem (to impartial witnesses) to be rather a great or remarkable experience. Oh! that the Lord would grant a great outpouring of His Spirit, that many more may be added unto the Churches!

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

PIMLICO.—DEAR MR. EDITOR,—For the information of your readers, will you have the goodness to insert in your next month's VESSEL that Carmel Chapel, Westbourne-street, Pimlico, is again without a pastor. Our brother Ward has resigned his pastorate over us; not necessarily or compulsorily, as the majority of the Church were in our brother's favour at two successive Church-meetings—one by a show of hands, and the other by voting-papers. The cause of the unpleasantness having arisen with some few of the members, which many regret for the Truth's sake, he has therefore left the Church with the best of feelings and desires on our behalf. We had hoped that our brother would have been with us for many years to come; but circumstances occur over which we have no control. But all things are known to Him who worketh all things after the council of His own will. We wish our brother God's speed. Yours in Gospel bonds,

FRANCIS FAIRHEAD.



## KINGSTON-ON-THAMES.

## PROVIDENCE.

We held anniversary services September 4th, being the thirty-second year that we have been upheld in the truth as it is in Jesus. We had good company of Christian friends. Brother Smithers opened the service in afternoon by the hymn, "If unto Jesus thou art bound." Brother Anderson gave excellent sermon from "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." He shewed the signs of a broken heart—there is sorrow for sin, a crying unto God, a desire to be saved by Him; and the Lord is nigh unto such, although they may think He is far from them and will not hear their cry. We heard many of the elders in Israel say "That is one of the right sort." Tea was provided; all appeared happy. At evening service brother Kern gave a very encouraging sermon from these words, "A bruised reed shall He not break; the smoking flax shall He not quench; He shall bring forth judgment unto truth." He spoke of the Person referred to—"He," the Lord Jesus Christ; then the characteristics of a reed—weak, frail, and in itself of no value; yet He will not suffer one of these little ones to perish, although they may be so weak and frail that they feel themselves to be indeed of no more value than a bruised reed or a smoking flax, ready to go out at every puff of wind; yet to these poor, weak, trembling ones, Christ has said in His most holy Word, "You shall not be broken; for, although you are weak, I am strong and able to deliver unto the utmost all that come unto God by Me. We had a crowded gathering. We are very thankful to God for His mercy towards us; with heartfelt thanks to Him for all favours, both spiritual and temporal, we adore and praise the Lord.

## ONE WHO WAS THERE.

WINDSOR.—PROPOSED NEW CHAPEL. Dear Mr. Editor: It does one's heart good to hear of the prosperity of Zion, and of the lengthening of her cords, and the people of God being moved to build a house for God. It shows that there is some little life in their souls; and the last note sounded in your VESSEL for September, by the "Visitor to Windsor," seems as if they hope soon to be up and at work to build. But he says, "You know how the money is withholden—will not the elders of the Church see to this matter?" I cannot see what the Churches have to do with this matter; it is the Church at Windsor must see to this—it is in their own hands. There is £90 of money left for the building of a chapel at Windsor, still laying at Staines Bank, which they can have at a minute's notice, when they have the spirit of a Nehemiah to build a house for God on Strict Baptist principles, holding free sovereign grace and strict communion. Now this is very important—that these principles shall be adhered to, and the deeds made out on these very important principles. When this is done, and the building up, and all the money paid to builder

except the aforesaid £90, then they can raise the money and complete their house of God. Then they will have the pleasure of seeing the building paid for. I have authority to say these are the conditions. The £90 and interest is still laying at Messrs. Skidmoor and Ashly's bank at Staines, and any one wishing to know the fact can go there and see for themselves. I do hope the blessed Spirit of God will move the dear people at Windsor to be up and doing at once. For the satisfaction of many friends, you will oblige by inserting this in your next issue.

Yours, in the love of a precious Christ,  
G. WELLS.  
7, Church-street, West End, Aldershot.

[This note makes straight what to us appeared so crooked. We pray the Lord to enable the Windsor friends to arise and build.—ED.]

## FOLKESTONE, KENT.

Dear Mr. Editor,—Having, by the providence of God, been spared a few days at Folkestone, we found our way to that little Bethel where our good brother Denmee preaches. The first Sabbath-day in August, we heard our good brother very well in the morning, from Hebrews ix. I, as a poor sinner, can testify to the goodness and mercies of God; it was a very precious time indeed to our poor souls; it was savoury meat indeed to us, and we found it good to be there. We, and a few more of our London friends, communed with the people at the supper of the Lord, and found the presence of the great Head of the Church with us, saying in the sweet whispers of His grace, "Eat, O friends; yea, drink abundantly, O beloved." On Wednesday we spent an hour with a few friends at the prayer-meeting; found the promises of our heavenly Father to be true, "Where two or three are met together in My name, there am I in the midst, and that to bless." It was a prayer-meeting indeed. Our brother Denmee is a deep-taught man of God. He has been led into deep soul-trouble, and the Lord has led him into the deep mysteries of His Divine Word; he has indeed been well taught in the school of his Divine Master, and knows how to go down and lit up the poor sinner in his soul trouble, and carry him on the wings of faith and love to rejoice in the finished and atoning work of Christ. Our prayer is, that our covenant God may still lead him into the Divine mysteries of His holy Word, that he might dig deep into the Gospel mines and bring forth things new and old out of His treasury. This little Bethel is too small for him, and we hope the Lord will soon appear for the friends here, so that Folkestone may find a larger sanctuary.

We were led to hear him again on the second Sabbath in August, and heard him most blessedly from Lamentations iii. 18, and spent one of the most pleasant and happy days we have had for many years with the friends of that good lady Mrs. Stace.

J. GRUIT.

JABEZ WHITTERIDGE, SAMUEL FOSTER, AND OTHERS.

Dear Friend,—I went a short time since, when I was for a week with part of my family at Ramsgate, to see Mr. Samuel Foster, the bedridden Christian whom I had long read of. I have been disappointed in not going to see (in the flesh) some good people of God—deferring it until it has been too late, for they have gone home. One was the late man of God, Mr. Philpot. I did see George Abrahams. When I entered Mr. Foster's apartment I told him my name; he said, "Dear old friend Mr. Barnes, oldest member of Faversham, had been to see him yesterday. He and I were talking of you, Mr. Whitteridge." I was pleased and profited by what he told me of his history and experience. He asked me to tell you I had visited him. One thing he told me was, that some slandered him, and had done him harm. I said, "You are on a bed of affliction and cannot go about to do harm to any person; but for them to do so, to me is no surprise." Trying to preach God's sovereign grace, when I first began many years ago to prattle a little, I complained to dear Mr. R. Minton, sen. I said, before I had a good name; now, for no other crime than preaching the sovereign grace of God, they shot at me. Dear Minton said "What can you expect if you take the front of the battle? They always try and shoot down the captain first."

I went next over to Margate, to see the brethren there; it was prayer meeting, and I wanted to see the new place, and new minister. An aged, white-headed man came and asked who I was and where I came from. I said "You want to know too much; I know you—your name is Mr. Samuel Jones." He beat about until at last he said "Is your name Jabez Whitteridge?" And as you know the doctrines I hold, I was obliged to confess he had not to guess again; so I could not be hid, not because there was a crowd. He said, "Here, we want you up here to pray"; so, as I had mercies to thank the Lord for, and still wanted more, I complied, and felt I could not help praying for the prosperity of truth in that place, and all who loved it and upheld and proclaimed it. And so the minister, Mr. Wise, and I had heard of each other, and then saw each other, and wished each other God-speed, and I met a few who I had stood in Church fellowship with very many years ago.—Yours in the truth,

J. WHITTERIDGE.

YEOVIL. — PRESTON-ROAD — Mr. BANKS.—SIR: As a minister of the Lord Jesus Christ, we cannot think you would in any way, knowingly, encourage any one aiming to sow discord among brethren. The remarks in your September number, headed "Yeovil," has much grieved us. Our greatly-loved and respected minister, Mr. Varder, has preached among us over six years, and as our stated minister six years, if spared to the sixth of next month. And to the lot of but few of the Lord's servants in the present age has it fallen that, after so long a period, their ministry should have the same freshness

and Divine life, power, unction, and dew; a living spring, whose waters are as refreshing now as the first flow in the first sermons which he preached among us. So that instead of finding "it really does one good to have a change"—without the slightest reflection on any minister sent among us—perhaps, among the whole congregation, there would not be found more than two to subscribe to that assertion—the writer and his simple friend. Had we sufficient to support our dear minister and his long family, we are fully satisfied with his preaching the "grand old story," without being obliged to have a change. We love every faithful servant of the Lord Jesus Christ, and are most willing to hold their hands up, and at any time to receive the message of their blessed master, and to bid them "God speed"; but be it our privilege also, so far as we are able, to prove our disapprobation of any covert envy against one we so much love and esteem for the truth sake. It is to be feared, if the writer has been "carried down to the valley full of dry bones," that he has continued too long there. If 'tis the Lord's will to bring him up out of it, it is hoped the Spirit of God will breathe a more profitable subject into his heart than a sideling thrust to injure the mind of a servant of Christ. Yours for the truth sake, JOHN BARBER.

CLAPHAM — WIRTEMBERG-STREET. *Harvest Thanksgiving.* On September 18, we had large gathering at "Ebenezer," to celebrate the goodness of the Lord in the plentiful harvest. Mr. Crowther preached from John vi. 63. After tea, a public meeting was held. Mr. Crowther presided, and spoke of the bountiful harvest, notwithstanding the short spring and trying weather at the beginning of the year; teaching us the lesson that God can and will work according to His own plan; and all things are in His hands. Mr. Winters gave an eloquent address. He said near this spot the Lord had set him at liberty; this was one reason why he was glad to be present. He spoke of the joy it afforded him to be permitted to proclaim the old-fashioned truths of the Gospel, although it might be on the unpopular side. He concluded by reading a beautiful production of his own, entitled, "Harvest Home: in commemoration of the Harvest Thanksgiving at Ebenezer Chapel, Clapham." We give only two verses:—

"Ye harvest men who labour  
In the field of Gospel light,  
And on the mount and valley,  
With the harvest-home in sight!

Though ye toll betimes in fetters,  
While the ground is hard and dry;  
Yet the fallow clods are broken,  
For the Husbandman is nigh."

Mr. Holden gave an address on "Fellowship"; Mr. Meeres and Mr. Bennett followed, and Mr. Thomas Carr delivered an excellent address on "Christ the First-fruits, and the Ingatherer." Messrs. H. Hall (the pastor), A. Hall, Bardens, Battson, Norton, and others were present.

## THE LATE MRS. COOMB.

On Sunday evening, September 17th, in Soho Chapel, Oxford-street, Mr. Box preached a funeral sermon for Mrs. Coomb, relict of George Coomb, many years pastor of the Soho Church. The words selected for the text were taken from 2 Cor. v. 6, from which an excellent sermon was preached. Mr. Box paid a fitting tribute to the deceased. He said their late departed sister was a woman of wonderful parts: her attainments were many. So far as spiritual things were concerned, she was not a superficial person; she did not look at matters on the mere surface, but peered deeply into them; hence she was not troubled with many doubts and fears. She looked out of her grand eyes when the things of God were spoken of, and though at the last she was troubled with some deafness, which prevented her communicating with some persons, yet she always heard what he (the preacher) said, and at the close of his prayers, uttered a hearty "Amen." The enemy kept at a distance from her. She had a strong faith, which was sustained to the last, and her anticipations were great. She knew God, and the Holy Spirit was her Comforter. She adored God as well as loved Him. The Church at Soho Chapel had her warmest affections, and, although living at too great a distance to be often there to worship, yet she never forgot them. Her latter days were sweetened; they were days of calm and brightness. She said very little at the last. The swift messenger came and took her away. Taken ill at a very early hour in the morning, her kind relatives were called, but ere long she fell asleep without much pain.

Mr. Box stated that Catherine Ann Coomb, in her first husband's time, attended the ministrations of Samuel Eyles Pearce; he, however, changing his views on the communion question, she, with her husband, left his ministry, and attended some chapel near there. On one occasion she asked her husband what was meant by grace, and he having been able to unfold sovereign grace, she was enabled to grasp fully, and to rejoice in Jesus Christ as her Saviour. She returned to Soho Chapel, and was then the wife of its pastor, George Coomb, to whom she was a source of happiness and consolation.

Mr. Box further stated that every one who knew Mrs. Coomb, loved her. Her relations with whom she lived were very, very fond of her. Mrs. Coomb had reached the "four-core" when she departed.

The whole service was very impressive.

**GLEMSFORD. — PROVIDENCE CHAPEL.**—The anniversary services were held on Sunday, September 10th, when three sermons were preached by Mr. A. Hall, of London. On Monday, the 11th, a public meeting was held in the evening, Mr. G. Sidborn occupying the chair on the occasion, who (after a few remarks) called upon Mr. Baker (minister of the old chapel) to address the meeting, which he did at some length, sounding the key-note for the evening—a single eye to the glory of God. Mr.

Brown, of Sudbury, followed with some weighty remarks; and, after a sweet hymn had been sung, Mr. R. Wigley, of Colchester, gave some good advice to those who were interested in the welfare of the cause. Mr. Page, of Cavendish, dwelt with great ability on the blessings of God providentially, and His distinguishing mercy to those whom He had chosen and set apart. Mr. F. Waterman, of Colchester, addressed us upon our entire dependence upon the Lord, illustrating his subject from the growth of wheat; if He who raised the blade had left it there, we could not make it form the ear. If at the ear, we could not place the corn therein. He concluded with some solemn remarks to the ungodly, warning them as to what was in reserve, unless Divine grace rescued them. Mr. Hall followed with some seasonable remarks. Mr. Brown, of Colchester, addressed the young present. This brought our meeting to a close; and we left refreshed and encouraged by the remarks of the brethren who addressed us. We are without a pastor, but Mr. Seaborn has supplied our pulpit acceptably for some months. D. COPSEY.

**GREAT YARMOUTH. — YORK-ROAD BAPTIST CHAPEL.**—Our anniversary was Lord's day, August 20th. Brother Brand preached to large congregations. Following Wednesday W. Crowther, Esq. delivered a Gospel sermon. Tea was supplied to many friends. Over public meeting brother Crowther presided. Addresses by brethren Brand, Bland, Tooke, and our beloved pastor, Mr. F. S. Reynolds. The financial report was read, and well-timed remarks were made by our esteemed brother Beach, of Chelmsford. Mr. Crowther on Luke xxii. 36, came seasonably; then, in sympathy with us in freeing this place from debt, he presented us with a donation of £10. We pray that our brother's good example may be followed by many who have love for the cause of God, and desire its prosperity. Subscriptions collected in the past year, with the amount received on these two days, amounted to £81 11s. The presence of our Lord was enjoyed. After His blessing had been earnestly sought by our chairman, one of the most pleasant and profitable meetings was brought to a close.

E. PITTOCK, G. KIEVIL, Deacons.

**BECCLIS.**—In our Martyrs' Memorial Chapel, erected in the time of the ancient, but beloved George Wright, we have been favoured to hold special and joyous services of thanksgiving to our faithful Creator, our Almighty God, our adorable Saviour, and blessed Comforter, for the bounteous supply of food given and gathered in. Mr. W. E. Edgerton, from Reading, came and preached the sermons, September 10th. On the Monday a tea and public assembly took place in the same chapel. Our friends S. K. Bland, Jackson, Knight, and Edgerton spoke to us on the occasion. What changes here, alas! we have been called to witness. [The "Spelling Bees" in verse, must wait until we can render them pleasant to put together.]

**STRICT BAPTIST INQUIRY.**—Dear brother Banks: Will you, or one of your able correspondents, shew upon what principles the people of God, either private Christians or itinerant preachers, who have been baptized, can be out of Church membership five, ten, or twenty years, and yet be allowed to avail themselves of privileges of the Church, such as the ordinance of the Lord's supper, &c., yet ignore its cares, anxieties, reproaches, and responsibilities? The Word enjoins "to weep with those who weep, as well as to rejoice with those who rejoice." "Weeping, in the Church sense, may endure for a night, but joy cometh in the morning." Is it any wonder that so many stand aloof when the ministers themselves are not thoroughly free to enforce and enjoy conformity? Stratford. T. F.

**WALTHAMSTOW.**—**ZION BAPTIST CHAPEL MAYNARD-ROAD.**—The second anniversary of the formation of the Church was held on Tuesday, August 22nd. A sermon was preached in the afternoon by Mr. Hazleton, on Psa. xxxvii. 6, "How excellent is Thy loving-kindness." After the service, a good number took tea. At 6.30 a public meeting was held. Our recently deceased brother, C. Spencer, had promised to preside; Mr. Newby kindly and ably occupied the chair. Mr. Beddow implored the Divine blessing, and addresses were given by Messrs. Gander, Woodard, Lawrence, Archer, and Hughes. Collections amounted to £6. Two years have rolled their eventful round since we joined hand in hand as a Church, to meet together and walk together in Gospel union for mutual edification and the glory of God. We have had our trials, our fears, and our discouragements; but the good Shepherd has preserved the fold, Omnipotence has been our shield, the Gospel has been faithfully and fully proclaimed. The Church and congregation are meeting together in peace and unity. During the time our Church has increased, and our congregation is increasing also. We have great cause for gratitude to God, who doeth all things well. Blessed be His name! E. S.

**KINGS CROSS.**—Ebenezer Baptist Chapel, Caledonian-road, was opened Lord's day, September 3rd. Three sermons were preached—morning, by W. White, the minister; afternoon, T. Stringer; evening, E. Beazley. On Monday afternoon a goodly number of friends met. Mr. Inwards read and commented upon Psalm xxvii. and prayed. C. W. Banks gave us a good sermon, showing the dark and bright sides faithfully from Nahum i. 15: "Behold upon the mountains, the feet of him that bringeth good tidings, that publisheth peace. O Judah, keep thy solemn feasts, perform thy vows," &c. Tea was served to double the number expected. Mr. James Lee, of Bow, presided over evening meeting. After singing, addresses were delivered by brethren Cornwell, C. W. Banks, Beazley, and Oakey. Collection was started by the chairman giving £2 2s., and 10s. from a friend.

Further speeches were given by Messrs. Perrett, Beddow, Hill, and Lee. The chairman interspersed the speeches with suitable remarks. The chapel was completely filled. W. B.

**FOREST OF DEAN, CHAPEL-HOUSE, CINDERFORD.**—At anniversary, August 6th and 7th, Mr. P. Weaver spoke freely of the love of God to sinners, and of its constraining influence over those who are made to feel their need of salvation by a precious Christ. It was well for us at Cinderford. The word spoken was enjoyed. We had the best company we ever had since it has been a place of worship; the people gave willingly, collections amounting to £10. We are all poor, trade is very slack, and we wonder at the Lord's dealings with us on this occasion. We desire to be grateful to our God! We can praise Him! If you can help us to clear off the debt on the chapel, it will be thankfully received, for His name's sake.

WILLIAM HARRIS.

**RIPLEY, SURREY.**—Correspondent says, nineteenth anniversary of Baptist Church was commemorated Wednesday, September 13th. Sermons preached by Mr. Bardens, of Hayes, were much enjoyed by the Lord's people. Mr. Bardens is a sweet preacher of the Gospel. We had the presence of the Lord, which sweetens every care; a comfortable cup of tea; friends appeared happy. The Church here has been struggling on several years; is still kept in peace and love. May our beloved pastor, C. Turner, be spared many years to preach the Gospel for the comfort of the Lord's people, for the honour of His precious name, and for the calling in of some of the ransomed. So prays

ONE WHO LOVES THE GOSPEL.

**PEN.—BEACON HILL, BUCKS.**—We had, we hope, the Lord's blessing, August 27th. Brother George White preached to us. Our aged and afflicted pastor, J. P. Miller, was with us. Our Church has existed here on this high hill, over seventy years. Brother Miller has been labouring here nearly forty years; and we love him for his works' sake, and for his Christian-walk sake as well. But we now want help to repair our vestries, chapel, &c.

[We hope to see the want well supplied.]

**IPSWICH.**—At a Church meeting on June 26th, Mr. Pooch gave in his resignation, which was accepted. The Church decided to allow him the house to live in free, which is worth £30 per annum. This was confirmed at a subsequent Church meeting, held July 31st. Mr. P. is able to get to chapel, often attending three services on a Lord's-day. Death is still at work. We have recently lost two members, Mr. Benstead and Mr. Cox; also Mr. Riches, who has attended a long time, and who once belonged to Zoar.

# The Jews' Ancient "Parascene":

OR, PREPARATION FOR THE REST.

BY R. A. LAWRENCE.

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre."—Matthew xxviii. 1.

I WANT this evening, with the help of God, to call your attention to a risen Jesus, but I wish to do so in connection with the *wording* of my text, which you will observe is peculiar, and calls for our close attention. I cannot conceive that God the Holy Ghost has connected the record of our Saviour's resurrection with the end of the Sabbath, and the dawning of the first day of the week, without designing our instruction by so doing. With our eyes then to the hills whence all Divine teaching comes, let us look at our text in this way:—First, *the Sabbath, and the End of it*; second, *the First Day of the week, and what Dawned with it*; and third, *the two Marys and their errand*.

I. THE SABBATH, AND THE END OF IT. It will occur to every thinking mind that before looking at the end of a thing, it is as well to look at the thing itself, and the beginning of it. Our text speaks of the end of the Sabbath, and, before looking at the end of it, like wise men, let us look at the Sabbath itself, and the beginning of it.

The first record the inspired volume gives us of the Sabbath and Sabbath-keeping is in Genesis ii. 3, where not only is the day instituted, but Jehovah is seen as keeping it. Creation's work was finished—God, viewing the vast universe as called into being by the word of His power, and seeing beauty and perfection stamped upon every line and feature of it, could pronounce it "very good"; and, thus finding delight in the work of His own hands, could *rest* in its completeness and perfection: and so the very name of the day (Sabbath) is the Hebrew word for *Rest*. God then rested on the Sabbath-day, and I had almost said *only on this one*, for you may search your Bibles through, but nowhere will you read of Jehovah's keeping another Sabbath, at any rate not after sin had entered, and marred the beauty of His creation. God can only rest in perfection and completeness; and so, after the advent of sin, there was no more Sabbath-keeping on Jehovah's part.

Let us now see how sweetly Christ, in redemption's work, answers to the Sabbath, and light will at once be thrown on all the typical teachings of the Sabbath-day. "It is finished!" were His dying words at Calvary; and as completeness and perfection are now beheld for the second time, Jehovah can again rest.

Hence, not only does there remain a *Rest* (or Sabbath-keeping) for the people of God, but God Himself can again rest in the finished work of redemption, and even say concerning it, "This is My Rest for ever, here will I dwell, for I have desired it." And again, if I turn to the twenty-fifth chapter of Isaiah, tenth verse, I read, "In this mountain (Mount

Calvary) shall the hand of the Lord rest." Ah, friends, that hand carried the rod of wrath and the sword of Justice ; and that hand could not rest in the use of either of these weapons until both had spent their full force on the person of Immanuel.

Again, notice that man was created before the Sabbath, but the woman after it. A word to the wise is enough ; and viewing Adam as a type of Christ, we can surely gather this lesson from the fact—that Jesus had a being before redemption's work was accomplished (or the Sabbath's antitype was brought in), but before this antitypical Sabbath (or *apart from it*, which is the same thing) the Church (or woman) could have no separate (or manifest) existence. That the woman was made *IN* the man I know, and Genesis v. 2, teaches this lesson very sweetly, yet (paradox though it may seem), God rested in the completeness of creation's work, and pronounced it all good, before that completeness was *manifested* in the formation of the woman.

One more lesson from this first Sabbath-day, and we will pass on. When the Lord created the *man*, He breathed into his nostrils the breath of life, and man became a living soul ; but nowhere do you read of His breathing into the woman's nostrils the breath of life, and yet she gets life after the Sabbath. We surely must see in this, greater and deeper teaching, God's people were in Christ Jesus before the foundation of the world, and hence long before the introduction of the antitypical Sabbath at Calvary. Moreover, they had *life* in Jesus long before they existed in time, and consequently long before the introduction of the antitypical Sabbath at Calvary, and after this Sabbath (or *through it*) they are made recipients of this life, and called, or quickened, into spiritual existence.

In following out the spiritual teachings of the Sabbath, we have now to pass over many chapters in God's book, as no record is given of its being kept, nor is any reference made to it again until Israel gets into the wilderness. Here the children of Israel are spoken of (Exodus xvi. 22) as gathering twice as much manna on the sixth day, to meet the requirement of the seventh ; and this they did by the express command of God. Now, the Jews gave to the sixth day of the week (our Friday) the name of "Parascene" or preparation, because on that day they "prepared," so as to rest on the Sabbath. Oh, believer ! Jesus your "Parascene" made all ready for you on the sixth day of the week (called by us Good Friday), in order that your Sabbath of rest might dawn or begin with his death and burial, or with His blessed declaration "It is finished !" A three p.m. on that eventful Friday (or Parascene) He expired, and we read that "as even drew on," they took His body down and placed it in the tomb, because it might not remain on the cross on the Sabbath-day, as that Sabbath-day was "a high day." And truly, believer, it was "a high day" to you, for in it *Christ* rested in the tomb in the completeness of His work. *God the Father* rested likewise in the completeness of the same mighty work ; and all true Christians are brought by the *Holy Ghost* to rest in the same ; and hence what a glorious Sabbath is here seen, following a most glorious "Parascene" (or preparation) indeed.

I cannot leave this part of my subject without just noting the conduct of some of the fleshly-religious Sabbath-keepers of the Saviour's days. Matthew tells us, in the close of the chapter preceding the one in which

my text occurs, that the next day following the "Parascene," the chief priests and pharisees came to Pilate and made arrangements to prevent the resurrection, and so to perpetuate the Jewish (or typical) Sabbath; thus breaking the Sabbath, the observance of which they were trying to perpetuate. But God was stronger than they were, and so "In the end of the Sabbath," as my text declares—in *the end*, or complete fulfilment of that which was only typical—a risen Jesus burst the bonds of the tomb, and came forth.

No more literal Sabbaths now; for, in *the end* (or completion) of all that they taught, Jesus rose from the dead.

There is much that is deeply instructive in all that was commanded concerning the literal Sabbath. No work of any kind was to be done on that day, and the wages for working was death. So in the antitype; he that will *work* and not rest in the "End of the Sabbath," or finished work of Jesus, will get the reward of his work, whether that work be pious or impious, namely, Death!

II. Secondly, we purpose to notice, THE FIRST DAY OF THE WEEK, AND WHAT DAWNED WITH IT. "In the end of the Sabbath, as it began to dawn towards the first day of the week." It may be that some will say, "Ah, there are no more Sabbaths now, and hence I may work, or take my pleasure on the Lord's-day, or first day of the week, as much as I like." I answer, "Yes, you may." I work hard on the Lord's-day myself, and I take my pleasure on the first day of the week, and deeply regret I cannot work harder, and get more pleasure in it; and what I do myself I cannot quarrel with you for doing. Only just let me say that, "Where your treasure and your pleasures are, there will your heart be also." And if you find your pleasure in the world and worldly pursuits, it proves *where* you are and *what* you are. With Sabbatarianism I have not one atom of sympathy, as it is simply Judaising the Gospel; but with worldly pleasures and pursuits on the Lord's-day, I have less sympathy still—as the enjoyment of these things plainly prove where their votaries are: "If any man love the world, the love of the Father is not in him."

But what began to dawn towards the first day of the week? Many things! More than one can properly notice in a sermon, but some of which we will endeavour to briefly glance at.

The justice of the Saviour's cause dawned with the first day of the week. He had been charged by the religious devils of the day with drunkenness, Sabbath-breaking, gluttony, and intercourse with devils; they charged him with blasphemy because He called Himself the Son of God, and with a similar crime, because He claimed priority of existence to Abraham. But God, to make the justice of His cause dawn upon the world, raised Him from the dead. Again; the proof of the truth of His words, "It is finished," dawned upon the world upon the first day of the week. Had not the work His Father gave Him to do been perfectly accomplished, the tomb would for ever have held Him; but the *very end* of the Sabbath itself (so to speak) began to dawn on the first day of the week. Once more; the spirituality of His kingdom began to dawn on the first day of the week. His poor disciples had looked for an earthly kingdom and a temporal throne: but now the truth began to dawn upon them that His kingdom was a spiritual and everlasting kingdom, and His dominion ruled over all. Lastly, for want of time

the glorious tidings of peace, through the solemn war which had just preceded it, began to dawn upon the first day of the week, for we are told by John in his Gospel, "that the same day, at evening, being the *first day of the week*, Jesus appeared (the doors being shut), and said, "Peace be unto you"; and again, eight days after, He appeared (once more on the first day of the week), and, shewing His hands and His feet, said, "Peace be unto you."

Oh! how meet then that the Gospel of *Peace* should be preached on the first day of the week; and may we on our first-day-of-the-week gatherings in this place, have much of the dawns of these precious truths on our souls.

III. Thirdly, we designed to look at THE TWO MARYS AND THEIR ERRAND.—Mary Magdalene and the other Mary were two vastly-different characters, but yet they were both occupied in the same blessed work—"coming to the sepulchre." Mary Magdalene had had seven devils cast out of her, and hence must have had the perfection of devilism in her. The other Mary was a very different character; and yet, as if to dash human pride to the four winds, the most solemn character is put first. A ringleader in sin, she became a ringleader in the pursuit of Him who saves from sin.

These two had witnessed His crucifixion; and on that solemn "Parascene" day, when Jesus was PREPARING a *rest* and a plentiful supply of manna, they, out of love to Him, had a "Parascene" day, too, for we read in Luke that they PREPARED spices to come and anoint Him. But we also read that "they rested the Sabbath-day, according to the commandment" (Luke xxiii. 56). Truly blessed occupation this. *Rest* first, and then upon the first day of the week—a day pregnant with teachings which generate activity—they come "bringing the spices which they had PREPARED." They found however more than they expected (as all true comers do). They came to see the tomb, and saw it empty; and, though at first non-plussed at the sight, they presently had it dawn upon them that "Christ was risen indeed," and *that* key-note of all Gospel song was thus struck by *them*, which has ever been the joy of all God's redeemed—namely, "Christ the Lord is risen."

Of the things then of which we have spoken, this is the sum: In *the end* of the Jewish Sabbath Jesus rose—ending it by rising; on the first day of the week (or the day of resurrection), precious teachings begin to dawn, and a precious risen Jesus receives His coming Marys, whether Magdalenes or otherwise.

May the Holy Spirit lead us into the enjoyment of these things.

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#### THE DEBT DISCHARGED.

SOME think the sinner's sins are gone,  
Some think them still remaining,  
Some try to move them one by one,  
And yet no ground are gaining.  
Some think the Saviour died to make  
A possible salvation;  
Some, that He every sin did take  
To make conciliation.  
Some think in some mysterious way,  
Called purgatorial burning,  
Sheffield.

A clear account to find some day,  
And so go out of mourning.  
But we believe the debt discharged,  
And don't depend on scheming;  
Christ was the One the Father charged  
With sin—sinners redeeming.  
He every tittle of the law  
Both honoured and obeyed,  
That sinners now to heaven may go,  
Whose sins on Him were laid.

JOHN RAYNES.



THE EXTENT OF THE FAITHFUL MINISTER'S CALL  
TO THE UNCONVERTED.

**M**Y DEAR LITTLE BROTHER JOHN,—Love, mercy, and peace to you from the Lord Jesus, our Redeemer. In my last I indicated to you my great concern for you, relative to your ministrations in the house of the Lord, and in the surrounding world. I am much exercised about you, that you may not make the terrible omission now too common with our ministers of truth—namely, not urging *natural* repentance and faith upon *natural* persons for natural benefits and blessings, which, although they are not salvation, are very important. Also, that you should not mix or confound these natural duties with spiritual things, so as to deceive man and dishonour God. To this end I wrote you a description of the natural repentance, which we are to urge upon all men. I promised you a second letter in which I should set forth the other repentance, which is unto life. The one is a mourning for the consequences of sin—punishment; the other is a mourning that a good God has been sinned against, and a Saviour slain. See Judas and Peter. The one is the remorse of the natural conscience, the other is an emotion of Divine life. See Pharoah and David. The one is a natural duty, the other is a Divine blessing. See Simon and Paul. The one is the fallen fragments of humanity struggling for rectitude, the other is the sanctifying power of the Holy Ghost upon the re-born mind. See Nineveh and the three thousand (Acts ii.).

Now, my dear little brother, what is your duty, relative to preaching this repentance, which as far exceeds the other as the heavens are higher than the earth?

I. That you are to preach this spiritual repentance is evident from the solemn words of the Lord Jesus: "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem" (Luke xxiv. 47). Whatever the omissions among our ministers may be, it is evident that dear Paul did, in the Lord's own way, preach this repentance; for he says, "Testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ" (Acts xx. 21). Our precious Lord Jesus, the great Model Preacher, said again and again to ungodly persons, "Except ye repent ye shall all likewise perish" (Luke xiii. 3). Nothing can be plainer; let us face it fairly. Let us not omit, overleap, nor wrest the Holy Word of the Lord. Be assured, my brother, neither the fallacy of the Arminian dogma of this repentance being within the power of all men, if they do but will it, nor the falsehood of the Spurgeonian human responsibility to exercise it, will ever justify your omission of it in your public ministry. Their falsifications of a great truth have much bewildered young ministers, and greatly confused the Church of God; for which God will not hold them guiltless. But this cannot make us any the less inexcusable for not declaring this part of the glorious Gospel of the ever-blessed God.

"How then shall I preach it?" you ask me.

I. Are you to tell the natural man he has power to repent, and that he can do so if he will? No! this would be as great a falsehood as

that of Satan, when he said, "Doth not God know ye shall be as gods?"

II. Are you to tell them that they are placed upon the ground of human responsibility for their own performance of all the work of the Holy Ghost in themselves? No! this would be as false as the other proposition, putting the sinner in the place of the great Surety, the Lord Jesus, who alone has entered into responsibility for the salvation of poor sinners.

III. Are you to tell them that they will be a hundred-fold more condemned if they do not put in exercise that which no man possesses by nature, and which none but the Lord can give? No! this would make the blessed Gospel of mercy a ministration of condemnation, and represent the loving Saviour a monster of injustice and horrible barbarity.

These three long-standing, God-insulting, Christ-degrading, Holy Ghost-denying, and soul-destroying, yea, Satan-pleasing *lies*, you must ever avoid. Yet, you ask, "How shall I preach it?" Well, certainly not by lies in the name of the Lord, but by the truth as it is in Jesus.

I. You must insist upon the necessity of this repentance towards God—that no adult soul can be saved without it. "Except ye repent ye shall all likewise perish," said the great Preacher, as He said, "Ye must be born again." Now the vast body of misbelief and disbelief disavow the necessity, this necessity for repentance, or sorrow for sin. They tell the poor, blind, natural man that he now can accept their offered Christ, and be happy and joyful on the spot, and if he does not it is his own fault. Salvation and damnation, God and Satan, the Holy Ghost and devils, heaven and hell, and blessing or cursing, are all at his disposal at a minute's notice, and the eternal destiny of all these are to be determined at a stroke of his free-will. This denial of the necessity of repentance towards God is a most wicked attempt to subvert the whole order of the glorious Gospel of the Lord Jesus; for all the Gospel families of the Lord's saved people, in this Gospel day, must mourn apart, and their wives apart (Zech. xii. 9—14). The meaning of this is, that every soul saved must be brought thus to mourn before God, prodigal-like, with inward smart. I think the Bishops' objection to Sankey and Moody, upon the revival movement, because they did away with this repentance, was very correct.

Now, then, my dear brother, you will not fail to see that the Gospel prophets, the Lord Jesus, and the apostles, urged the necessity of this repentance upon their hearers, just as they did the new birth from above. Not of blood, nor will of man, nor will of the flesh. They urged it as a change of heart, a change of thoughts, and a change of conduct (Matt. iii., Mark i., Luke xiii., Acts ii., iii., xix., and xx., 2 Cor. vii.). Sometimes they urged it as a change of heart. Where they saw a change of heart existed, they urged a change of thought and conduct, and sometimes as a change of action only. Now, this urging of the necessity of this repentance, in these three branches of it, no more implied the ability of the natural man to produce it than the urging of the new birth implied that man had power to re-create himself.

II. They preached the origin of this repentance: "Then hath God also to the Gentiles granted repentance unto life" (Acts xi. 18). Now they did not preach that God gave them time or space to do it—as God

gave Jezebel space to repent naturally, for her national benefit. Neither did they preach that God gave them a chance or offer to repent, but they declared that God had absolutely granted or imparted to the Gentiles this wonderful mercy of godly sorrow, which is always unto salvation. This, their preaching of repentance, was very different to what these workmongers, and exalters of free-will, and human-responsibility men of the day affirm; namely, that these things are left in man's power, and to his noble determination. These messengers of God declared that repentance was God's gift. They were so far from preaching that God had set some off on the line of Divine sovereignty, to go all the way from the gates of hell to the extreme of heaven, by the precious steam of Almighty mercy, whether they would or not; and that He has merely constructed a line of human responsibility, so that others may have the chance to wriggle out of hell, and creep to heaven upon their own hands and knees as best they can, or be a hundred-fold more damned for ever hearing the Gospel; that they ever declared everywhere that "God exalted Jesus with His right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts v. 31). "And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." This was a very solemn way to preach the origin and course of repentance unto life and salvation. Here, then, in Acts. xi. 18, v. 31, we have the Son of God exalted to the mediatorial glory, to give this repentance unto life to Jew and Gentile, who shall be saved. Whatever may have been God's way of calling to Israel, as a nation, to repent with the natural, national repentance, as distinct from this which is unto life, there can be no two lines about this. This is not in some by grace, and in others by human power; not in some by the suretyship of Christ, and in some by human responsibility; not in some by a determination of God, and in others by the chance of an accepted offer. But this is in all who possess it by the sovereign, free-grace grant of God, through His highly-exalted Son, wrought in the heart of man by the power of the Holy Ghost. Now, my brother, mark you—

III. All the sweet Gospel invitations, promises, and precious exhortations in the Divine Word, are addressed to these poor, dear sinners who have been blessed with this godly sorrow to salvation, this repentance unto life. "Blessed are those who mourn." But the impenitent sinner shall weep and wail in endless woe, when these shall sing around the throne of God and the Lamb. (1.) Therefore, do not omit this truth, because so many have corrupted it. Urge its necessity upon men as that without which they cannot be saved. (2.) Therefore, proclaim God as its sovereign Author and most merciful Giver. (3.) Ever proclaim salvation, Heaven's sure donation to every repenting sinner. The Lord bless you, dear John.

I remain, yours faithfully in Christ,

DANIEL ALLEN, Pastor.

Sydney, 10th July, 1876.

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A friend of mine once said to a person in great distress of conscience, "Believe you in Christ?" He replied, "Yonder is a star, bid me lay hold on it: he who finds us a Christ must find us a hand too. To go to Christ, oh, how easy! and oh, how hard!"—*Goodwin's Marrow.*

## PREACHING TO THE UNCONVERTED

**M**R. EDITOR,—A discussion has been going on some weeks in the *Christian Standard* on the above subject, in which the Editor and "Omega," and one or two others, have endeavoured to show, and have wrongly maintained, that the Strict Baptists do not preach the Gospel to the unconverted. Now it seems to me, that before we start the question, *To whom* should the Gospel be preached? we should settle the previous question, *What is meant by preaching the Gospel?* The whole results of the discussion hinge on that. We decline to take their definition of preaching the Gospel; it is unscriptural, and therefore untenable.

The Editor of the *Christian Standard* shows what he means by preaching the Gospel. In his leading article in the number for August 23rd, he says:—"We maintain that the bulk of the Strict Baptist body do not make a full and free offer of salvation to all classes of sinners." And again, "The impression left on our mind from the perusal of their publications is, that *salvation is not pressed on the acceptance of sinners*, simply as such." This witness is true. We do not "offer salvation," because it is not ours to offer. We do not press its acceptance upon sinners of all classes, because the apostles did not, and because the Scripture does not warrant it. The mistake into which the Editor of the *Christian Standard* and "Omega" have fallen—a mistake very common in the present day—is to regard the terms "preaching the Gospel" and "offering salvation" as equivalent terms or synonymes for each other. This mistake lies at the foundation of what the late John Stevens used to call the "jumble-creed" of modern theology, confounding the offer of pardon with the proclamation of the Gospel. Now, the fact is, the preaching of the Gospel is a *Testimony* and not an *Amnesty*, nor a choice left to the individual. It is *not* the offer of pardon to rebels on the condition of their laying down their arms; it is a testimony of the grace of God towards a fallen world. God has never addressed "moral suasion" to the Gentiles. He did to the Jews. In the parable of the marriage supper of the king's son (Luke xiv.), we learn the *utter uselessness of moral suasion*, for not one of all the "INVITED" guests came. God had sent prophet after prophet to the Jews, to entreat them to lay down their arms, to trust in Jehovah, and not to go down to Egypt, or to look to Assyria for help; but all in vain; and moral suasion ceased at the death of Stephen. To the Gentiles the apostles preached the Gospel as a *Testimony*, not an *Amnesty*. This testimony the Jews would not receive (Acts xxii. 18), but by the Corinthians it was received (1 Cor. i. 6); and the preaching of the Gospel to them is called by the apostle himself (1 Cor. ii. 1) the "declaring of the *testimony* of God." And how he did this is seen in Acts xviii. 5, 11: not by "offering salvation," but "testifying" that Jesus was the Christ, and teaching the Word of God. Again, speaking of his preaching the Gospel in Thessalonica, he says, "Our *testimony* was believed among you" (2 Thess. i. 10). And what this testimony was, and how Paul presented it, we find by referring to Acts xvii. 3, "Opening and alleging that Christ must needs have suffered, and risen again from the dead, and that this Jesus, whom I preach unto you, is Christ." Again there is no "offer of salvation."

You will, I am sure, agree with me, that the apostolic mode of preaching the Gospel is the only model we ought to follow. Let us now turn to the preaching of Peter, remembering, of course, that he was emphatically the "Apostle of the Circumcision," *i.e.*, of the Jews. We should, therefore, expect to find certain features in his addresses which would be out of place in addresses to Gentiles. Let us recall his Pentecostal sermon, addressed, be it remembered, exclusively to Jews (Acts ii. 14—36). What does it consist of? Offers of salvation? No! Emphatically, No! It is the declaration that Jesus is the Christ; that He whom they crucified had risen, and ascended into heaven, and that He had poured out the gift of the Holy Ghost. True, when he had finished his address, he said, in reply to those who were pricked in the heart, and who asked him what they should do to be saved? "Repent" (*metanoesate*), change your mind, and be baptized everyone of you in the name of Jesus, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Now, two things are to be specially noted *in* this reply of Peter. (1.) That it was addressed exclusively to the *Jews*; (2.) That they could not receive the Holy Spirit till they *had* changed their mind. How could they? They had, up to that hour, rejected the Lord Jesus as an impostor and blasphemer. While they entertained that thought, it was impossible that they could receive the Holy Spirit, for the Holy Spirit was the gift of Christ. They must, therefore, "think differently" of Christ; they must acknowledge Him, whom they six weeks before had crucified as a blasphemer, to be the Christ of God; and they must be publicly and openly baptized in His name—into the confession of His Messiahship—*before* the Holy Spirit could be given. *We*, in our Church life and relationship, require—and require rightly—that a man should give satisfactory evidence that he *has been* made a partaker of the Holy Ghost and a recipient of the new life, *before* we baptize him. How is it, then, that we have just *reversed* the order which Peter, under the direct inspiration of the Holy Ghost, counselled and commanded? How? Because we, in our addresses or sermons, are speaking to Gentiles and not to Jews.

Now let us turn to the first sermon ever preached to Gentiles. Again Peter is the preacher. It is preached to the household of Cornelius (Acts x. 34, 43). Of what does it consist? "Offers of salvation"? "Pressing the acceptance of salvation" upon Cornelius and his household? Again, emphatically, No! It is the simple story of the love of God in the gift of His Son, and a brief summary of the life, death, resurrection, and ascension of the Saviour. Let it be noted (1) That *there is not even an exhortation to "repent,"* in this first and model sermon to the Gentiles, but a simple "testimony" of the love and grace of God in Christ. For, in what respect could they "repent" or change their minds? *They* had never regarded Christ as an impostor, nor helped forward His crucifixion as a blasphemer, for they had never heard of Him. (2) In accordance with this fact, they received the Holy Ghost *before* they were baptized (the Jews not till *after* they were baptized). "*While Peter yet spake, the Holy Ghost fell upon them. Then said Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we,*" &c.

In every case, then, we see that the proclamation of the Gospel by the apostles was not an "Amnesty," or "offer of salvation," but the

testimony of the grace of God in the gift of Christ, and God largely blessed it. And this "testimony" the ministers of the Gospel among the "Strict" Baptists proclaim in the ears of all who hear them.

I am, yours sincerely, B. B. WALE.

P.S.—I may just add (1) That the phrase preach the Gospel "to every creature," is not a correct rendering of the Greek, which is "*Pasee tee ktisei*," i.e., "in the whole creation," i.e., not only or simply in Judea, or to the Jews. (2) That the last twelve verses of Mark's Gospel, which is the only place where the words occur, are not found in the two oldest MSS., are considered as an interpolation, and will be omitted from the Revised Edition of the New Testament, the revisers having already rejected them.

## THE PARABLE OF THE LEAVEN, AND ITS LESSONS.

NOTES OF MR. MILEY'S SERMON

*At the Opening of Newbold Baptist Chapel, Rochdale, July, 1876.*

"The kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal, till the whole was leavened."—MATT. xiii. 33.

WHEN we consider the character of Jehovah as set forth in Holy Scripture, the fall of our first parents, and the awful consequences into which the whole human race were plunged, a kingdom of heaven on earth is really wonderful.

No sooner had the Fall taken place than the Lord began to display His love. The flaming sword of Justice, wielded by the cherubim—showing man's extremity—proved the gateway of God's opportunity to show His mercy and grace. And although man tried afterwards to cover his nakedness with the fig-leaves of nature, and failed in the miserable attempt, yet the Lord showed him a more excellent way, by covering him with the skins of animals, setting forth thereby the sacrificial character of Christ and His glorious work of substitution, leaving him a promise that the seed of the woman should bruise the head of the serpent. So that that which was lost through the devices of Satan was more than gained through the work of Christ. Hence the promise of a King, who should establish a kingdom that should never be shaken, was set forth in types and shadows of a ceremonial law; and Old Testament believers received, embraced, and were persuaded of them, and lived and died in the faith, confessing that they were strangers and pilgrims on earth.

Now, while the Assyrian kingdom, with all its boasted power and greatness, lies buried in its own ruins, and the Medo-Persian kingdom has passed away, as the early dew before the sun—yea, and the Grecian kingdom, which was a terror to the whole earth, with Pagan Rome, have died away in their own corruptions and superstitions—the kingdom of our Lord and Christ is, as written by Daniel, an everlasting kingdom, which shall not pass away, and His kingdom that which shall not be destroyed (Dan. vii. 14). In Old Testament times there were various ways of presenting truth—sometimes by parables in *words*, sometimes in parables by *action*. We have, for instance, Nathan, the prophet, appearing before David, relating his

story of the ewe lamb; then sending home the arrow of conviction to his soul with those telling words, "Thou art the man." Also, Jeremiah going forth unto the valley of the son of Hinnom with a potter's vessel. The ancients of the people and priests are before him; after addressing them, he raises his arm and dashes the potter's vessel to the ground, tramples upon the shivered fragments with his feet, adding the awful lesson, "Thus shall it be with this people." Again, we have Ezekiel appearing before the people with a knife, a barber's razor, scales, and fire; these are as the heads of his discourse; he then shaves off his hair and his beard; he divides the hair in three parts; one part he burns in the fire, another part cuts with the knife, the third part he scatters to the wind. The lesson to glean was this: The hair represented the Jewish nation that should be destroyed by fire and sword, and the third part scattered through the world; the shaving off the beard, a great national disgrace. So in New Testament time our Lord spake by parable, "and without a parable spake He not unto them."

Now, many think the number of parables we have in New Testament history, spoken by our Lord, representing the same thing (*i.e.*, "the kingdom of God") to be superfluous; but they are not so, for each parable does not convey the same aspect, but are as different views of one place, or so many links of a chain, or the different colours of the artist, which he requires to complete his picture. So these several parables are the several phases of the kingdom of heaven, that we may have knowledge of it as a whole. Thus, notice the parables before this. First, we have "the Sower," or the work of the ministry and its difficulties. Then we have the parable of the "Wheat and Tares," to show you the counterfeit work of the devil. Next is the parable of the "Grain of Mustard-seed," which sets forth the external operation of the kingdom of heaven on earth, with its development from its patriarchal germ, or root, to its mosaical trunk and Christian branches overshadowing the whole earth, which we live to see in our day.

But in this parable of the leaven you have another phase of the kingdom of heaven—namely, the *internal operation* of the kingdom, or, as our Lord put it, "the kingdom of God within you." Notice here the parable itself, and its lessons.

First, then, we have the flour, or meal, which may represent human nature—cold and dead—insensible, in a spiritual way, of God, the things of God, and of self as a lost and hell-deserving sinner.

2. The leaven will represent the moving principle, the living influence, or Divine life in the soul.

3. Notice, in the next place, that one is distinct from the other; *ergo*, the natural is not converted into the spiritual, hence two different natures.

4. *It is added to*, and not an outgrowth of, a foreign principle. "A new heart I will give you"; hence, it is not the old one new-done-up.

5. It is an *inside* power; here it has its commencement, therefore it is not external reformation, although external reformation comes out of it.

6. It permeates every part, "leavens the whole lump"; it raises and refines nature, and sanctifies the gifts. Our affections, thoughts, conversation, and conduct—all must be affected by it. Old things must pass away, all things must become new. We shall love God, His blessed

Word, His people, and, by this, we shall know we have passed from death unto life.

7. The flour is not affected at once; in other words, the leavening influence is gradual, therefore do not despise the day of small things. A living germ may be under a black soil. We must not expect young Christians to have old experience and deep views of truth at once; the blade must be before the ear, therefore we must cherish the blade if you want the full corn. The babe must be nursed and attended to if you want the youth, and the youth must be instructed if you would have him a man. Yes, brethren, there must be the rising sun, with its morning twilight dispersing the mists of the opening day, ere we have the noonday glory.

8. The flour is more or less affected as we place it in favourable or unfavourable influences. If we place it in a cold temperature, it will not do so well. So the child of God must make use of every ordinance that God has left for his soul's good. A man may be a Christian, yet, like Lot, living more with the people of Sodom than with God; or he may be living, like Abraham, more on the mount, having revealed to him the purposes of Jehovah, and as Enoch, walking with God. As plants require sun, rain, and winds, so the Christian must (if he would be healthy) use the means—read the Word, hold constant communion with God, attend the sanctuary, hear the preached Word, and all that will contribute to his soul's health.

9. The work of the leaven is quiet, so the real work of the Spirit. As not a sound of a hammer was heard in the erection of the Temple, so it is a "still small voice" that speaks to the soul, the conviction of sin, forgiveness, and acceptance in the Beloved.

10. The work is constant, the altar fire will never go out. He which hath begun the good work in the soul will finish it. Therefore, if I have a poor convinced sinner before me, I say, Do not despair, though you feel hell-deserving; for God the Holy Ghost has commenced this work, and will not leave till He completes what He begins. And now, in conclusion, if there are any exercised souls before me, distressed because of a body of sin, death, &c., let me say for your comfort—

11. *The whole is to be leavened.* Yes, that body of sin is redeemed as well as your spirit. It is the temple of the Holy Ghost; though a corruptible, it shall be raised an incorruptible. He shall change our vile body, and fashion it like unto His own glorious Body.

#### P R A Y E R !

NOT more the flowers that odour yield,  
Perfume the summer air,  
Than one divinely taught of God  
Breathes forth a constant prayer.

He never rises from his couch,  
He never ends the day,  
But, with an ever-bursting heart,  
He lifts his voice to pray.

His prayers are not as many's are—  
O'er burdened with complaints;  
His prayers are glances straight to God,  
The language of the saints.

Cambridge.

Tho' poor he does not ask for gold,  
Or finer raiment name;  
For more than this he truly finds  
In Jesu's lovely name.

He does not pray that He may live  
To found a noble race,  
But, as a Christian, waits till he  
May see the Saviour's face.

Tho' poor he does not ask for gold,  
Or plead for earthly power;  
Wealth and distinction will be his;  
He waits the happy hour.

C. O.



## NAMES WRITTEN IN HEAVEN.

"Who shall ascend into the hill of the Lord?"—Psa. xxiv.

HAVING been travelling and blowing my little trumpet nearly all the month of October, I have gathered up evidences enough to fill the VESSEL; but the stream of valuable correspondence has more than crowded our pages; hence, my contribution must be small. I would add nothing; only I know many are anxious to have that secret opened up in their souls, by the Spirit of the Lord, whereby

"They may read their title clear  
To mansions in the skies."

And in every part of this land I find the people either in a careless state of mind, or they are at times conscious of something wanting, to confirm them in the fact that their names are written in the Book of Life; some have trembled at that word, "If any man have not the Spirit of Christ he is none of His."

To the glory of God let me record one small circumstance which led to much searching of heart, and to some opening-up of the Word of God.

On Thursday evening, September 21, 1876, I had attended a Sunday-school anniversary meeting in Plumstead Tabernacle; I left there before nine o'clock, by myself, hurrying off to the railway station, anxious to get home. Passing down a rather dark road, at a sharp descent I attempted to cross over to the other side. I had reached the middle of the road when I found myself all but under the heels and wheels of a furiously-driven horse and cart, which I had neither seen nor heard until it rushed passed me with an awful roar, the driver screaming as loud as he could. Why I was not knocked down, run over, and even killed on the spot, I can attribute to nothing short of a very special and interposing Providence. Almost like Daniel, I said, "My God hath sent His angel and delivered me." Fully conscious of the immediate danger I was in, seeing myself just under the large and galloping animal, I was astonished to find myself uninjured. When I recovered a little quietness of mind, those words came up to my heart with illuminating freshment,

"SALVATION IS OF THE LORD."

And for days I could not think of any thing so intensely as I did of "SALVATION." No letters I can find, no words I can use, will ever reveal the full view I then had of the great fact that Salvation, in its origin, in its execution, in its revelation, in its management, in its sovereign and saving power, in its ultimate triumphs and completeness, is all entirely "of the Lord." How very clear it shone forth; and to my inmost soul I said, there is no necessity for any undue concern about the progress and prosperity of the Gospel; for all the benefits resulting to the chosen and redeemed Church of Christ, from the different agencies and instruments employed, all are in His hand, and must culminate in the accomplishment of His purpose, according to which all things must work together for good. The continued incoming of thoughts concerning Salvation led me to preach from those words of Job (xiii. 16), "He also shall be my Salvation: for an hypocrite shall not come before Him."

“God Himself is the Salvation of His people,” said I to myself over and over again. Salvation is not in covenants, not in promises, not in ministers, not in ordinances; nay, Salvation is not in any experiences; it is in God Himself, conjointly and eternally in the Three glorious Persons in the adorable Trinity—Father, Son, and Holy Ghost.

There are three lines which distinctly mark those whose

*“Names are written in heaven.”*

First. Job says, “Though He slay me, yet will I trust in Him.”

Secondly. He says, “He also shall be my Salvation.”

Thirdly. “For an hypocrite shall not come before Him.”

What does Job mean by this? He speaks to this effect, “Seeing I have given to me a faith in the Lord which nothing can destroy, I am persuaded He also shall be my Salvation; for I have come before Him, and that is a position which a mere hypocrite never can attain unto.” A divine persuasion in a man’s soul which enables him to cling unto, and hold fast by, the Lord, is the most unquestionable evidence that God Himself will be that man’s Salvation in time and in the never-ceasing ages of eternity.

At Mr. W. H. Evans’s meeting, in the Avenue chapel, in Camden Town, I spontaneously, without one moment’s previous thought, exclaimed, “If ever I have had any portion of Divine truth revealed in my soul, it has been in some season of soul-trouble, or through some painful, crushing, and pride-killing trials without. When troubles, like gloomy clouds, have gathered thick—when they have thundered loud—then, oh! in how many cases and places has He stood near me, opened up solemn things to me, and given me to sit down in pensive sorrow, while a whisper echoed, “What I do thou knowest not now, but thou shalt know hereafter.” When in one of those heavy storms which have caused the proud and the presumptuous to open their mouths and to use their pens against me; when in one of those deep seas, wherein I have cried, “Lord, save, or I perish,” and wherein I have seen most of His glory; when in one of those fearful panics, a man I had never seen before, nor since, stepped up to me and said—

“Our journey lies across the brink  
Of many a threat’ning wave;  
The world expects to see us sink,  
But Jesus lives to save.”

And when the man had thus spoken those lines—when by his tongue the Lord had written them so deeply in my soul, that she never can forget them, then off he went. Neither the painful nor the precious truths contained in those lines have ever been strange to me. To all those elder sons, to all those good boys, who never were broken nor bruised, I would bow with quietness, and stand afar off, while in their literary powers they pass on before me to the higher circles where only elder sons do meet.

That Divine faith which Job expressed is defined in Peter’s Second Epistle; but in this little note it cannot be written. The place into which the hypocrite cannot come, and the prophetic assurance, “He also shall be my Salvation,”—all these weighty declarations shall receive consideration, if Mercy permit. That the light of the Spirit may open up these deep mysteries in our souls, is the secret prayer of

9, Banbury Road, South Hackney,

CHARLES WATERS BANKS.

October 18, 1876.

## THROUGH THE SEA OF SORROW INTO THE FULNESS OF JOY.

BY MR. W. TROTMAN,

*Minister of the Hall, Church Street, Paddington.*

“**W**HO are these, and whence came they?” The answer the Elder gave to his own interrogation is very characteristic. In noticing it, we observe—

I.—*The Translation*—“They have come out of great tribulation.” By the entrance of sin into the world, trouble, which had been before a stranger to man, became his familiar. David says, “I found trouble and sorrow.” An old author adds, “Without seeking.” The entrance of Divine grace into the heart develops new causes and springs of trouble. The renewed soul finds trouble where the man in a state of nature unrenewed finds none. The latter may have trouble in his family, in his business, by reason of the frustration of his favourite schemes, &c. The former has trouble of heart—his sins are heart-sins, his troubles are heart-troubles. “I remembered God,” said David, “and was troubled.” But of the wicked it is said, “God is not in all their thoughts.”

Again, the entrance of the Gospel into the world was a new spring of trouble. Christ says, “I came not to send peace on earth, but a sword.” Thus we have seen, in the history of the Church, the wars of religious creeds have been the most murderous, and have produced the most misery and bloodshed of any that have defiled the earth. Yea, the ingenuity of man, aided by devils, has been used to the utmost for the purpose of tormenting those who have dared to affirm the Truth according to Divine revelation. But what the Elder affirms of the great multitude which John saw, is that they were those who had come out of great tribulation. They were on Mount Zion; they had traversed the wilderness; had been familiar with trouble in spiritual Egypt; had known hunger and thirst, nakedness, peril, and sword; but nothing had been able to separate them from the love of Christ. In all these things they were more than conquerors through Him who had loved them. And now they are no longer standing before the angel, with a tempting or taunting devil at their right hand to be an adversary to them, but they are before the throne of God.

This we call *The Translation*. And oh! if we ask the reason why— if we inquire into the manner in which this translation has been effected— what a story might be unfolded! When all shall tell, each one separately—“for the heart knoweth his own bitterness, and a stranger intermeddleth not with his joy”—the tale of deliverance from the power of darkness—which Paul calls a *translation*—and the after steps of Providence and grace in bringing many sons unto glory, what wonders will be unfolded! And all, all will be traced to the great first cause—LOVE. The love of whom? Of sinners base, so that they shall all say, in viewing the great deliverance—

“What was there in us that could merit esteem,  
Or give the Creator delight?  
’Twas even so, Father, we always must say,  
Because it seemed good in Thy sight.”

They were kept by the power of God unto the salvation ready to be revealed; and, like Enoch, they were translated; for God took them out of a world of iniquity through many kinds of gates—to wit, the fiery gate, the watery-gate, the bloody-gate, the gate of famine, of sickness, and disease—and received them unto Himself.

II.—We notice *The Transformation*. On earth their robes were black, rather than comely; filthy, rather than *fine linen, white and clean*; all defiled with sin, and often the more defiled by reason of sufferings and sorrows, through the natural rebellion of the heart uprising against the ways of God to men, by reason of a feeble light, and but partial understanding of the will of God. Therefore it was that God said, “The rod of the wicked shall not rest on the lot of the righteous, *lest the righteous put forth his hand unto iniquity.*” Yet how often has the Church been defiled through her corruption within, by reason of the oppression of the enemy, so that she has been as the *gold become dim*, as the most fine gold *changed*. She was lien among the pots, like the poor captive of Egypt in all the dirt and filth of his captive labour upon him, snatching a hasty moment’s rest in the midst of his labour. All this and much more has been in her tribulation.

But what a transformation! They have washed their robes, and made them white in the blood of the Lamb. They are now cleansed from all their pollutions, from all their idols. They are now adorned with their tabrets, and not by their own merits, but by the merits of atoning blood; they are free from the yoke of bondage, and cleansed from the guilt and filth of all their transgression. The fiercest trials they ever encountered could not purge one sin. The bitterest affliction they had endured could not put away one transgression; but the blood of Jesus Christ, the Son of God, cleanseth from all sin. Therefore are they before the throne of God, and serve Him day and night in His Temple.

III.—Notice *The Situation*. Once they were plunged in a gulf of dark despair. Once they were before the judgment-seat of Christ. Once they were haled before the judgment-seat of men, and cast thence into foul and loathsome dungeons. Once they were the seeming sport of devils and of circumstances, as a leaf tossed to and fro of the wind, and hunted to destruction. Now, oh what a contrast! They are *before the throne of God*—accepted there, *blest there, welcome there*, honoured there. Not the guests, but the dwellers in Heaven’s high court. Not servants standing behind the throne, but sons, standing before the throne, to whom the King gives audience.

IV.—*Their Occupation*. They serve Him. On earth they were taught to love and fear Him; but their service was necessarily imperfect and interrupted. The elements surrounding them, and the corruptions within them, were constant interruptions. But there, before the throne of God, the glorified saints *serve Him exclusively*. No more serving self, sin, the world, or the devil. They serve Him continually. “Happy (said the Queen of Sheba) are these, thy servants, that stand before thee continually, serving regularly in their courses.” But these must have intermission of service, for rest and refreshment; but the very service of heaven will be rest and refreshment. Therefore we say, they serve Him *perfectly*. No lack of service, no lack in the service. Perfection of love and duty spring from love. Oh! how we some-

times long for that perfect service, in view of our many shortcomings here.

And, lastly, they serve Him *unweariedly*, day and night. The most willing service on earth will be followed with weariness. There will be no weariness either of, or in, the service of God in heaven.

V.—And, lastly, let us notice their *Complete Felicity*. No more hunger, no more thirst, no more scorching sun, or burning heat. These are the negative features of heavenly felicity. There are positive also. The presence of the Lamb in the midst; communications from Him to them, expressed by *feeding* them, and causing them to drink of the Fountain of living waters. And, lastly, the removal of all causes of sorrow. God shall wipe away all tears from their eyes; which means that all causes of sorrow should be removed for ever. Blessed consummation of blessedness! Amen.

WILLIAM.

Church Street, Paddington, Sept. 22nd, 1876.

## ARE THESE THE MARKS OF A CHILD OF GOD ?

MR. BANKS,—DEAR SIR: I was informed by Mr. C. S. Warren that he had received a letter from you concerning me. I do not know if I shall be out of place in writing this to you. I will tell you a little of the Lord's dealings with me, with His help. I was brought up amongst the Wesleyans, and remained with them until I was eighteen years of age. During that time I had frequent convictions of sin; and at one time I was, as I thought, converted to God. I tried to live as much as I could without committing sin, and went on in this way for some time; but gradually it all passed off, and left me no better, but worse. I then went to the Church, and was duly confirmed by the bishop, and so became a member of the Establishment. Many more changes have I tried, until I reached twenty-three, when the Lord in His mercy, I hope, called me to leave my native place. My first situation was in Thetford, Norfolk, where I stayed fifteen months; and here it was, I trust, the Lord first met me, for, up to this time, I did not know anything of religion, or the dreadful nature of sin. But since then I have been made to feel its condemning, soul-destroying power; and my soul has wandered over dark and desolate places, trying to find a habitation and resting-place; but No, it is not there: "Law and terrors do but harden." And now I have *no clear evidence* that I am born again, born of the Spirit; only as they are spoken out by the Lord's sent servants, I can at times say, "That seems my case." I hold the great and glorious truths, but I know that is not enough; I feel if they do not embrace me, and hold me in their everlasting covenant promises, I must be lost; and I must say, Amen! righteous and just, O God! Thy ways are past finding out:

"And if my soul were sent to hell,  
Thy righteous laws approve it well."

Thus I have written a little about my experience; and so I must leave it with you. I am, yours truly,

E. C.

## THE LATE REBECCA READ

[MRS. JONES.]

THE subject of this brief memoir—REBECCA READ—was born May 12th, 1810. At the early age of eight years she was impressed with the importance of a knowledge of Divine things, and the value of her immortal soul, under the ministry of Mr. Lewis, in the Borough. I have no particulars furnished to me of the exercise of her mind betwixt that period and the year 1826. When sixteen years old, she was baptized at Crosby-row, by Mr. Cramp (then minister of that place). She remained with the people there until about the year 1834, when her father and mother removed into the neighbourhood of Hill-street, and they all joined the Church at Mount Zion, under the ministry of the late John Foreman. Soon after she joined the Church, the Sunday-school was formed; and she was appointed Superintendent of the Girls' School, which position she occupied honourably and usefully for many years. It was during the earlier years of her service in the school and in connection with that service that I became acquainted with our sister. I well remember how active a part she used to take in all that concerned the welfare of the Sunday-school. During many years her interest in it was unabated; but, having entered on very onerous duties of a professional character, her time and strength were exhausted in her daily and nightly labours. I am told that during twenty-four years the cases in midwifery she attended averaged considerably more than 120 a-year, which would make a total of 2,880 cases.

In 1850 she was married to a dear Christian brother, who, after a happy married life of twenty-three years, departed, and left his widow to travel the remainder of her journey very much alone. She was obliged through infirmity to relinquish the duties of her profession, and was elected to occupy one of the rooms in the Marylebone Alms Houses, a most valuable provision for decayed tradespeople who have a small dependency, to which is added 5s. 6d. to persons who are unmarried, and 8s. 6d. to married couples. She has expressed to me her thankfulness to the Lord for His goodness in granting to her such a quiet, happy retreat in her declining years.

It had been noticed that she appeared to be drawing near to the end of her life's journey for some time; but it appeared most apparent on the day when we last met to break bread together; she then said she should never see the hall again. From that time, when one of the friends kindly saw her to her home, she gradually grew worse; and, after a brief illness, kept in a state of peace and quiet, the enemy not being permitted to worry her, and her hope in the Lord remaining unshaken, she departed to her heavenly home on Wednesday, the 20th day of September, 1876. On the Sunday previous to her departure, a brother called at her room; when she saw him she burst into tears, and, as he approached her, she said,

“All is swallowed up in victory!”

With many other precious words expressive of her joy and peace in believing.

Her remains were borne to Kensal-green on Monday, 25th of Sep-

tember. A service was held in the chapel. Mr. Trotman (by her request) officiated. A hymn was sung, and an address was given, founded on the words, "Death is swallowed up in victory." At the grave about 150 persons attended to show their esteem and Christian love to their departed sister, who had closed a career of active usefulness, both in the Church and in the world, so honourably.

The portion read at the grave was 1 Thess. i. Another hymn was sung, and the service was closed with prayer.

Thus we left the dust of our dear sister to mingle with the dust of the ground till the Head of the Church shall restore it, and refashion it, and make it like unto His glorious body—without sin, weakness, or pain, and no more subject to the power of death or the grave.

"The memory of the just is blessed"; and the memory of Rebecca Jones (formerly Read) will be fragrant to many hearts for some years to come. This is the first of our little band at Tarlington Hall taken home to glory.

WM. TROTMAN.

3, Church-street, Paddington.

#### DIVINE ENCOURAGEMENT.

"And therefore will the Lord wait that He may be gracious unto you."—  
ISA. xxx. 18.

Say, trembling saint, what is thine ail?

And why this slavish fear?

Ten thousand foes may thee assail,  
But Jesu's help is near.

And had'st thou sight  
To judge aright,  
Thou soon would'st see  
It near for thee.

Go now, and with thy Father plead,  
Low at His blessed feet;  
Tell Him thy sin, thy grief, thy need.

He's on the mercy seat.  
And had'st thou sight  
To judge aright,  
Thou soon would'st see  
He waits for thee.

Why then this backwardness to pray?  
This peace-destroying sloth?

For Israel Jesus put away  
All sin, its curse and death.

And had'st thou sight  
To judge aright,  
Thou soon would'st see  
'Twas done for thee.

And though He's done for them so much

He turns from none away;  
His love for Israel's seed is such,  
He never says them "Nay."

And had'st thou sight  
To judge aright,  
Thou soon would'st see  
He'd not from thee.

He'll fight for thee till every foe  
Beneath thy feet shall fall,  
When thou to heav'nly rest wilt go  
In triumph o'er them all!

And had'st thou sight  
To judge aright,  
Thou soon would see  
All this for thee.

Then cease thy fears, thine armour gird.  
And in His might march on.

For while thou'rt looking to thy Lord  
Thine ev'ry foe will run.

Thou'rt weakness quite.  
He's perfect might!  
Stand still, and see  
Him fight for thee.

H. M. ALLINGHAM, author of "The Christian's Closet Companion."

THE first foot we set upon, after our calling, is into glory—not into a state of grace only; He hath settled that upon us irrevocably, and hath engaged Himself to see to it, to guard and bring us to that glory, as with a garrison all along. This glory was the first born of God's thoughts, and of His intentions towards us; the first thing that rose up in His heart, in His goodwill to us—for it was the end and upshot of all His designs. This was His supreme end next His own glory, and therefore first in intention which moved Him to call us.—  
*Goodwin's Marrow.*

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### ZION CHAPEL, NEW CROSS ROAD.

As most of our readers are aware, the Church and congregation meeting in the above place for worship have for the last six months been turned out of their house and home, while it underwent a complete renovation and enlargement.

It seems to us a somewhat significant fact that while this, perhaps the oldest cause in the neighbourhood, has seen some five or six others spring up around her, she is not only able to hold her own, but, without budging one iota from those distinctive principles dear to us as Strict Baptists, is compelled "to lengthen her cords and to strengthen her stakes" in order to find accommodation for an increased and increasing congregation. When we think of this, we breathe a little more freely, and are inclined to tell friend and foe alike that the Strict Baptists are not all dead yet.

While these alterations were in hand, a temporary place to worship in was found in the New Cross Public Hall, a building capable of seating from 800 to 1000 people, and where, Lord's-day morning and evening, the Gospel of the Grace of God was preached by the pastor, J. S. Anderson, to large congregations. The weekly-offering system towards meeting the extra expense of hiring the hall was here introduced, and was eminently successful. And, while the temporal building has been growing under the hands of the workmen, the spiritual has not been forgotten, several candidates for baptism and membership having come forward ready to give a reason for the hope that is in them.

The re-opening services were held on Lord's-day, October 8th, when Mr. Hazelton, of Islington, preached a powerful sermon in the morning, from the words, "The blood of sprinkling, which speaketh better things than that of Abel" (Heb. xii. 24).

In the afternoon a masterly discourse was delivered by Mr. Geo. Shepherd, of Hill-street, Dorset-square, from Zech. iv. 8—10, in which he showed the Lord Jesus typically set forth, 1st, as engaged in a great undertaking; 2nd, as encountering great opposition; and 3rd, as achieving a great and glorious triumph.

In the evening the pastor, Mr. J. S. Anderson, preached to a crowded meeting, seats having to be placed down the aisles, and many friends accommodated in the vestries. His text was taken from Psa. cxviii. 24, 25, "This is the day which the Lord hath made; we will

rejoice and be glad in it. Save now, I beseech Thee, O Lord; O Lord, I beseech Thee, send now prosperity." His discourse was divided under two heads—1st, Praises for past mercies; 2nd, Prayer for future blessings. He showed that the day referred to in the text might be taken, 1st, As the day when the crown was placed on the head of David; 2nd, The Gospel dispensation; 3rd, The day when Jesus rose from the dead; and 4th, The Church and congregation could use the language of the text as applicable to the re-opening of their place of worship. After dwelling upon those mercies for which they as a Church would praise their God, he pointed out the danger Christians were in of falling into a snare by reason of the success God had blessed them with. They were apt to forget their entire dependence upon God for the future, but an antidote for this would be found in earnest, importunate prayer. The child of God cannot help being deeply concerned about the state of those around him who are living in a lost condition, in a state of nature, strangers to the grace of God, and dead in trespasses and sins, and so he cries, earnestly and believingly, "Save now, O Lord, I beseech Thee." While we know the Lord will have His own—that all the redeemed shall come to Zion, yet these are among the means He has ordained to bring about such glorious results. Then this prayer for future blessings evidences a felt dependence upon God. If we could save our friends, or men could save themselves, things would wear a different aspect; but the language used showed the Psalmist believed in salvation by grace. Although we meet in an enlarged place, we are not going to enlarge our views, to tack anything on the Gospel, or to swerve one hair's breadth from those doctrines we have preached for years. God helping me, I will go anywhere and everywhere He opens a door for me to speak the truth in love; but, here or elsewhere, it will be salvation by grace—by grace alone. It is my prayer to preach salvation by grace, lovingly, cheerfully, and in the spirit of the Master, and not in a bitter, cantankerous manner.

He concluded by showing that the language of the text evinces a pleasure in the prosperity of Zion, and urged upon the people to make it a matter of continual, earnest prayer, that God would save sinners and bless them with a larger measure of prosperity.



On Tuesday afternoon, October 10, a sermon was preached by Mr. W. Crowther, of Gomersal, Yorks, from Heb. v. 20, 21, "Not forsaking the assembling of yourselves together"; after which about 500 friends sat down to tea, which was served in the new building.

In the evening a public meeting was held, the pastor presiding. A hymn having been sung, and the Divine blessing invoked by Mr. Meeres, of Bermondsey, the presentation of a handsome easy-chair was made to the pastor by Mr. W. Topley, in the name of the ladies of the Church and congregation, who had subscribed for it among themselves, and who had also provided carpets for the platform and pulpit stairs.

The chairman having returned thanks in his usually happy manner, said, It was about two years since this enlargement question was fairly launched, and during that time, while we might have made blunders and mistakes, we had also innumerable proofs of the faithfulness and mercy of our God. On the 3rd April last, the memorial stones were laid, and from that date the building had been slowly but surely progressing, and now you see the result. Looking on it as a whole, I hope that it is satisfactory to the subscribers, and that it will meet with the approval of the Church and congregation generally. We are here to-night to celebrate the Lord's goodness towards us. The time was, when I first became a London pastor, at meetings like this, people would seem to think their chief business was to rail against other denominations, to point out their faults and deficiencies; and I have often gone home with my heart aching at the thought of how little love there seemed to be amongst us. We don't meet here to find fault with any body, but would wish to accord to others that which we claim for ourselves, the right of religious liberty, the right of private judgment. No man, be he pope or cardinal, bishop or priest, has any right to step in between God and my conscience. I claim it as my birthright, and accord the same to others. Still, we are here to maintain our principles, and clearly, if need be, to enunciate them, and earnestly to contend for them. We do want, especially in these days of laxity, decision. Be something or other, for God's sake, for you own sake, for the sake of those around; if you profess to be a Christian, be something, and don't hide what you are. But, while we contend earnestly, let us do it lovingly; it is not the way to convert people to our

views by dealing hard blows at them. There are those of other denominations with us to-night, and as a Christian I acknowledge them as brethren in the Lord. We have also to acknowledge with thankfulness the kindness of our ministerial brethren and neighbours, Messrs. Wigner and Giles, who recommended our cause to the Baptist Building Fund, and secured for us the loan of £300 towards our alterations. We are here to thank God for His goodness to us in this matter of enlargement and improvement. We are here to thank the subscribers, and I see a goodly number of deacons and members of many Churches around London who have very cordially helped us. I cannot speak too highly of our own friends' liberality; they have acted nobly in this respect. In fact, ever since I have been here, we have never had, on any occasion when we wanted money, but to say so, and it has been forthcoming. We are here to thank the committee also; and I can do this with a good grace, because I have not been on it myself. I can assure you that the Church and congregation owe a debt of gratitude to those who have constituted that committee. You have no idea of the amount of time, and anxiety, and personal self-sacrifice, as well as liberal subscriptions, that it has cost the brethren to accomplish what you now see. We are here, in the next place, to get a little more money. It is no use blinking that question. We have got much, but we want a little more.

He closed by calling upon the hon. secretary, Mr. Freeman, to read the report, which was of an eminently satisfactory character. After briefly reviewing the work which had been undertaken and brought to a happy conclusion, he went into figures and showed that the total amount expended was £1971, while donations and subscriptions (including the collections on the previous Lord's-day, £35 5s. 6d.) amounted to £1548, which, after deducting the loan from the Baptist Building Fund, would leave a deficiency of £123.

Mr. J. O. Kennard said a gentleman present (Mr. Whittaker, of Blackheath) had just promised him £30 if the debt could be cleared off that evening, to which he (Mr. Kennard) added £15; Mr. Topley followed with another £15; Mr. Matthews, £15; Mr. Poulter, £5; Mr. Ponder, £5; Mr. Norman, £5; Mr. Webb, £5; Mr. Wakeling, £10; Mr. Crowther, £5; Mr. I. C. Johnson, £5; Mr. J. Johnson, £1; Mr. Holliman, £5; Mr. Hayward, £2 2s.; Mrs. Bryan, £1 1s.; Mr. Friston, £1; Mr. Bryant, £2; Mr.

Gibbon, 10s.; Mr. Dearsley, 10s.; and (as an extra £20 would be needed for improving the ventilation) Mr. Catchpole contributed £25, making a grand total of £155 15s. This little episode in the proceedings, coming quite unexpectedly, prevented some of the brethren present, notably, Messrs. Brittain, Box and Masterson, from giving the addresses prepared for the occasion, which the chairman humorously asked them to preserve for another occasion.

Mr. W. Crowther spoke briefly on the plan of the house of God, the spiritual building composed of living stones builded together for an habitation of God through the Spirit.

Mr. I. C. Johnson took for his subject the foundation of the real house of God, as set forth in Isaiah xxviii. 16, showing the necessity for a foundation, and the all-sufficiency of the one provided.

Mr. Woodard, after congratulating the pastor and people upon the successful completion of the work to which they had put their hand, observed there was nothing like hard work for both Christian men and women. Those with nothing to do must of necessity be very miserable. The best way to be happy was to look out for something to do, and then doing it by God's help, leaving results with Him. After giving utterance to a few thoughts on God as the Builder of His house, he made way for

Mr. Ponsford, who, though very aged and feeble, rose to express the love and affection he had felt for the chairman ever since they had become acquainted, and which he knew was reciprocated.

This, one of the most pleasant meetings we have ever been present at, then closed with the chairman pronouncing the benediction.

The speeches were interspersed with some excellent singing, under the leadership of Mr. W. Nash, Mr. C. Porter presiding as usual at the harmonium.

T. G. C. A.

#### CAMBRIDGE AND AROUND.

MR. EARTHEN VESSEL. — Residing in B—, I have many opportunities of impartially reflecting upon the present and prospective hopes of what I call "the inner circle of the Lord's professing disciples." I cannot set my foot down sternly upon the declaration that the True Baptists must die out. No, sir, I have hope for them yet, although I am not blind to many crooked things about them. Some of us who have been to school look a little farther than the exterior of things; our God desires "Truth in the inward parts," and we believe where the living root of eternal truth is in a new and loving heart, it will throw its fruitful branches out in a Christ-like practical deportment. I have found

some precious branches of the kind in other sections of the visible Church of Christ. Your notice of New Eden is fair, but not full. I went the other Sunday morning to hear Mr. John Bunyan McCure. He was not there. I was sorry to hear he was unwell. A classical-looking young gentleman, from his notes, gave us a well-prepared essay on the progressive streams of water Ezekiel saw flowing from under the threshold of the house. I thought the young man very promising; but we all pant for the dew to descend upon our souls; then, when truth is preached, and the dew comes with it into our hearts, we feel it is "bread prepared from heaven." You ought to notice Hope Chapel in Cambridge, where truth is told out by good men; and it is often filled with the elders of Israel. The late Mr. Robiusion's people are preparing to build a new, handsome Baptist chapel; one gentleman has given them £1,000 toward it. Then, Mr. Campbell's cause goes on. To find four Baptist Churches in a University town like Cambridge, and all coming to the front, is a cheering proof that the Baptists are yet a strong people.

Around Cambridge we have many good old churches.

#### FULBOURN

is a village of no small dimensions. Here, on a little hill, stands the County Asylum, which is a painfully necessary institution—now, about to be enlarged to nearly double its size. Here is a Congregational chapel, with a good man—Mr. Moor—for its minister; and here, as your readers know, is a valuable freehold Baptist cause, with its long avenue cemetery and chapel, which, alas! has gone rather to decay during the last few years. A strong mechanic, with a commission from the Lord to preach the Gospel, might be a blessing here. Myself and friends went over to Fulbourn on Tuesday, September 19th, to the Harvest Thanksgiving. We were at all the three services. Mr. John Hanger took the pulpit in the morning. He gave a large exposition of Paul's Epistle to the Ephesians, the first chapter; then he gave us a sermon on the words, "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, whereby ye cry, Abba, Father." From the moment John Hanger begins until he sits down, it is one continued stream of truth. An aged friend said, "What an eloquent expositor, what a flowing stream of truth." Fulbourn chapel was full to a beautiful tea. I can tell you the two sermons by C. W. Banks woke us up. We know the blessing of Heaven was in the hearts of the people. Will you send me a few "Cheering Words" to give to our villagers? Go on, dear sir, preaching Christ's own precious Gospel, and come as soon as you can and see your

TALL FRIEND.

PLYMOUTH. — How-street pulpit has been supplied by our deacon brother Westaway, whom we all love and esteem very highly. We desire him to take the pastorate. [We shall expect to be at the ordination.] The venerable V— and others are helping us. "Faint, yet pursuing."

## THE LAST INSTALMENT PAID.

*(Private Note.)*

MY sister and myself went to the Harvest services at Salem, on the Two Waters, Herts, in October, 1876. We both wish our friends over the seas to know that the Strict Baptist Churches in England are still working on with much determination—God's grace helping—to obey the first command of the Saviour, when to Peter, James, and John our Jesus said

“FOLLOW ME.”

Others may follow presidents and professors; we desire to follow the Lamb whithersoever He goeth.

At our Salem, October 1, we heard our brother Rickett, of Abbott's Langley, and our own brother Harris, of Ipswich, who took for a text Paul's three words, “I am nothing.” Without Christ's love toward us, and in us; without we have a Heaven-created love to Christ—in His Person, for His work, and promised kingdom, we are in a religious sense Nothing!

A singular little old man said, “Where did that preacher come from?” Nobody answered. He did his work well; we left quite elevated, because we concluded, as a sinner without love to Christ is nothing, so those who, with John, can from the heart cry out, “We love Him because He first loved us,” in Christ have “all things.” On Monday, October 1, harvest tea was given in Salem. After which, brother Rickett took the chair, and business commenced. Charles Wootton paid down the last instalment of debt on the chapel, creditor took it up, the chapel was declared freehold property—free from all incumbrance, and secured by trust deed to the Strict Baptist Church as long as time shall last. Mr. Rickett then, on behalf of the friends, presented deacons Kingham and Charles Wootton with two handsome volumes, which were acknowledged gratefully. To the oldest member, John Roberts, a godly and venerable saint, Mr. Rickett said, “We have no book for you, because you are getting old.” John cried out, “That is not right! I am old!” It was a scene to witness good John looking friend Rickett in the face, and contending earnestly for the truth that in nature, grace, and service to the cause, he was beyond the age prescribed for man in this life. An artist might have made a picture worthy of adorning the cot and mansion of all classes. We would gladly have given the dear aged saint a pension, but we had not the power. C. W. Banks then delivered a warm and well received discourse; and we all heartily sung praises to our Lord. So saith

## SISTER C. AND HER FRIEND.

[We may just add, this clearing of the debt originated with a truly-devoted and God-fearing sister and mother in Israel, who put down half the debt, upon the condition that the Church raised the other. Hence the happy result. Charity is not yet dead.—ED.]

## A COUNTRY SPARROW OUT OF NEST.

Mr. Editor,—As a wanderer in search of

experimental truth—as many of the Lord's dear people are in the county of Kent—destitute, forlorn; yea, despised, no home, no settled rest, travelling from place to place in search of truth, hearing that “The Village Preacher” was coming to Chatham, many old pilgrims hastened thither, anticipating to gather something to soothe and comfort their weary souls, and to encourage them on their pilgrimage. To the rejoicing of their souls they were not disappointed, for the little “Village Preacher” truthfully, manfully, and faithfully led the Church of God along the wilderness, so that many were enabled to drink of the stream, sit beside the Shepherd's tents, and rest at noon. Truly it was a jubilee-day to many. Many exclaimed, “O that we could have such a ‘Village Preacher’ here”; for our hearts did rejoice, as with those of old, with Jesus in our midst.

In this neighbourhood preachers are many, but as cold as the moon, and as far off. I must not enlarge, or I could show forth why such coldness. Alas! to our sorrow, we go as the door upon its hinges, with a cry in our souls, “When will the Lord appear?”

The harvest is plenteous, the labourers are few; many of the Lord's hidden-ones compelled to withdraw from Church-fellowship, wandering from place to place. There are often to be found the two's and three's meeting to read the Word, to tell our their thoughts upon the same; and truly such meetings are often very refreshing. The salt has not lost its savour. The Word is well-seasoned with salt to preserve the scattered ones. Some may try to make provision to feed the hungry souls; the promise is, “The poor shall have the Gospel preached.” Where is the fulfilment of that promise realised to the comfort of the tried, hungry soul? Ere long may we have another visit from you. You will be able to take a survey of the land. May God bless your labours, wherever you may go. In the Lord's hands we leave you. Trusting the dear Lord will ere long us some token for good is the prayer of a send

COUNTRY SPARROW.

[We grieve at heart to hear that our beloved native Kent is so destitute of a living and powerful ministry.—ED.]

KING'S CROSS.—On Sunday afternoon, October 1st, the friends worshipping at Ebenezer Baptist Chapel, Caledonian-road, were formed into a Church by C. W. Banks. Eighteen were thus united in the faith and fellowship of the Gospel. Mr. W. White was unanimously chosen as pastor. The Communion service, worth £9, was kindly presented by a friend to the Church. The chapel cost £160; the opening services realised £20; leaving £140. The pastor and people are progressing favourably. Congregations excellent; thus conveying the idea of there being ample room for two causes, or even half-a-dozen, it being located in the midst of a large neighbourhood. W. B.

MR. GEO. HEARSON AND MR. W. WINTERS.

To the Editor of the *Earthen Vessel*.

SIR.—Being, perhaps, as old a reader of the *Earthen Vessel* as pastors D. Allen and W. Winters, I hope your candour will admit a few words of mine in reference to the very strong statements made by them in your last issue, on the subject of preaching the Gospel to sinners. Of course I know that your magazine is the exponent of high Calvinistic doctrine; I, therefore, always expect, and indeed hope to see “free-grace” well to the fore; but, believing, as I confidently do, that it is every minister’s imperative duty to preach to every man the necessity of repentance towards God and faith in our Lord Jesus Christ, I think I ought not to submit to be publicly branded as a “villain” and a “detamer of God,” for such a discharge of my duty. Leaving your Sydney pastor and his trite arguments to some nearer correspondent, I beg the respectful attention of Mr. Winters for awhile. He says, “It is now high time for every lover of the truth to stand up in its defence, and to fight manfully.” I reply, Amen. But I hope Mr. W. will be as candid as he is courageous, for the former virtue is not very apparent when, in reference to certain charges said to be made by the editor of the *Christian Standard*, he says, “But who in the world do they (the hypsers) preach to, if not to sinners, since all have sinned,” &c.? Mr. W. knows well enough, or he must be less discerning than I give him credit for, that what is meant is, That hypsers do not exhort all men to repent of sin and render “the obedience of faith” to Christ. This is the bone of contention. Concerning this, Mr. W. says, “To exhort the unbeliever to believe in Christ, &c., is the popular delusion of the day.” “Thus to preach to insensible sinners,” saith he, “as the Fullerites and Spurgeonites would have us, is to rob Christ of His glory, and to attribute the work of salvation to the free-will of the creature, instead of the all-powerful operation of the Holy Ghost. Now, Mr. W. believes this, no doubt; but is it really so? I trow not. And certainly Messrs. Baxter and Fuller, whom he condemns, possessed a scriptural knowledge, a gracious experience, and a critical acumen quite equal to those of Mr. Winters. Even the doughty Dr. Gill, whose “cause” is so much relied upon, is far from being consistent with himself on this subject (*vide*, “Body of Div.” vol. 2, p. 373, sub-section 2, and elsewhere).

Now, sir, as my letter, written in reply to a former challenge on this subject, has never been answered, will Mr. Winters refer to it in the *VESSEL* for August, 1875, pp. 252-3, and favour me with a categorical reply to the latter part, beginning with “In Acts viii. 22”? And I promise him that I will try to prove myself “a foeman worthy of his steel.” I only ask that he will deal closely with the main point in dispute, and forbear to rely upon mere declamation as at all likely to convince.

Yours faithfully, for Christ’s sake,  
October 3rd. **GEORGE HEARSON.**

#### MID-KENT CHURCHES.

How is that faith to be known which is indissolubly connected with eternal salvation? On my way to Chatham, Monday, September 25, 1876, I ponder over this one vital question. It is a faith, or strong persuasion of the soul, which comes from some special revelation of the Lord in the inner man. As in the falling of the manna, there were three descendings; 1, dew; 2, manna on the dew; 3, dew on the manna—closing it all in; so there must be, first, the preparatory grace of the Spirit; second, the revealing and receiving of Christ in the soul; third, the sealing home of the knowledge of Christ on the heart: then, such a faith in Him will lay the believer low in his own estimation, and will exalt the Son of God in the believer’s affection above all expression, and will give—or work in—such a concern for the safety of the soul as before it never realised.

Enon, Chatham, Monday night, 25th Sept., 1876.—Walked through the city of Rochester, small, unpretending city; not one of the S. P. B. Churches here.

In Strood a little Zoar is found,

Where Drew the Gospel trumpet did sound,

But he is now at rest;

At Zoar the winter has been long;

Still in the night they’ve had a song;

Saints therein have been blest.

Glad to hear Mr. Lawson, of Brighton has a son called into the ministry. In Zoar, at Strood, he has been useful. The house of prayer is now renovated, and this week they hold a Dedicatory service. Thomas Bradbury is to bring forth things new and old; and George Davis, with Mr. Lawson, will swell the Gospel chorus. “Christ is preached,” we therefore do rejoice.

At St. Margaret’s, saw that good old friend to Enon, Mr. Terry, whose house for years was open to care for the servants of Christ who were called that way. He has reached the age of man; ripe and mellow, he waits the summons home. “SALVATION” this night was, at Enon, our theme. Lord, bless it. Amen.

*Dead stop* in L. C. and D. R.; dark night. Know not where we are, nor when we shall see home. So try and think of Scripture given out for exposition to-morrow evening at brother Stringer’s, September 26, 1876, called “The Saviour’s Achievements,” which carries the idea, expresses the fact that there were tremendous powers against us, but the Saviour has taken them away—those powers which were legal and righteous, which would have shut us up in the prison of the second death for ever; and as regards those persecuting principalities, Mahomedan and Roman, He will spoil them most triumphantly and for ever.

Our service at Chatham was, we trust, useful. The following evening at Mr. Stringer’s was delightful. Our September work—near thirty public services—was finished up at home, September 28, by a short discourse on “God, the gladness of my joy.” Psalm xliii. 4. Indeed, my soul says:

“Praise God from whom all blessings flow.”

## BROCKLEY BAPTIST CHAPEL.

ANNIVERSARY and thanksgiving services, Tuesday, October 3rd. I again had the pleasure to mix with the Lord's people there. A good number took tea. We ought to say our sister Mrs. Cooper, assisted by several friends, was indefatigable in her exertions for the comfort of all present. Mr. Wren, of Sible Hedingham, was the preacher, who very blessedly preached the truth as it is in Jesus. That veteran, A. Baker, now of Glemsford, read Isaiah xlii., and prayed with the spirit, with the understanding, and with thanksgiving. True spiritual prayer is one of the greatest blessings God's children are favoured with; the prayers of His living family not only ascend to heaven, but they first come from heaven; no prayer is heard but that that is incited by the Spirit of God, the Holy Ghost. Paul tells us, "We know not what to pray for as we ought"; also, "We are not sufficient of ourselves to think anything of ourselves, but our sufficiency is of God." Our dear Redeemer said, "Without Me ye can do nothing." How sweet to realise the blessedness that while through grace we are led to see and feel in ourselves we are nothing, yea, worse than nothing, there is in our glorious Head, Christ Jesus, an infinite fulness to constitute us, nothings, everything glorious and beautiful, as saith the Holy Ghost by the psalmist, "The King's daughter is all-glorious within, her clothing is of wrought gold." At Shiloh we find one testifying before her God, in prayer, that He "raiseth the poor out of the dust, and lifteth the beggar from the dung-hill, to set them among princes, and to make them inherit the throne of glory." Oh! what untold wonders Everlasting Love has done. Holy Paul, writing to the Church of God at Ephesus, reaches this glorious climax, "We are members of His body, His flesh, and His bones." Listen also to our divine Lord, addressing the Father, in John xvii., "I in them, and Thou in Me, that they may be perfect in one"; and further, "The Spirit itself beareth witness with our spirit that we are the children of God; and if children then heirs, heirs of God, and joint heirs with Christ." How sweet to realise the blessedness of this indissoluble, unbroken, everlasting union between our God in covenant and His people.

We look at another dear truth: He cannot deny Himself, but abideth faithful. This is an argument for thee, poor soul, at the throne of mercy. Thou art part of Himself; therefore, thou wilt meet with no denial there, but thy every prayer presented by faith in Him will most assuredly be heard, be answered. Thou mayest in deep sorrow and fell darkness, with Job, say, "He holdeth back the face of His throne"; or, with the prophet, "He shutteth out my prayer." I have said so too; nevertheless, our blessedness is, He abideth faithful and cannot deny Himself. Under a realization of this in the soul, Paul might well say, let us come boldly to a throne of grace, for it is there the Lord waits that He may be gracious unto you. The apostle tells us, in his second letter to the Corinthians,

that he went three times to the Lord with the same prayer. See how sweetly the Lord heard and answered his prayer—not in the way the petitioner expected it, but in God's own time and way, which way is always best. His faith took hold of the all-sufficiency of his God, and, like dear Jacob, I will not give over crying till I, through grace, obtain the blessing. Listen to the answer, "My grace is sufficient for thee, for My strength is made perfect in weakness. Most gladly (cries this prevailer) will I rather glory in my infirmities, that the power of Christ may rest upon me. One word from the Lord, dropped in the soul, will, in a moment, put all right, and cause that soul in holy triumph to rise above every threatened danger, and dare the mightiest foe, assured, as the same inspired penman hath said, "I can do all things through Christ strengthening me."

Cavendish, October 9th. R. PAGE.

## GREAT BIBLE QUESTIONS.

LOWER NORWOOD BAPTIST TABERNACLE, Gipsy-road.—Tuesday, September 12th, was the minister's anniversary. F. S. King, Esq., was to occupy the chair, but sent an apology, and £5. The pastor, G. Pung, presided, and stated it was three years last August since he was called to the ministry there; twenty-eight members had been added; two candidates were appointed for baptism. He believed he was the first to baptize in Lower Norwood. They had lost ten members by death, removals, and other causes. Income last year for the pastor, on the voluntary system, was £136 10s.; there were temptations to yield, but his resolve was to adhere to Strict Baptist principles. Brother Stevens, a deacon, in a few plain words, cordially attested the pastor's statement. I give a few abstracts from the speeches:—

The subjects for the evening were some of the controverted religious questions of the day, not given (as the pastor stated) to test the faith of the speakers, but to elicit from them, as representative men of the denomination, their expressions on the subjects for the confirmation of faith, and the denunciation of error. Including the chairman, there were nine speakers down on the bill, ten minutes allotted to each. If the time had been multiplied by three, and the speakers divided by three, it would have given more scope for an exhaustive view of those interesting questions; as it was, there was but time for a few congratulatory words to Church and people, and a glance at the subjects. "Whence came man?" was the first, by C. W. Banks, which, with the others, we hope to give in succession.

MARCH, CAMBS. — At Providence chapel, Lake's-end, Mr. E. Forman (pastor for nearly thirty years) baptized on Sunday, October 1st. We are bound to give thanks to God always for such a fresh, flowing, and faithful ministry, for such peace and prosperity, for a place to worship in so commodious, and so comfortably filled with many who fear the Lord.

## OUR CHURCHES IN LEICESTER AND THE MIDLAND COUNTIES.

DEAR MR. EDITOR,—What a many times in a Christian man's life he might write Ebenezer! The whole capacity of poor fallen man when left to himself seems to be contained in this short passage, "O Israel, thou hast destroyed thyself"; and the Lord adds: "But in Me is thine help"—thy Ebenezer—Stone of help. How true this is of our precious Christ! Is He not the very Foundation-stone of help to every living soul under the sun? Is He not the Foundation-stone of all covenant purposes, of all covenant achievements, and both Foundation and Top-stone of our eternal glory? The Alpha and Omega, the Amen of every item of our salvation, and all the glory connected with it? While we poor things are constantly prone to go astray and make Him opportunities to prove Himself our Ebenezer.

But now to fulfil my promise. Ebenezer chapel, St. Peter's-lane, Leicester, has a stone on its front bearing date 1802, and appears to be the oldest place in Leicester belonging to the Strict and Particular Baptists. It is not a large place, but the body of the chapel would seat about two hundred; and within these last twenty years there has been a gallery made at one end, and a two-storey schoolroom at the other end; the upper storey of which has folding, or rather sliding, doors each side the pulpit, which can be set open during preaching, and doors from each aisle into the bottom room, so that space could be found within hearing distance now for about four hundred.

Leicester, at the time the chapel was built, was a town of 17,000 inhabitants. Now the estimated population in the borough is 113,000, besides a considerable increase in the immediate suburbs; the villages near, as well, all partaking of the benefit of the prosperity of the town, have increased considerably.

I learn there were eight men in the first instance who formed the Church at Ebenezer; and it seems, from what I learn from one who was intimate with one of the eight, that they had good cause to give it the name of Ebenezer, as by the time the chapel was finished building they had collected sufficient funds to pay for it. They had a Mr. Horne or Horn as their minister for the first few years, but I cannot learn anything more of him than he was a very intelligent man and a good preacher. He was succeeded by Mr. Vorley, who, from what I can gather, was highly esteemed for his work's sake, and went in and out amongst them for many years, and the Church prospered in his days. "How good, and how pleasant it is, for brethren to dwell together in unity." But, sir, the Philistines warred against Israel, and the ark of God was taken for a little while; for there was a man obtained the oversight, partly by flattery, who made sad havoc amongst the people, but who afterwards emigrated, and became an overseer of slaves in the United States, and where it is very likely the poor slaves would feel the effects of his tyrannical temper. I think the next

settled pastor was the prophet Samuels, but he did not stay with them very long. I understand the people got weary of his peculiar manner; so, after various trials, Mr. C. Smith was invited as a supply and was afterwards appointed to the pastorate.

It is now about twenty years since Mr. C. Smith first came to Leicester to supply at Ebenezer. I believe he came from Tring, or had previously been a minister there, as I can remember him talking about Tring; and he was, after due trial, appointed to the pastorate. By some he was not considered full stature in doctrine; not that he was erroneous, but had not so deep an experimental acquaintance with the high doctrines that some few have. It is not every one who can see and understand clearly the utter depravity of mankind through the Fall, and who do see the absolute necessity of the essential first operation of the Holy Ghost on the soul of the sinner before he can know and feel how utterly lost and undone he is; which, in Scripture language, is called quickening, or being born again, born of the Spirit, &c. Some regard being born again as nothing more than a change of mind, won over from a belief in one thing to a belief in another. Whereas, if there is not a real change of heart, tastes, desires, pleasures, and pursuits, there is no regeneration. In Ezekiel xxxvi. 26, it is put very clear. There is the putting in of a new heart and a new spirit spoken of, and the taking away of the stony heart out of the flesh, and giving of an heart of flesh. And our blessed Saviour told the master in Israel that "except a man be born again, he cannot enter the kingdom of heaven."

Now, I believe Mr. C. Smith knew and understood this part of the Christian's creed, and knew the proneness of Christ's sheep to go astray, even after conversion; and I am inclined to think the chief cause of the complaints that were made against his manner of preaching arose from his insisting that it was the duty of Christians to obey the precepts of God's Word, and attend to all the ordinances; in fact, "To walk worthy of the vocation wherewith ye are called." Yet he was not so profound in the depth of thought as some of God's ministers; but he evidently was a most encouraging and comforting minister for young Christians. And some say, "Where the lambs thrive the sheep wont starve." I may truly say he was instrumental in calling several to a knowledge of the truth, and gathering in of the Lord's chosen ones. There were many additions to the Church during his pastorate, and, perhaps, a few enemies. But truly, he gave proof of an evangelist, and, as a pastor, presided faithfully, and kept good order in the Church. I believe he was very fond of the Sabbath-school.

But he had a manner which was, or seemed to be quite natural to him, of putting questions so pointed, that to people who did not know him, and to others whose minds might be a little diseased with self-importance, seemed quite offensive, even without the slightest intention of being so. He was pastor for about fourteen years; and I am

inclined to think it was this pointed manner, which was not altogether confined to putting questions, but sometimes he would let expressions out in the pulpit that seemed quite personal, and which, in my opinion, brought about the little unpleasantness which ultimately caused him to resign.

He never was at variance with the Church as a body; but as it is said, "The beginning of strife is as when one letteth out water," so there never was strife without two parties, and, when once begun, there seems no healing of the breach, and the longer it is carried on the worse it seems to get. However, when the strife reached that stage that something decisive must be done, Mr. Smith resigned (Feb. 1870). His health not being very good at the time, he thought it best; yet I do not think he was altogether so happy away from his work as he was while he continued preaching.

The first text I remember hearing him preach from was this: "Though I walk in the midst of trouble, Thou wilt revive me"; and he spoke very comforting to Christians in trouble. That is nineteen years since. I heard him many times after; and the last time I saw him to speak to him, which was not very long before he died, that text seemed quite applicable to his state of mind, as he expressed himself weary of his life. I reminded him of one who said, when in deep trouble, "All the days of my appointed time will I wait, till my change come." He replied he did not mind how soon his change came. I understood he died quite happy, and triumphant through Christ. He was buried (with his wife, who died only about twelve hours after him) in the Leicester cemetery, in 1873, by Mr. Hazlerigg.

I believe it might truly be said without fear of contradiction, notwithstanding there were two or three roots of bitterness sprang up to trouble them, that the Church at Ebenezer, Sabbath-school as well, enjoyed a very good measure of peace and prosperity during Mr. C. Smith's pastorate; and I think there will be many remember him with gratitude to God, for his instrumentality in ministering to their spiritual needs, all the while they live.

Now, dear Mr. Editor, with your kind permission I would like to raise my Ebenezer for a month, and then, if I am spared, and God giveth me ability and opportunity to express myself, I will resume my remarks on Ebenezer. In the meantime, I wish you a precious cargo of the first ripe fruit, your own little VESSEL well supplied, and a safe and prosperous voyage. I again subscribe myself your brother, whose hope is in the Cleft Rock,  
REFUGEE.

**HACKNEY.**—Mrs. Charles Williamson, after eighteen months' intense suffering, departed this life, October 5th, 1876. Her remains were laid in a new grave in Abney Park, October 10th. C. W. Banks, having seen and conversed with her during her long affliction, conducted the solemn service. She was a patient sufferer and faithful follower of our Lord and Saviour Jesus Christ.

### BLOTTING OUT THE HAND-WRITING.

"Awake, my heart and tongue,  
Attempt the heavenly lay;  
A pardon'd sinner's song  
Should Jesu's love display!  
No theme like this to raise the soul  
To realms of bliss—where pleasures roll."

THE pastor of the New Testament Baptist Church meeting in the Earl-street Tabernacle, London-road, Southwark—Mr. Thos. Stringer—convened an assembly of ministers and friends on the 26th September, 1876, to commemorate the forty-second anniversary of his ministry, and the second of their assembly in that particular place.

First of all, Mr. Henry Myerson, of Shalom chapel, Hackney-road, gave an evangelical discourse from the words, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life."

In a sermon recently delivered in Dalston, Dr. Parker, having for his text, "He cut it with a penknife," said—"There is a man who calls himself a Calvinist, and he reads 'Whosoever'; but he says, 'I do not like that word.' So he cuts it out. Mr. Myerson did not cut out that word from his text on the occasion referred to. He gave it full wind; shewing that, let the man come from wherever he might, whatever his caste, his colour, or his condition, if the man was brought to 'believe in Christ, the Son of God, he would never perish, but have eternal life.'"

We never yet knew the minister who would cut out "Whosoever" from the precious Gospel of Christ. We suppose Dr. Parker may have heard of such a man, or, of course, he would not publicly make such a statement.

After Mr. Myerson's warm proclamation of the lifting up of the Saviour, after the celebrated provisioner Lovelock had abundantly refreshed the company, I. C. Johnson, Esq., of Gravesend, took the presidential chair for the evening, and commenced the public meeting by inviting the choir and congregation to sing that soul-reviving composition of Dr. Watts—

"Behold the glories of the Lamb,  
Amidst His Father's throne;  
Prepare new honours for His Name,  
And songs before unknown."

The souls of the people appeared filled with holy joy, and their voices swelled into a chorus rich in harmony, and mighty in power.

Mr. Minton, junior, supplicated the Throne for a sacred blessing; and, surely, God was with the people with gentle streams of the pure river of the Water of life. Every part of the chapel was filled, and heavenly smiles of gladness appeared on all the assembly.

Mr. Thomas Stringer had announced as the subject on which the ministers were expected to speak,

"THE SAVIOUR'S ACHIEVEMENTS,"

drawn from Colossians ii. 14, 15—"Blotting out the hand-writing of ordinances that was against us," &c.

Isaac Charles Johnson, Esq., delivered an opening speech of much value to the cause so dear to his heart, and so honourably supported by a long and consistent life. It had been his lot to meet and to mingle with the different phases of society, but he could declare nothing was so pleasing and gladdening to his heart as to meet with the people of God. With holy confidence he could sing—

"Here my best friends, my kindred dwell,  
Here God, my Saviour, reigns."

He had known his brother Thomas Stringer over thirty years, and had ever highly esteemed him. To meet him on the present occasion, to behold him so healthy, happy, faithful, and fruitful in the Gospel of Christ, was exceedingly gratifying. After glancing at the subject for the consideration of the ministers present, he called upon Mr. Cornwell, of Brixton Tabernacle, to give his mind upon the text—which he did with theological ability, and much to the edification of the people.

C. W. Banks followed; after which Mr. Minton, jun., addressed his pastor, Mr. Stringer, in very affectionate terms, and, on behalf of the friends, begged his acceptance of a purse containing £17 12s. 6d. A thrill of pleasure ran through the people when that large and Christ-loving man, Thomas Stringer, stood up to acknowledge the gift. He poured out his soul in grateful expressions, and shewed how the Church and interest in that place had increased with the increase of God.

Mr. Geo. Pung, of Norwood Tabernacle, bore his witness to the fact that there was not a minister in London who was better qualified for his work than was Mr. Stringer. The value, the variety, the rich suitability of his phraseology, was nowhere equalled. Mr. Pung shewed the Jewish meaning of the figurative language of the text, and its conclusive testimony to the removal, by the blessed Redeemer, of all condemnation for sin from the whole family of God.

Mr. R. A. Lawrence, of the Bermondsey Baptist Tabernacle, set out by affirming that the achievements of the Saviour were exactly in accordance with the things prophesied of Him in the ancient times. Taking his stand on Daniel ix. 24, Mr. Lawrence—in a spiritual line of truth—shewed how Jesus did "finish the transgression; did make an end of sin; did make reconciliation for the people; did bring in everlasting righteousness," &c. These grand achievements by Jesus, our Lord, were reached with infinite perfection.

"See! on the cursed tree  
Thy dear Redeemer hangs;  
The torments due to thee,  
He bears in dreadful pangs;  
And cancelled there the mighty sum—  
Sins present, past, and sins to come."

Mr. R. G. Edwards, of Notting-hill, illustrated the blotting out by a lively reference to the removal of the darkest clouds by the clear shining forth of the sun.

The meeting closed with praise and prayer, and all appeared to enter into the poet's delight—

"Oh, glorious plan of grace!  
Who shall thy limits know?  
Forbear, my soul, to trace;  
With God, 'twas even so.  
'Tis like Jehovah's glorious Name—  
In height, in depth, and length, the same."

As the crowd dispersed, one happy soul was silently saying—

"This was the deep profound  
In which thy sins were thrown;  
His mercy who shall sound?  
His love was never known.  
O tell, my soul, 'twas love to thee!  
That grace designed for worthless me."

But some of the fearing and feeble lambs—to each other, and in silent prayer—were whispering—

"And is my name enrolled?  
Do thou, my soul, assure;  
Am I within that fold  
Which Jesus keeps secure?  
Then hold my feet in Zion's way,  
Till Thee I meet in endless day."

As I walked from the meeting with brother Myerson, I said, "This thought crossed my mind while each one was expounding—that the genuine structure and true position of the apostle's words had not been once hinted at. There was not time for me to do more than touch the text in an experimental way; and my little mite cast that evening into the treasury of Truth, I shall (D.V.) give in *Cheering Words*. But I submit this thought to the beloved brethren present. Will they, will brother Stringer, will any of the thousands of readers of the *EARTHEN VESSEL*, tell me if they can see with me in the three-fold view which I, in silent meditation, had of the Scripture so prominently brought before us?"

First—Paul says, "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross."

There Paul speaks of the Saviour's achievements in His first advent, and, in that metaphorical and ancient language, furnisheth the strongest testimony possible to the completeness of redemption.

Secondly—The next verse is a prophecy of the glorious display of the victories obtained by our Lord, which shall be seen when He comes the second time, without sin unto salvation. Then, having eternally spoiled all the adverse principalities, having defeated, virtually, all the Anti-Christian powers, He will, more conspicuously, make

"A SHEW OF THEM OPENLY."

"Triumphing over them in Himself!" For, as yet, "We see not all things put under Him." Then—

Thirdly—What is the Christian's present position here? Simply one of living and walking by faith. Faith in the past redemption achievements, faith in the future glorious triumphs, and faith in his own personal interest in the past, the present, and the future achievements of Zion's "King eternal, immortal, invisible, the only wise



God; to whom be honour and glory for ever and ever. Amen."

My brother Myerson raised no objection to this view of the Scripture which had been under weigh. I could greatly enlarge, but I wait, ever anxious to be led by the Spirit of Truth into all truth, and still to be found the poor Churches' faithful servant,

CHARLES WATERS BANKS.  
9, Banbury-road, South Hackney,  
Sept. 27th, 1876.

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ANNUAL MEETING OF THE  
LONDON ITINERANT BAPTIST  
MINISTERS' ASSOCIATION.

September 7th.

LITTLE ALIE-STREET CHAPEL.

(Secretary's Report.)

DEAR Christian friends,—By the good hand of our God upon us, whose preserving care we desire gratefully to acknowledge, in sparing us to meet on this occasion to celebrate the twenty-sixth year of the existence of this Association; also by the kind permission of the pastor and deacons connected with this chapel. As well as month by month the members of the Association meet in the adjoining vestry for conference, Biblical discussion, and transacting business. We desire gratefully to acknowledge the kindness of the friends connected with this house of God. In presenting the Annual Report of this Society, we think this is the only organised association for supplying our Strict Baptist Churches in town and country. These are a band of ministerial, truth-loving men, warm-hearted, self-denying, peacefully-disposed followers of Jesus, who went about doing good.

We can truly say this is a growing Society, both in numbers and increasing usefulness. We have admitted some good men, useful preachers, into our midst during the past year. The brethren, with few exceptions, are fully engaged in the vineyard of their most glorious Lord, either in London and its suburbs, or in the provinces; in some cases leaving their homes at an early hour on the Sabbath morning, and returning at the approach of midnight, tired in body, but not tired of serving their Lord and Master.

We will now bring before you a few interesting circumstances connected with the Society. The first is that of our brother Joseph Hall, who has been a member of this Society some years, also a member of this Church; he has been chosen to the pastorate of the Church at Richmond, and was publicly recognised June 13th. W. M. Haydon has also been a member of this Association for several years; he has accepted the pastorate of the Church at Bethel, Wharfedale-road, King's-cross. Mr. Noyes is constantly supplying at Staines. Our brother Mayhew, who has recently come among us, has accepted a six months' invite to Chesham, with a view to become their pastor. It may be added, the brethren are generally well received. We have been supplying during the past year, as our services have been required, the following causes: Balham

Institution, Blackmore, Beccles, Bexley, Bow (Albert-terrace), Boston, Lincolnshire, Buckhurst-hill, Battersea. Camberwell, Cottenham (Cams.), Charlwood, Colchester, Colnbrook, Chatham, Chesham, Chelmsford, Cranfield, Dalston, Down, Dunmow, Erith, Epping, Enfield-highway, Forest-gate, Gravesend, Godalming, Hartley-row, Harrow-weald, Hadlow, Hayes, Hounslow, Hampstead-heath, Homerton-row, Hornsey-rise, Ilford (first and second Churches), Kingston, Leatherhead, Leighton Buzzard, Limehouse, Maidstone, Mayford, New Maldon, Orpington, Peterborough, Richmond, Rickmansworth, Reading, Rushdon, Risely, Sunningdale, St. Albans, Stevenage, Tadworth, Tooting, Tring (first and second Churches), Trinity (Borough), Uxbridge, Yately, Waltham Abbey (first and second Churches), Wisbeach, Windsor, Walthamstowe. The brethren have been helpful in starting the last-named cause, and forming a Church there, and during the past year they have built a neat little chapel. From this we would take courage, and go forward. And other causes, numbering in all seventy. These beloved brethren are desirous of obeying the command of their Divine Lord, "Go ye into all the world, and preach the Gospel to every creature." We have good reason to believe that our labours have not been in vain, the Lord having given us souls for our hire, for ever blessed be His name. "Pray ye therefore the Lord of the harvest to send forth more labourers into His vineyard." We would say to the pastors of our Churches, if you have a young man having gifts for the ministry, we should be glad to welcome such into our midst, to assist in carrying the Gospel when opportunity offers. In drawing this report to a close, we crave an interest in your earnest prayers to the Lord on our behalf, that the Word of the Lord may run, have free course, and be glorified. We close with the words of the poet—

"There's not a lamb in all Thy fold,  
We would disdain to feed:  
Hast Thou a foe before whose face,  
We fear Thy cause to plead?"

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STROOD, KENT.—ZOAR CHAPEL, High-street.—This place of worship (where Thomas Drew formerly laboured for a period of forty years, and since then Messrs. Buckingham, Gawler, and Willet) has undergone alterations and improvements, and now presents a nice and comfortable appearance. The re-opening took place September 27th. Thomas Bradbury preached a Gospel sermon, listened to with pleasure and profit. A number of friends took tea. At public meeting, presided over by Thomas Lawson, jun. (who now supplies the pulpit), addresses by Messrs. G. Davis, of Woodbridge chapel; J. Lawson, sen., of Brighton, and T. Bradbury. Excellent advice was given to both minister and people. The Lord turn their captivity, and prosper them abundantly, so prays

A VISITOR.

**CARLTON, BEDS.**—Our anniversary services were holden on the 12th September, when we were favoured with good congregations to listen to the Word of life preached by Mr. Atkinson, of Brighton. In the afternoon he spoke of the difference there was made by the power of indwelling-grace in the soul of the believer and the worldly or moral man. Also he shewed how we were indebted to the God of grace for bestowing this great gift. In the evening his text was from Psa. cxxxi. 3, "Let Israel hope in the Lord from henceforth and for ever." He pointed out who Israel was—those "who worship God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Then he shewed what hope was, Who to hope in, and when to hope. Collections equal to former years. We have much to praise the Lord for His goodness to His cause here of late. A lady of the congregation left by will £200 for the repair of the building, which was greatly needed, and which sum (less legacy duty) has been judiciously expended, greatly adding to the comfort of the worshippers, as well as to the appearance of the building, which is over one hundred years old, making altogether a great improvement to the house of the Lord. Truly the Lord has all hearts in His hands, and can control all events for the carrying on of His cause. This restoration has greatly added to the benefit of Zion, in a social point of view, in the locality, also giving to those who belong to the cause fresh interest therein—fresh impetus to seek the Lord's blessing upon the preached Word. The hand of the Lord has been so conspicuously seen in the sending this timely gift, that it has awakened in the people a sense of gratitude to Him for His kindness in restoring the house of the Lord, causing us to hope after this to see His hand working to gather in some more of His loved and redeemed ones into the visible fold. Truly we would say, "Bless the Lord, O my soul, and forget not all His benefits."

**CANTERBURY.**—This fine old city—so full of churches and of cathedral influences—is in a low state in its Nonconformist departments. That grand old Independent Church, so many years under the pastoral rule of the late Stephen Gurteen, succeeded by Henry Cresswell, is now scattered. The old chapel is pulled down, a new one is in course of erection; during which time the Church and congregation are left to wander whither they will. I would have advised them to secure some assembly-rooms, engage some powerful preachers of Christ's Gospel, and thus have rendered the building-season one of an earnest effort to arouse these respectable citizens from their lethargy. "No! we are asleep! Let us alone!" Alas! for such professors of Christ's holy Gospel! Poor Mr. Cresswell may require rest after so many years of intense labour; but should the sheep be thus scattered? The Union Baptists are neither happy nor prosperous. Mr. Smythe has left them. Can they find no man full of godly life, of Divine faith, and of grateful zeal, to sound the Gospel trumpet in the city

of gates and temples? It appears not. Mr. Rowdon has been in "Zoar," Burgate-lane, some years; but, as one looks at the very few therein, he says, "Joseph may be a fruitful bough, but when his branches will run over that little wall it is hard to tell." Oh, this unfortunate city! When will her cry be (Lam. v. 21), "Turn Thou unto Thee, O Lord, and we shall be turned; renew our days as of old"? We have an archbishop, with cautions and prebends well-paid. We have thousands on thousands of souls in our city and populous villages all around, but where can we find the Gospel going forth in the power of God unto any man's salvation? A wanderer asketh—**"WHERE?"**

#### THE BAPTIST CHURCH AT LITTLE LONDON.

**MR. EDITOR.**—The article written by "an old disciple," giving account of the Baptist Church at Little London, is incomplete. A portion of that Church's history is left out. He says, in 1857 Mr. Lefevre came, and had a very successful time. Mr. Lefevre came in 1856: no members were added during his ministry; but some members left, and opened a place known as "Baxter's Room." Mr. Gwinnell succeeded Mr. Lefevre; afterwards, Mr. Pearce. In that period of the Church's history which "an old disciple" has withheld—in 1861—Mr. Boxer was duly appointed pastor, remaining some four years. During his ministry matters became unpleasant, and the Church was divided. Can it be wondered at that "Ichabod" should be written on its walls? Mr. Boxer's successor was Mr. Pegg, whose stay was very short; Mr. Warren came for a short time; was succeeded by Mr. Jermine, who laboured here eighteen months with some success. Mr. Walker was the next; a dispute arose; the major portion of members left. Reopened Lichfield-street Chapel; when a Church was formed on the open-table system, and remains so to this day. The present pastor, Mr. Gill, came here from Norfolk. Shortly after his commencing, it was found necessary to repair the chapel, costing £190. The whole was raised by the members and friends within the year. Since then, the cause has gradually increased; many have been baptized; the pews, instead of being empty, are tolerably well filled. Things are looking favourable. That portion of "an old disciple's" report as regards Gomer-street and Little London being united, your readers should know, upon two occasions the people of Gomer-street have been respectfully asked to return to Little London, and so repair the "breaches of Zion"; they declined to do so. I am afraid your space will not allow me to say more than I am

#### ONE WHO LOVES FAIR-PLAY.

[We have omitted much. One fact is better than all. Mr. Gill and the cause are going on well. We believe "an old disciple" would not write one wrong word respecting any Church.—ED.]

**ASKETT, BUCKS.**—Askett is a hamlet one mile and a half from the town of Princes Risborough. In the year 1836, a Strict Baptist cause was formed, Mr. Terry becoming the minister. For ten years he laboured, and then passed away; since which time the Lord has raised up men to preach unto us the discriminating truths of His own Word. Many and various have been our trials by the way, sometimes clouds and darkness, and again light and life. Our song is both of mercy and of judgment. From the time of our formation as a Church (with slight exceptions) we have been steadily progressing, so that now we have a chapel capable of holding over three hundred persons, and three times on the Sabbath-day may the anxious worshippers be seen wending thitherward, often filling both chapel and vestries. We have likewise a large school, in good working order, with an efficient staff of teachers; our present minister being a Mr. Burgess, formerly of Woodburn Green. Our anniversary was held in May. Mr. Hazelton most ably expounded to a full house the unsearchable riches of Christ. At the tea on that occasion a pleasant sight was beheld; the chapel and galleries completely filled, with tables in the graveyard to accommodate the many flocking together. At our harvest thanksgiving, on September 27th, we were favoured to hear Mr. Bardens, of Hynes, who spoke both pleasantly and profitably to goodly congregations. One hundred and eighty sat down to a good tea, which was thoroughly enjoyed. During the summer we have had tokens of the Lord's presence amongst us, for which we desire to praise Him. Our pastor baptized three on June 4th, two on August 6th, and one on September 24th, with one added from another Church, and three wanderers restored. Thus, looking to the great Head of the Church, we take courage, and press forward, praying that His blessing may abundantly rest upon us, and His name shall have all the glory. A MEMBER.

**PLUMSTEAD TABERNACLE.**—Our Sunday-school sermons were preached by brother George Holland, of Willingham, and R. C. Bardens, of Hayes, on September 17th and 21st. Mr. Parnell, the minister of the place, presided over the public meetings; and short "essays" were given by G. Holland, R. C. Bardens, C. W. Banks, C. Cornwell, W. Lack, &c. "An essay," saith Barclay, "is a loose sally of the mind." Time will not admit of consecutive exposition. The ladies gave a respectable company a refreshing and substantial tea. We may further report.

**BIRMINGHAM.**—On the first Sunday in September, we had our well-proved friend, T. J. Messer, preaching to us in Charlotte-street Chapel. We were all thankful to see and hear him so well. He has had a long and useful day in our Lord's service. We have, in Charlotte-street, a good Sunday-school. We pray for a fruitful pastor.

**HOXTON.**—Special services to commemorate the Pastor's anniversary, were held at Bethel Chapel, Newton-street, on Lord's-day, October 8th, when the Pastor preached in the morning; afternoon, J. Vaughan; evening, J. Griffith. On the following Tuesday, tea and public meeting. The chapel was well-filled, even to forms up the aisle. Mr. W. Osmond presided, and read a Psalm; after which Mr. Howlitt prayed. The Chairman then said they had come together to celebrate the goodness and mercy of our covenant God. About 140 had been gathered into the Church since he had been their minister. That was a fact calling for gratitude. Many of these still remain; some have gone home; the present number of members is 76. During the year they had had their troubles; but, God being their helper, they had been brought through them. In the course of the year seven had been added to the Church. Mr. Evans spoke on Christ our Saviour. Mr. Miller (deacon), on behalf of the Church, presented the pastor with a handsome bookcase, accompanied by a few kindly words; and Mr. Osmond suitably responded. Weighty remarks fell from Mr. Dearsly's lips, on Christ the Brother born for adversity. Mr. Brown followed, on the word "Wonderful," in reference to Christ. Mr. William Lodge spoke on Unity; Mr. Joiner, on Christ the Everlasting Father. Many found it good to be there.

**HIGH WYCOMBE.**—"Heaven, a place and a state." Anniversary of Zion chapel, Oxford-road, was October 4th. Mr. Burgess, of Askett, preached the sermon. Mr. Thomas Chivers, the pastor, presided in the evening. A delightful address on "Heaven" was delivered by Mr. J. Jones, of Speen; we hope to see it published. Messrs. Collins, jun., Fuller, Burgess, and the pastor also gave us excellent discourses. It is gratifying to know, after a nine years' pastorate, our brother Thomas Chivers still ministers to the people at Zion, with spiritual advantage. A great and good work has been effected during his pastorate. The school, the church, and all the institutions connected with Zion, are in a healthy and happy condition. As a deacon of the old Surrey tabernacle, as a London pastor for several years, and latterly as a leader in the provincial districts, Mr. Chivers has been variously fitted for useful spheres of ministerial work.

**HEREFORD.**—Pastor has left Baptist Chapel; opened a hall; great effort to raise another cause. Pastor wanted much more money than Church could raise him. What a mischievous thing the money is! Mr. Williams, from Abergavenny, is coming to Hereford. If he settles and prospers, the attempt to divide the Church will fail. Our pretty, homely, quiet, clerical city of Hereford has never been honoured with a genuine New Testament Baptist Church yet. Hence it appears divisions belong not exclusively to that peculiarly primitive section. I have picked up a few notes in these fruitful fields.

**CROWFIELD.**—September 20, anniversary sermons were preached by Mr. S. Cozens, of Willenhall, to commemorate the fourteenth year of Mr. J. Dearing's pastorate, to crowded congregations. The number of friends to tea was so large that the body and gallery of the chapel were filled to overflowing, and many friends could not obtain seats. The services were remarkably solemn and yet divinely pleasant. It is gratifying to find one spiritual oasis in this moral desert. The cause at Crowfield is green and flourishing, and the people are remarkably attached to their good pastor, who leads them through the valleys of the deep things of God, and over the high mountains of Israel, into exalted privileges and blessings. The day was bright, the people happy, the collections good, and the greetings lovely.

"Lord, how delightful 'tis to see  
A whole assembly worship Thee."

**NEW NORTH ROAD.**—Services at Salem, Wilton square, Lord's-day, September 24th; W. Flack from "Let my mouth be filled with Thy praise and Thy honour all the day long." Both morning and evening he was happy. The following Monday Mr. Anderson from, "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit"; was searching, comforting; he seems quite at home in this good old Scripture. In the evening W. Flack presided, and assured us they were living together in love, happiness, and peace; he had recently baptized. It was twenty years this month since they first came together; most of the members had been gathered through his instrumentality. H. Hall then spoke from, "Brethren, we are debtors." J. Bennett, "Ye are My witnesses." Messrs. Dearsley and Bloom gave kind words. E. Langford put up the shutters.  
W. B.

**LUGWARDINE, NEAR THE WELSH MOUNTAINS,** October 11th, 1876.—**DEAR FRIENDS,**—Being on a tour through Gloucestershire, Hereford, and Oxon, many letters remain unanswered. In due time (D.V.) all shall be noticed. The Churches are not very joyous; the pastors are not over rich in any sense. But, I find the Gospel as full and as flourishing as ever when the Spirit of God doth go forth with it. Pray for C. W. B.

**LOWESTOFT.**—We have had, at Toning-street Chapel, our honest and honourable friend, John Bonny, of London, preaching the Gospel. We all sincerely thank the Lord for such valiant and intelligent men of God. We were highly favoured; but we are crying to the Lord for a full-weight pastor and able preacher.

**RUBHLEN.**—We have commenced a Sunday-school. Mr. Bennett, of London, has been preaching the inaugural sermons. We are praying to be useful. Oh! that we had "a man in whom the Spirit of God is!"

**AYLESBURY.**—**BAPTIST CHAPEL,** Walton-street. Anniversary on Tuesday, Sept. 5th. At morning service, about 150 heard Mr. Hazelton preach from the words "And with His stripes we are healed." At afternoon service, as Mr. W. Webb entered the pulpit he saw several faces familiar to him, to which on the past Sabbath he had said "Good-bye"; but they thought once more they would hear him declare the whole council of God. The chapel was full. Mr. Webb took for his text, "For Christ also hath once suffered for sins." He showed none ever endured like suffering. He spoke of the Sufferer mentioned in the text; for whom He suffered; why He suffered; and what He suffered. The sermon was listened to with great attention. The committee laboured well to set out a good tea, 150 sat down. In the evening Mr. Hazelton preached on the "Vessels of mercy." It was a sacred day.

**THE LATE F. J. HUDSON.**—**MR. BANKS:** My beloved father, Mr. Flavius Josephus Hudson, fell asleep in Jesus at ten o'clock on Friday morning, Sept. 29th, 1876, after weeks of intense suffering. His remains are laid in Ilford Cemetery. Though "absent from the body," he is "present with the Lord," whom he loved and served on earth. Sincerely,  
H. HUDSON.  
104, Stamford-street, Blackfriars.

**DUNSTABLE.**—A widow says her son has been divinely raised up in faith and love to her glorious Lord under the preaching of Mr. James Clark, in St. Mary-street Chapel, where the Hope Family trust the captivity of Zion is turned. This old cause has existed two hundred years. Oh! what a history it has been! Still, there are godly men there who are firm and faithful to God and to the gospel of His Son. We trust James Clark will long and blessedly labour there.

**SUNDERLAND.**—Dear Samuel Turner's "Jireh" is destroyed by the railway. There is money enough to build a new chapel; but, they want a pastor to gather up the people. We are sorry to find the money is in Chancery. Why not arise in the strength and faith of the Lord, and erect a new place? Are the friends of truth in Sunderland so few, and so feeble? Oh! that the voice from Heaven might be heard—"Go Forward!" Will V. T. tell us what hinders?

**HACKNEY ROAD.**—Our sixteenth annual meeting was Oct. 3, 1876. Our chapel and schoolrooms have all been renovated, partly rebuilt. We have now a handsome place of worship in Shalom chapel, Hackney Oval. We have spacious schoolrooms, full congregations, and a faithful pastor whom we all esteem and confide in. At our meeting, Mr. Myerson presided with his usual eloquence and zeal. Brethren Cornwell, Steed, Gander, C. W. Banks, and others advocated our principles with pleasing freedom.

# A Downright Popish Day has Fallen upon England.

WHEN WILL OUR NATION AWAKE TO HER DANGER ?

“Take heed that no man deceive you.”—CHRIST.

“They lie in wait to deceive.”—PAUL.

ONCE more, before we close this our thirty-first volume, we are compelled to raise our voice, to bear our witness, and—as far as we can—to cry out, and shout against the delusions, the deceptions, the dangers, and the depths of darkness now everywhere filling this once Protestant land, this so-called Christian country, wherein our fathers burned and bled for the truth of heaven; wherein a glorious but imperfect “Reformation” was given to us; wherein the Gospel of the grace of God has been proclaimed; wherein, we trust, the Lord has still many faithful disciples; but wherein now, alas! Satan, as an angel of light, Satan, as an harlequin, Satan, as a masked and merry-making soul-deluder, appears every day more powerfully, carrying the floods of people down into the regions of woe. From the first day that my mouth was forcibly opened to speak that truth of the Gospel which Christ Himself poured into my soul by His Spirit and Word, on the memorable morning of my conversion, from the moment I was constrained to publish Christ’s Gospel, more than forty years since; from that time until now the enemy of souls has never ceased to do his utmost to destroy me. Nearly all those gentlemen called pastors and parsons by tongue and by pen, have been stirred up with envy and jealousy to crush me; and they think they have succeeded. Ought not I, then, to fear to say or write any more against Satan and his satellites, seeing he has so often dashed me to the ground? I have trembled to either write or speak against the wiles of “the wicked one” any more; but seeing, every day, that in publishing truth, in preaching the Gospel, in relieving the poor in Zion, and in many ways, a Divine Providence has increasingly employed me, abundantly blest me, and marvellously helped me—with the inspired Watts, I can sometimes

—“Smile at Satan’s rage,  
And face a frowning world.”

Satan cares for none of those gentlemen; the Cardinal confesses he has no fear from that immense body of well-paid hirelings who have a rule of variety in their public ministrations—that is to say, they have a polite and polished philosophy to begin with, then an inch or two of pretended Protestantism, leading on to a bold and daring dose of Arminianism, and finishing with a positive, personal Popish demand. For all this medley of poison Satan cares nothing; but when the Lord takes a simple soul for His servant, who knoweth nothing but what the Spirit of Christ reveals in, and speaketh through him, then, against that Simple-Simon sort of a thing, Satan’s bruising will be inveterate;

and how it is that none of his infernal blows quite destroy the little one is a wonder in the Chambers of Iniquity. Forgive this introduction. Having received a report of

**MR. WILLIAM CUFF'S EXPOSURE OF THE PAPACY,**

as delivered by him before an immense audience in the Shoreditch Town Hall, on the evening of November 5th, I felt my mind directed to give the best portion of it to the readers of *THE EARTHEN VESSEL*;" praying in my soul that the Lord will make it instrumental in arousing the sleepy spirits of tens of thousands of the English people, who are all but fast asleep on

**THE EDGE OF AN AWFUL PRECIPICE!**

On the occasion referred to, Mr. Cuff having spoken of several notable events which had occurred on the 5th of November, then proceeded as follows:—

"I dare say some good soul has been saying, What has this matter of history to do with us and the Gospel of Jesus Christ? I am going to tell you what all this has to do with you and me to-day. Just at this juncture of English history in which we are placed, worshipping God in Shoreditch—just now has come upon us a downright Popish day. Our country at this hour, is full of plots, intrigues, and devices, political and religious. Our ears have hardly done tingling since the news flashed across the country that a gunpowder explosion had taken place in Clerkenwell. For weeks past our troops have been obliged to surround Chatham prison; our M.P.'s are talking of secret societies which will spring a mine in the religious world. Cardinal Manning is still in England in close alliance with the Pope, pulling wires behind the curtains, and sending telegrams that nobody reads but himself and a few favoured Catholics. There is a network of Popedom spread over every village in England. There are secret societies among priests; they have secret vows upon them, and they are bound securely to the altar. In almost every place there is one of their Churches; in every Church there is a priest. On one side there is a confessional-box, foul with the deeds of the devil, and everlasting shame rests upon its roof; on the other side there is a convent; its doors are closed against us, and deeds done within its walls are done in secret. Brothers and comrades of the cross, this is what the past has to do with the present; here is the connection between November 5th, 1605, and November 5th, 1876. Here is the connection between the cellar underneath the House of Parliament and Shoreditch Town Hall, with this multitude of English people hearing the Gospel.

**WE MUST STAND ONCE MORE TO OUR ARMS, AND CONTEND AGAIN EARNESTLY FOR THE FAITH.**

On our banner is inscribed no strange or mystical device. We want all the world to read it; we want the little child to spell it out to its father; we want the strong man to read it, and tremble as he reads the burning words written in blood—the blood of the eternal covenant of God; we want the rich and great to read the inscription; we want to carry that banner with its motto into all the dark places of the earth; we want the priests and the congregations that listen to them to see it; we want the polished and the rude, the ignorant and the polite, the few

and the many to see the inscription. Thank God it is easily remembered: 'Christ and Him crucified' is the device, the blessed heaven-sent words. With these words upon our banner, we are sure of victory over the consciences of men—over the judgment, the politics, and the religion of men. Whatever springs out of Jesus Christ and Him crucified, leads to the good of every nation, and advances the glory of our God. In contending for this truth, we are fighting for no dogma. I fling back the round lie into the teeth of the man who charges us with fighting for a dogma. We are fighting for the Gospel of Jesus Christ, and if any man calls that a dogma, our reply is, the Bible is a dogma. I don't believe that maidens would have been sawn assunder and torn to death by foul men for any other principle but that they loved Him who had loved them and died that they might live. I don't believe that the Bulgarians to-day would have suffered what they have suffered, and done what they have done, had it not been for the Jesus whom they loved and the Christ in whom they believed. The Turks saw on the top of the little churches in the villages the cross of Christ, and they tore it down like fiends, they saw on a village school another little cross, the emblem of Christ; it stirred the blood of the Mahommedan, and he tore down the school, and, not satisfied with that, he killed the children who went to the school to learn the name of Jesus. Ask me what would become of England to-day, if the old Romish hand, red with human blood, could stretch itself out, and I will tell you. They would take us, and bind us hand and foot, and cast us into outer darkness to-morrow morning, if the law would allow them; they would put us on the rack and pull us joint by joint to pieces; they would gather the faggots together and burn us to ashes, and why? Because—and only because—we dare to tell the Pope of Rome that he is not the governor of men's conscience; because we dare to tell the priest that we can get to heaven without his benediction, and that we shall not go to hell through his curse; we say to them we have a common salvation, and that common salvation is Christ's for dying men; because we say to them we are contending earnestly for the faith once delivered to the saints; and because we so confess and mean to contend even to the death, they would snatch the Bible from our grip; they would stop us from teaching our children the precious words that fell from the lips of Jesus, and would teach them to bow to the Pope, the priest, and the Church, to an authority which is merely human, and by no means Divine."

#### JOHN FOSTER'S PREDICTED VIEWS OF POPY AND RITUALISM.

One word more, and I will leave this awful theme. O! that our God would arise, and have mercy upon Zion. Amen. A young minister was once introduced to that great essayist the late John Foster. The young man says, "During the visit with which I was indulged, Mr. Foster and his friend entered on a conversation (provoked by some surrounding circumstances) about the Romish Church, when, with kindling indignation, the great man exclaimed, 'It is an infernal system, sir, and it is fragrant only in the nostrils of the prince of the power of the air.' Having been silent up to this moment, as became a stripling in the presence of the great meditative giant, I ventured to ask Mr. Foster how long he thought it would be before the system was overthrown. 'It is difficult to say,' was his reply, 'but it will have received

a main shove in fifty years. There may, probably, be a shop opened alongside to *sell off the old rags.*”

John Foster uttered a true prediction. The shop is open now. Its house was “the half-way house to Rome,” so much resorted to. As a dignitary of the Established Church has observed, at the very period when Continental nations are finding out the evils of Popery, and clipping the wings of priestcraft, our land is relapsing into superstitious error, and visited by a swarm of priests who are catching unwary souls. Baptismal regeneration and the real presence, confession and absolution, penance and apostolical succession, are openly taught by hundreds of clergymen. What is more to be deplored, they are favourably received by multitudes. Ritualism is popular. “The people love to have it so.” Then woe betide them!

C. W. B.

#### A VOICE FROM HEAVEN.

I SHINE in the light of God,  
His likeness stamps my brow;  
Through the shadow of death my feet  
have trod,  
And I reign in glory now.  
No breaking heart is here,  
No cry of thrilling pain, [tear  
No wasted cheek, where the frequent  
Hath roll'd and left its stain.  
I have found the joy of heaven,  
I am one of the ransomed band;  
To me a crown of glory is given,  
And a harp is in my hand.  
No pain, no grief, no shame,  
Safe in my happy home,  
My fears all fled, my doubts all slain,  
My hour of triumph's come.  
O friends of mortal years!  
The trusted and the true,

Ye are walking still in the vale of tears,  
But I wait to welcome you.  
Do I forget? Oh, no,  
For memory's golden chain  
Shall bind my heart to the hearts below,  
Till they meet and blend again.  
Each link is strong and bright,  
And love's electric flame  
Flows freely down, like a river of light,  
To the world from whence I came.  
Do you mourn that another star  
Shines from the glittering sky?  
Do ye weep when the raging voice of war  
And the sounds of conflict die?  
Then why should your tears run down,  
And your hearts be sorely riven?  
For another gem in the Saviour's crown,  
For another soul in heaven.

(Communicated by T. J. MESSER.)

#### MY HEAVEN.

“To depart and to be with Christ.”—PHIL. i. 23.

My heaven is not alone to be  
With saints in perfect purity,  
With them to sing, with them adore,  
With them to walk and sin no more.  
My heaven is not alone to meet  
The hosts who bow at Jesu's feet,  
To speak with lov'd ones o'er again,  
Who long since fled this world of pain.  
My heaven is not alone to know  
That I have left all earthly woe;  
Nor will it be to mount on high,  
And join the worship of the sky.  
No, heaven is more, far more than this:  
Far more than all created bliss,

Far more than mounting to the skies,  
To dwell in endless paradise.  
My heaven, my only heaven, will be  
Where Christ will ever dwell with me,  
And heaven would be but blank despair,  
Should Christ, my Lord, be absent there.  
He loved me when I loved Him not,  
When His dear cross I oft forgot:  
And when my sins swelled as a flood,  
Then, then for me He shed His blood.  
Then, what are all the joys above  
Compared with my Redeemer's love?  
They make not heaven; no, none but He  
Can make a perfect heaven to me.

Rochdale, November 9th, 1876.

WILLIAM STOKES.



## THE SAVIOUR'S IMMUTABLE DECREE.

"Marvel not that I said unto thee, YE MUST BE BORN AGAIN."—Jno. iii. 7.

WITH the kind permission of the Editor, I should much like to address the many thousand readers of the EARTHEN VESSEL ere the year of our Lord one thousand eight hundred and seventy-six has fully and finally finished its solemn record.

The solemnity of the subject to which I desire to draw the earnest attention of every reader, is such as to transcend the highest powers of all created intelligence adequately to set forth, and yet every one has a personal and eternal interest in the words that stand at the head of this paper. How deeply solemn the thought. We are born to die, and we must die to live a life that never dies, but where? with whom? and under what circumstances and conditions? Tarry here we cannot, if we would, for He who fixed our lot in the scale of being among the creatures of His power, holds our everlasting destiny in His own sovereign hand of undisputed right.

And from His Word we learn, "It is appointed unto men once to die, but after this the judgment." And what the Saviour and the Judge said to the Jewish ruler, Nicodemus, he says through the Scriptures to every one of us now—"Ye must be born again."

It is not a matter left to human choice, but is one of the "immutable" things of Divine necessity. "*Ye MUST be born again.*" And what adds greatly to the solemnity of this truth is its absolutely personal character; "*YE must be born again*"—whether an "infant of days," a "young man," or a "father;" yea, whether a prince in purple clothing seated on his royal throne, or a poor prisoner in "vile raiment" in the dungeon, all—without a solitary exception—of the sons and daughters of Adam are under the rule of this "immutable decree," pronounced by the lips of the future and eternal Judge of all mankind (Acts x. 42). Not only does this great truth affect our persons individually, but our *state* as moral agents is enforced in the most solemn manner, for "*Ye must BE born again,*" according to the language of an "immutable decree." It is not sufficient to entertain the doctrine of regeneration or the new birth in the understanding, but the Saviour says to every man cherishing the hope of endless rest beyond the grave, "*Ye must be born again.*" A man may think about this great truth, and firmly believe it to be a Bible doctrine, and yet be unregenerate, to such the words come with authority, "*Ye must be born again.*"

And to raise our thoughts yet higher and higher, and to impress our minds more deeply with this grand and essential verity in personal salvation, Jesus asserts and repeats the same doctrine in various forms of speech, enforced by illustrations. There is no escape from the words, "*Ye must be BORN AGAIN.*" For alas,

"No strength of nature can suffice  
To serve the Lord aright;  
And what she has, she misapplies,  
For want of clearer light."

That we may, dear reader, glean instruction and profit from these words, let us together consider the necessity for this great and vital change of heart, the change itself, and what are the fruits and evidences

of the same ; and may the Lord the Spirit be our Teacher and Sanctifier.

I. THE NECESSITY FOR THIS VITAL CHANGE IS FIVEFOLD.

1. *The immutable perfections of the Divine nature require it.*

Whatever God is in His own nature He is necessarily, essentially, eternally, infinitely, immutably, and everlastingly. This is the eternal foundation of God's throne, the everlasting Rock on which all Divine purposes are based, and the infinite Spring of all the revealed acts of a Triune Jehovah. It is the glory of God to be what He is necessarily from the immutable perfections of His own all-glorious nature and adorable Godhead. In a high strain of holy exultation and triumph Moses exclaimed on the shore of the Red Sea, "Who is like unto THEE, O LORD, among the gods? who is like THEE, GLORIOUS IN HOLINESS, FEARFUL IN PRAISES, DOING WONDERS?" (Ex. xv. 11). The spirituality of the Divine nature, and the infinite holiness of Godhead, constitute the beauty and glory of the revealed character of the Great Moral Governor of all worlds. "Ascribe ye greatness unto our God. He is the Rock, His work is perfect; for all His ways are judgment: a God of truth and without iniquity, just and right is He" (Deut. xxxii. 3, 4.) Hence "Ye must be born again."

2. *The holiness of the Divine residence in glory requires it.*

"Thus saith the LORD, The HEAVEN is My throne, and the earth is My footstool." "But the LORD is in His holy temple; let all the earth keep silence before Him." Into the glorious abode of God and the Lamb no unholy thing shall ever enter, no sin nor sinner shall ever mar the beautiful works of God in glory; resplendently holy the "many mansions" shall ever abide. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life." "Holiness becometh Thine house, O Lord, for ever." Hence "Ye must be born again."

3. *The holy associations of saints in glory require it.*

"Can two walk together, except they be agreed?" "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people" (2 Cor. vi. 14—16). "Without HOLINESS no man shall see the Lord" (Heb. xii. 14). Amid the myriads of bright angels in glory, and among the countless millions of happy saints around the throne of Incarnate Deity, not a single one could be found with a stain on his celestial robes, nor a sinful thought in his glorified mind, nor an impure desire in his bosom. Inexpressibly grand, sublime, and awful, as the manifestations of Almighty God must be in their own nature, yet as every ray of His refulgent glory beams through the Person of Immanuel, the saints in glory associate as closely, and are as much at home, with a Triune Jehovah as a child is with his father. Hence the beautiful home character and social bliss in the words:—"In My Father's house are many mansions;" and "Blessed are the pure in heart; for they shall see God."

But for an *unregenerate* sinner there is neither place nor society in heaven. Hence "Ye must be born again."

4. *The immutability of the Divine counsel and the inviolability of Divine faithfulness require it.*

In the great moral universe of intelligent agency, a single flaw or failure in the rectitude of Divine government, or a breach in His faithfulness, would be fatal to the immaculate purity, majesty and supremacy of God's rightful dominion over His creatures. But this can never take place, for He is "the LORD that changeth not," the "Father of lights, with whom is no variableness, neither shadow of turning." Hence, He will do all His pleasure; His COUNSEL shall stand; and the thoughts of His heart unto all generations. "The Scriptures cannot be broken;" and "the Word of our God shall stand for ever." "My covenant will I not break, nor alter the thing that is gone out of My lips, nor suffer My FAITHFULNESS to fail" (Psa. lxxxix. 34). Hence, "Ye must be born again."

5. *Man's DEPRAVED nature and CARNAL state renders it absolutely imperative that he be born again.*

"The natural man receiveth not the things of, the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "That which is born of the flesh is flesh;" and "they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." "It is the Spirit that quickeneth; the flesh profiteth nothing." "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot SEE the kingdom of God." No, he "cannot SEE" the reality, nature, character and grace of God's kingdom in the hearts of the vessels of mercy afore prepared unto glory; he has no spiritual faculty for seeing "spiritual things." "Having the understanding darkened, being alienated from the life of God through the ignorance that is in him, because of the blindness of his heart" (Ephes. iv. 18). Hence, without regeneration he cannot escape hell, neither can he possess any Scriptural qualification, right or title, to enter heaven. "Ye must be born again." "Jesus answered, Verily, verily, I say unto thee, Except a man be born of WATER (see Ephes. v. 26) and of the SPIRIT, he cannot ENTER into the kingdom of God." And now, dear reader, as we have clearly seen "the necessity for this great and vital change of heart," let us proceed to consider and state "the change itself."

## II. REGENERATION OR THE NEW BIRTH.

Regeneration, or the new birth, and conversion, are the terms ordinarily employed to set forth that vital, Divine, and everlasting change of heart, by which a sinner passes "from death unto life." "*Regeneration*" represents the *Divine* aspect of this all-important change in which the sinner is entirely passive; *conversion* is the fruit and effect of regeneration, and represents the *human* aspect, in which the new-born sinner is the active agent, through the gracious ministry and power of God the Holy Ghost.

In *regeneration* there are three radical things experienced by the

saved one:—1, an *addition*; 2, a *change*; and 3, a *power*. In the first, there is in the covenant donation of the Holy Ghost, the impartation and implantation of a *spiritual life* in the soul that was before in a state of *moral "death."* In the second, there is a fundamental *change* effected in the understanding, moral affections, and in the conscience; in the way of spiritual *light, evangelical love, and the peace* of a purged conscience. In the third, there is an acquired *power*—the power of life, the power of conscious want, the power of crying unto God in prayer, the power of an experimental knowledge of spiritual sensations, changes, pleasures, and sorrows. Who can question the power of a crying infant over its nursing mother, whether the cry proceed from hunger, pain, or weakness. Deep and tender are the yearning bowels of a mother's love and sympathy for the precious life she has borne, and nourished at her breasts. But infinitely more deep and tender are the bowels of Divine love and pity toward the dear children of God; hence, their mighty power with their precious Jesus. In *conversion*, the power, grace, and glory of sanctification, comes out into full operation, wherein the whole man is concerned and affected. The power and principles of the new life, with the gracious ministry of the Holy Ghost, together with the testimony and authority of the Word of God, all act in holy and glorious concert to effect the thorough conversion of the soul to God. Grace and truth in the regenerated one's heart may be likened in their operation and influence to the "leaven" which a woman took and "hid" in the "meal, till the whole was leavened." God the Holy Ghost is the alone Author of this great, gracious, everlasting, and glorious change of heart; and without Him religion is dead and a delusion.

We now give some

### III. FRUITS AND EVIDENCES OF REGENERATION.

1. An evangelical *conviction of sin*, by which the sinner is made to see, feel, and confess his guiltiness before God; deeply to deplore his own ruin, and his danger of hell-fire for ever and ever. It is not every conviction of sin that produces these fruits, for in some, as in the case of those who stoned Stephen to death, "they were cut to the heart, and they gnashed on him with their teeth;" in other cases we see it is but "the sorrow of the world," which "worketh death," and then they are as "trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." With such an one "the last end of that man is worse than the beginning."

2. A solemn and utter *renunciation of his own righteousness as the matter of his justification before God*, is another fruit of regeneration.

When once he has beheld the infinite purity, majesty, power and glory of God, shining through the *law*, and the Holy Ghost has applied it in demonstration and power to his conscience, he at once "abhors himself, and repents in dust and ashes." He finds himself to be both guilty and naked before God, like unto Adam in the garden.

3. *Evangelical repentance or godly sorrow for sin*. This is one of the most fruitful, precious, and sacred of all the effects following upon regeneration. For in true godly repentance there is such a demonstration of Divine power upon the heart, such a gracious dispensation of love, mercy, and pity to the poor penitent and contrite sinner, accompanied with so much feeling in the soul, tenderness of conscience,

meekness, humility and gentleness of spirit, with great light in the understanding to see the true nature of sin, and the magnitude of the evil, that one can truly say—

“ There’s a strange pleasure in the pain,  
And tears have their own sweetness, too.”

This precious grace flows from the exaltation of Jesus, who alone can “ give repentance to Israel, and forgiveness of sins ” (Acts v. 31). And this the truly regenerate one learns by experience, for he finds he cannot weep at will, nor bid the hardness of his heart depart. O there is sacred dealing with God in Christ when the soul truly repents of its sin.

4. *Faith in the Son of God is another fruit.*

A precious Christ is everything to the believer, his Alpha and Omega, the First and the Last. When precious faith gets a true sight of the dear Redeemer in the glory of His person, the riches of His grace, the preciousness and efficacy of His atoning blood, the perfection of His righteousness, the power and prevalency of His intercession, and His wondrous love and pity for poor sinners, then the soul breaks forth with all the energy of its desires—

“ O give me Christ, or else I die.”

5. *Love to the Saviour is another fruit and evidence.*

It is the great business of the Holy Ghost to form Christ in the heart as the hope of glory, and when He sweetly sheds the love of God abroad in the believer’s heart, he cannot but exclaim—

“ Do not I love Thee, O my Lord ?  
Behold my heart and see ;  
And turn each cursed idol out  
That dares to rival Thee.”

And this precious love constrains the soul to surrender itself into Jesus’ hands for salvation and for service. Hence, he *obeys* his Saviour.

6. *Love to the brethren is another evidence.*

This must be the last for our notice. And now, dear reader, how do matters stand with you and your God? Are you “ born again ? ” O remember the words—“ Marvel not that I said unto thee, YE MUST BE BORN AGAIN.”

A PILGRIM TO CANAAN.

HEAVENLY CARE.

O, WHAT a charming word is this,  
Which breathes of life and endless bliss,  
A word of love from Jesus, too,  
“ Your heavenly Father cares for you.”  
What matchless grace did he display  
By turning darkness into day,  
When from the pit thy soul He drew,  
“ Your heavenly Father cares for you.”  
And will He now be less a Friend,  
Or cease in trouble to defend?  
His Spirit will conduct you through,  
“ Your heavenly Father cares for you.”

Brixton.

Though oft by sin and self dismayed,  
Doubt not of proving gracious aid,  
With all thy grief keep this in view:  
“ Your heavenly Father cares for you.”  
What constant guard He keeps of thee  
When His dear face you cannot see!  
Then, O my soul, take sweet review,  
“ Your heavenly Father cares for you.”  
When death appears in all his dread,  
O may I then be sweetly led  
To find in that unfathomed sea  
A Triune God has cared for me.

R. RUSSELL.

A A

## WHERE CAN WE FIND THE MAN WHOSE NAME IS WRITTEN IN HEAVEN ?

**A**FTER some long journeys in the North, where pleasant services had been enjoyed ; after reaching home safely, and feeling anxious for some message to carry to my people on the Lord's-day (Nov. 5th), I sat down with my family, and opened on the eleventh of Isaiah's prophecy—when that excellent promise set in upon my heart, "They shall not hurt nor destroy in all My holy mountain ; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." There are three blessings included in that promise which the whole Church of Christ has not yet fully attained unto. She appears not to be in God's holy mountain. So low, so divided, so much conformity to the world ; so little of spiritual life, and of Divine power ; so opposed to revealed truth, and so full of contention, that it is difficult to find the man whose spirit and character tells you his name is written in heaven. Much less can it be discerned that "the wolf" is coming to dwell with the lamb, the leopard lying down with the kid ; nor have the asp and the adder yet become harmless. These striking conversions are not visible ; and the "Eastern Question," as it is called, declares in letters of blood—most cruelly—that the earth is not yet filled with the knowledge of the Lord.

In a partial and spiritual sense, this beautiful prophecy has, here and there, been fulfilled ; but there is, for the Church of Jesus Christ, a much more glorious and happy day to come than on this earth she ever yet has reached.

As the day is far spent, as the night is at hand—yea, as the night clouds are now thick and heavy upon us—it has become a question with many who are sanctified by the truth,

### "ARE OUR NAMES WRITTEN IN HEAVEN ?"

Whether I am travelling or preaching—walking, writing, or silently meditating—this one question comes continually to the front—"Where is the man whose name is written in heaven ?" Call me fanatic, hypocrite, self-seeker, or what you please ; before the Lord I declare that this is the great point, "Am I, are my own loved ones, are those I am called to meet—are we surely enrolled to life eternal in the Lamb's Book of electing love, of atoning mercy, and of saving grace ?

From the leaves of my *Railway and Rustic Reflections*, written in the carriages while travelling hundreds of miles, the following notes are given, exactly as pencilled down, while the express steamers rolled me hither and thither.

If you are searching for the hidden wisdom of God in the heart, you may find some things useful in the following rambling sentences :—

Whistle sounds me off once more, having climbed up from South Hackney to Bishopsgate, on this the first of London's fearful months, when fogs and fires oft sweep away the weary and the worn-up sons of toil. This first morning of November's birth in 1876 comes in with smiles, with little breezes, brisk and cheering. O, my soul ! shouldest not thou praise the Lord, having now to steam it to Lincoln, thence over the "Humber" into Yorkshire, and home on Saturday, Nov. 4, in time to speak to the few who make up our Church and congregation in

Speldhurst-road? A select few, indeed. Ours is no wholesale warehouse—only a small cabinet council who are concerned to answer to that mark God has put upon His own—

“CHILDREN THAT WILL NOT LIE,”

who will not deny the Lord—will not be TRUE, in the letter, in the morning—and FALSE in the evening. Hence, we are few. We cannot sprinkle babies, we cannot make the bread and wine a passport into heaven, we cannot publicly proclaim the delusive theory that any man—that every one—can believe when he will, be saved at any moment, and make his peace with God, in any hour. We cannot turn the house of God into a semi-theatre, give popular entertainments to the people; hence, we are few. We are old-fashioned; we cannot go with the times; we can, through grace, endure hardness, we can bear reproach, and suffer shame; but against the truth of God’s Word we can, wilfully, do nothing. Hence, we must be few.

On King’s Cross station, this morning, while waiting for my ticket to Lincoln, this question sprung up,

“WHERE CAN WE FIND THE MAN WHOSE NAME IS WRITTEN  
IN HEAVEN?”

Such men may not be so scarce as some would make us believe; nevertheless, there are many things which create suspicion.

The sceptic suspects the Methodist, because he is so zealous; the Methodist suspects the Calvinist, because he is so cold, so careful, so crude, and so uncompromising; the Calvinists suspect one another; hence, they write against and speak against some who believe as much truth as these bitter critics do; and if Thomas Bradbury writes correctly to his brother of the *Witness*, then it must be admitted that Calvinists suspect themselves. Thomas, of the Grove, says:—“You may be sure of this, the devil has been at the bottom of it all. I am not ignorant of his devices. He follows me wherever I go—in my study, in the pulpit, on my knees, in my rambles. Ah! friend, the people around do not know what a devil I have to deal with, and what a devilish nature there is in me for him to work upon.” Under such buffetings, sharp suspicions must arise. Yes! we often suspect ourselves. When no bright light is seen, no spiritual enjoyment comes into the soul, when the service of God is not joyous, when all springs are dry, and all things are, in appearance, against us, we silently wonder

“WHETHER OR NOT OUR NAMES ARE WRITTEN IN HEAVEN.”

The Old Bridge which spans the river Jordan, and was once called

“MEDIATION BRIDGE,”

did, in olden time, so separate the Church from the theatre, and the world from the household of faith, that the visible distinction was more clear; but now on this Bridge they have built temples, tabernacles, halls, and meeting-rooms so thick, that there is a kind of amalgamation: the world, the professing people, the Church, and the theatre, all are as one; and all over this old Bridge, now so thronged with missionaries, ministers, revivalists, Bible-women, Bible-reading-men, colporteurs, and lecturers (against whom not one word will I speak, for it may be they

are permitted of God to try the righteous ; but), in the crowds of these evangelistic workers, the voice comes up so clear and sharp, "Let both grow together till the harvest!" And in this growing together, it is often difficult to find

"THE MAN WHOSE NAME IS CERTAINLY WRITTEN IN HEAVEN."

There are three Books where, when the sun shines, you may see his name as clear as can be.

Book I. is God's Holy Revelation.—There his experimental and his practical character is written with that inspired pen which cannot go wrong.

Book II. is the GOSPEL PROCLAMATION.—By the powerful unfolding of this in the hearts of the Thessalonians, Paul knew they were of the election of grace ; and, in like manner, when the Gospel becomes the power of God unto our salvation, there can be no question that the names of such saved believers are written in heaven.

Book III. is that of SPIRITUAL DISCERNMENT, or SPIRITUAL OBSERVATION.—In this book, which lays open everywhere, a God-directed eye may often distinctly see the good, the godly, and the gracious man. We may be more assured of another's salvation than we can be of our own.

There is one Psalm which practically exhibits

#### THE GOOD MAN,

in the different departments of his life, wherein the true grace of God is blessedly developed. Of his character, 'tis said, "He feareth the Lord ;" he delighteth greatly in His commandments ; he lovingly feareth and believingly worshippeth THE ETERNAL GOD ; and in all those commandments, in all those ordinances of heaven which bind God to His people, and His people to Him, he greatly delighteth. His condition, his usefulness, and his happiness are noted down, but in one verse we read two sentences of this good man which, on examination, will discover rich lines of the character and condition of him

#### WHOSE NAME IS WRITTEN IN HEAVEN.

As down this Northern line we've run ;  
Sometimes so dark ! then, the clear sun :  
A voice within was heard to say,  
'Tis like the Christian's earthly day.

The verse I have referred to, and which I am so fond of, reads in this manner :

"Surely he shall not be moved for ever : the righteous is in everlasting remembrance."

#### PERPETUAL SAFETY

is the first doctrine : "Not moved for ever." The source of this safety is, "The righteous is in everlasting remembrance." "Surely he shall *not be moved for ever.*" Does this mean the righteous man shall never be moved? I cannot find one in all the Bible, nor but few in all modern history, who were not dreadfully moved. In outer circumstances and in inward experience, how often were the ancient believers moved! Read Job, David, Heman, Jeremiah, Paul, and hosts of others, and you see they were moved fearfully. Pause here.



Grantham's a busy, wide-spread town  
 In Lincoln's lowland county ;  
 On me it always seems to frown ;  
 We've no share in its bounty.

Nay, Lincolnshire furnisheth not many public homes for the deep-taught children of Zion ; albeit, there may be many of His hidden children here. But, returning to Psalm xii., the Holy Ghost declares "he shall not be moved *for ever.*" Circumstantially, experimentally moved the good man may be ; but there are four places in which the good man has been fixed, and from none of them can any power on earth, or in the regions of the enemy, ever remove him.

In the heart of God he has been fixed from all eternity, and you'll never find any cause or power strong enough either to move God's heart from him, or his heart from God. That thought comforts me. I have had solemn moves ; my wheels have broken down ; my train has been turned over ; and awful crushes I have seen and experienced ; but never can I recollect the slightest thought of turning from my Lord. That He had turned from me, and cast me off, was indeed my fear ; the clouds of that fear often haunt me : still, whom have I in heaven above, or on this earthly ball, that I desire or delight in equal to our Lord?

In the covenant of grace the good man has an indestructible standing. Did Jesus refer to this in John x., where He spoke of the sheep being in His own hands, and in His Father's hands ? Covenants are made by striking hands. The Father's were giving hands, the Son's hands were receiving hands ; but both were covenant-securing hands : between the two the tribes of Israel are safe ; and, in God's good time, every living and earnest seeker shall know

#### HIS NAME IS WRITTEN IN HEAVEN.

Written in the promises of God, and on the hands and breastplate of our adorable High Priest. From these sacred munitions of rocks, no truly good man ever can be moved.

"Lincoln," cries the guard. I must shut up. There is brother William Simpson waiting for me. I must shut up my book, and hope to show in our January number how I found the man whose name is written in heaven.

May the Lord bless all His people, and still help His servant in the Gospel,

CHAS. WATERS BANKS.

9, Banbury-road, South Hackney, November 10th, 1876.

[Further notes of journeys Westward, North, and in the Midlands, are ready ; also, how we found the man whose name is written in heaven ; but no more room must be occupied in this closing number.]

What a graciousness is shewn us ! not simply in forgiving and pardoning us, and in putting us out of our depths of misery, but in raising and advancing us, and sitting us up on the highest pinnacle and top of honour. Such a story as this, how should it make us fall down in transport and admiration of that super-excelling grace in Him that should deal so with miserable and unworthy creatures !—*Goodwin's Marrow.*

## ABOUT PREACHERS AND PREACHING.

WHO MAKES? WHO SENDS? WHO USETH THE PREACHERS OF THE GOSPEL?

**D**EPEND upon it this controversy about preaching is only another device to disturb the Churches and rob the souls of the people. In every age there has been more false prophets, false ministers, and false preachers, than true. Our Lord told us "many would come in His Name, declaring they were Christ, or sent by Christ;" and they have come, and they will come. Men are not so blind but they can see there is no office in this world so honourable, so productive of the people's esteem, of their patronage, and even of their worship, as the gifted, the eloquent preacher; therefore, multitudes of young men, who have been trained in Sunday schools, and have given addresses in our Young Men's Christian Associations; and lots of those kind fellows who were first employed as missionaries, as Scripture-readers, and as colporteurs—hosts of them feel they would rather be preachers than sit down on a hard seat to mend shoes. And who can blame them? If people like to hear them, choose to pay them, determine to make gentlemen-parsons of them; if certain bodies of people congregate, and assemble, and form themselves into Churches, and sit under these clever-talking men, what have we to with it? Why should we spend our time quarrelling over these things? The Almighty Lord God permits these things so to be. What His will and design is we know not. Our most adorable Lord God has always formed, called, made, appointed, and sent forth His own workmen, and they have accomplished His purpose. I have sometimes feared our Master had left off making ministers. Pardon me, if I presume, but it has appeared to me as though He said, "Men have taken upon themselves to manufacture and to send out ministers after their own mind. I leave them to it." Nevertheless, here and there you may see God is still choosing the foolish things of this world, and making them wise to win souls, and they do it. My conviction is that Peter and Paul were representatives of two distinct kinds of God-sent ministers. Peter was more especially to feed the lambs and the sheep. Paul was to bear Christ's Name unto the Gentiles, to be Christ's minister, and the Holy Ghost's instrument for converting, calling, and instructing vessels of mercy, and forming them into Churches. Besides, there are helpers given to Zion.

Now the great subject on which I look with great anxiety is this, the momentous difference, the awful contrast between

THE CONVERSION OF MAN'S HUMAN NATURE TO ANY FORM AND FAITH OF RELIGION YOU MAY PUT BEFORE HIM, AND THE SAVING, THE REGENERATING, THE ETERNAL-LIFE-GIVING POWER OF THE HOLY GHOST, IN THE SOULS OF THE REDEEMED.

Ah! the blood of thousands would be on my head if I did not relieve my conscience of this solemn burden. During the last forty-five years I have met with no small number of men, and of ministers, too, whose human nature has been converted to some form of professed Christianity. But have they received the Holy Ghost either in, or since, their conversion? I cannot find His work, nor His voice, nor His unction in heaps of them. Yet they surpass in gifts and earthly

gains the bruised and heart-bleeding servants of Jesus Christ. I must not go further into this subject now. My material for shewing this forth is immense.

Only now, let me add, Master Hearson has pulled a fine house of confusion over my head. Such numerous missiles, essays, letters, &c., have come to hand. Next year, if life is spared, some of the best may appear. But I insist upon the principle of leaving other people more alone; and if any of us do savingly know Christ as our eternal Redemption, let us live for Him. If we know He has called us, in ever so humble a way, to preach Him, let us stick to our work, and not allow ourselves to be betrayed into useless controversies, which gender strife, produce bitter animosities, create party popes and their followers, and do an immense amount of mischief.

That we may all look at that last lesson the precious Lord Jesus taught Peter, is the prayer of the old-fashioned, the unalterable servant of the afflicted in Zion,  
C. W. BANKS.

And which was that? Read John xxi. 21, "Peter seeing John, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee?"

"FOLLOW THOU ME."

Preach from, and practice that Scripture, and, with the Lord's blessing, we shall have more health of soul and happiness of life.

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### A PLEA FOR MARK'S GOSPEL.

**D**EAR SIR,—In the postscript to Mr. Wale's very intelligent letter, which appears in the EARTHEN VESSEL of the present date, your correspondent says, "That the last twelve verses of Mark's Gospel . . . are not found in the two oldest MSS., are considered as an interpolation, and will be omitted from the revised edition of the New Testament, the revisers having already rejected them."

Without for a moment questioning the truth of that statement, may I be permitted to offer a few remarks upon it?

1. That the twelve verses in question have long formed a ground of dispute amongst learned critics, is too well known to require any argument to prove it; but the fact that the opinions of that class have been, and yet are, divided on the subject of dispute, shows that the adducible evidence for or against those verses is not all on one side.

2. Can it be shown that those verses contain *any expression* which is at variance with the teaching of the Evangelists, or that tends to raise a doubt of their inspiration?

3. The two oldest manuscripts which Mr. W. says do not contain those verses are, of course, the Codex Vaticanus A, and the Codex Sinaiticus *Aleph*, which Tischendorf brought to Europe a few years ago, both of which are without our last twelve verses of Mark.

4. That that omission of these verses from those MSS. was the result of some unsettled dispute respecting their originality, appears highly probable from one very remarkable feature of the Vatican MS., noticed by many who have been privileged to examine that venerable document—namely, the *vacant space* left in it, sufficient to contain the omitted

verses, between the eighth verse of the sixteenth chapter of Mark, and the beginning of Luke.

5. As both of these MSS. were written in the fourth century, they must have been copied from some other of an earlier date, which, considering the stormy character of the two or three centuries immediately preceding their age, could hardly have been one comprising the original writings penned by the inspired writers themselves.

6. The subject under consideration is too large and complicated to be fully discussed here. It may, however, suffice for the present just to say, that those among the learned who favour the retention of the omitted verses, account, in various ways, for their early omission from causes which seem highly probable.

7. It is generally admitted that the appearance of the twelve verses in later copies gives, alone, but slender support to their title to a place in the canon of Scripture. But that support is strengthened by the aid of very ancient testimony in favour of the verses objected to—namely, that of the Peshito Syriac, in which a version of the Christian writings existed as early as the second century, containing the twelve verses in question.

8. As that version must have been made from the Greek MSS. then in circulation, and written, if not by the inspired writers, at least by copyists near their time, it is a strong support to the claim of the twelve verses that they are known to have been accepted as original some ages before the known Greek copies which omit them were in existence.

For full information on this abstruse subject, see Scrivener's "Introduction to the Critical Study of the New Testament."

C.

Felmersham, Nov. 1, 1876.

## THE GARDEN OF MIRACLES.

**STUDENT AND PREACHER!** First take your stand in 2 Kings iv. 43, 44; then review the previously recorded miracles; shew their meaning. This will open up a large field for introduction. Coming, at length, to your text, see

I. The people famishing and hungry: "There was a dearth in all the land of Gilgal." The same is in our own land in a Gospel sense, and in many lands beside. But,

II. Notice the provision: "There came a man from Baalsbalisha, and brought the man of God bread of the first-fruits and full ears of corn." Here is Christ and the Gospel too.

III. Mark the command: "Give unto the people that they may eat." Do not stand grumbling and quarrelling. Have you CHRIST in your faith, and the Gospel in your experience? Then give the people something to eat.

IV. Look one moment at that cowardly unbelief: "The servitor said, What, should I set this before an hundred men?" This old unbelief is always trying to cheat the soul by persuading—there is not enough; "your faith and grace are not enough!" "you are two black and foul to be saved," and all that kind of thing.

V. The positive and repeated command: "He said again, Give the

people that they may eat ; for thus saith the LORD, they shall eat, and shall leave thereof." Unbelief shall not starve the Lord's people, although it may sharply try them.

VI. The servant's obedience : " So he set before them, and they did eat." When the Lord sends His servants to feed His people, it shall be done.

Lastly, they did eat, and left plenty beside. We can never exhaust the river of the water of life ; we can never dry up the fountain of atoning blood ; we can never empty the streams of salvation which through the Gospel flow down to us. Therefore, " Give unto the people that they may eat."

### EDITOR'S POSTSCRIPT.

IN closing the Thirty-first Volume of the EARTHEN VESSEL, I am constrained to write a line or two on behalf of the extension of our circulation. Having been helped to conduct this monthly now for full thirty-one years, I would silently " thank God and take courage." To all who have contributed to its pages, my grateful acknowledgments are tendered ; and my devout supplications ascend to our ever-gracious Lord for the continuance of life, strength, and usefulness in His service. During the year, now drawing to its close, I have been called to speak the words of truth and peace in many of the most remote parts of this kingdom, and have invariably received unasked-for testimonials of the benefits derived from the issuing of the EARTHEN VESSEL—Christians confined in chambers of sickness ; believers residing in villages, towns, and hamlets, where no true Gospel is preached. Naval officers for years together out at sea ; soldiers in the army ; English followers of Jesus, in many parts of other countries—all have told us, or have written to us, of the value derived from this monthly Record and Review. We bless the Lord for these assurances of the Divine favour. No other publication does so fully represent the character and condition of the Churches of truth as this one has done. This is admitted: its large and steady circulation strongly expresses the interest the people have in it. We aspire not to stand with " the highly-respectable sections of the truthful people ;" the highly critical and the gifted may find their views expounded in other serials. We have our work amongst the poor, the afflicted, the distressed, and the down-trodden. And we have, under peculiarly trying circumstances, often proved that " blessed is he that considereth the poor: the Lord shall deliver him in the time of trouble." Through the medium of the EARTHEN VESSEL, not a few of the poorest of our Churches have received timely help; and many of the children of God have been succoured in the darkest seasons of sorrow.

Such friends as sympathise with us in our truthful and charitable enterprise, might strengthen our hands by publicly inviting many in their congregations to read, and to circulate this monthly much more widely than ever. One zealous canvassing agent in each place might greatly advance our work. But, in submission and with prayer, we leave ourselves, our future course, and all that concerns this part of our mission in the hands of our holy, just, and gracious Lord, only desiring to do His will, and, until death, to be found the faithful servant of His Church,

C. W. BANKS.

November 25th, 1876.

## THE PULPIT—THE PRESS—AND THE PEN.

*Scenes Beyond the Grave.* By J. W. Stanford, minister of the Gospel, Minster, Sheppey, Kent. London: Robert Banks, Racquet-court, Fleet-street. An impartial critic says, "This is an exceedingly clever book; but imagination, with wings of a gigantic length, have carried the Author out of our reach." The fact is very few people trouble themselves to search the Word of God with reference to its revelations of the happy state of the saved, or the sorrowful condition of the lost. Our conviction is that thorough students of the Bible will not charge Mr. Stanford with any strained effort to carry us too far. No book has lately more awed our spirit than has this neat and deep-toned two-shilling volume, *Scenes Beyond the Grave.* We trust to many wicked, careless hearts it may, by the Spirit of God, be rendered a work of inconceivable value. Mr. Stanford may expect rough handling by most of the reviewers of the so-called Christian journals.

*The Step I Have Taken.* By Edward Dennett. London: W. H. Broom. Significant title! Should it not read, "The Third Step I Have Taken"? We are not sufficiently free from prejudice to notice this production fairly. Mr. Dennett was a devout Baptist minister, and issued a work against "the Brethren;" subsequently he turns from the Baptists altogether, and unites himself with the Brethren. We cannot look happily upon ministers who are "given to change." If the Lord had put Mr. Dennett into the ministry at first, He would not have put him in the wrong place, neither would the Lord have sent Mr. Dennett forth with erroneous views. The question is—and, although the pliable family may laugh at it, it is a dreadful solemn question—"Who called Mr. Dennett into the public ministry?" He cannot say the Lord did it, surely; if it was simply his own act, if his first course was a mistake altogether, may not his change be equally false? We cannot help trembling with inward fear for these gentlemen who shift from one thing to another so easily. But we wish to weigh Mr. Dennett's arguments more carefully; Mr. Dennett is now full of joy with the Brethren. No more yet.

*The Gospel Magazine* continues its mission, which is to "comfort the Lord's people;" and we know some, at least, who richly enjoy its experimental papers. We feel certain the testimonial to Dr. Doudney will pleasantly testify how

many thousands of hearts his pen has, in the Lord's hands, been the means of making spiritually glad.—*Old Jonathan* has taken a new lease of his life, and is so beautiful and vigorous, that one is tempted to believe the younger branches of the venerable sire have now a large finger in the pie.—The Turko-Servian war is profusely illustrated in the *Pictorial World*. How such an elegant and literary-gifted journal is produced by the Messrs. Colingridge for the trifle at which it is sold, is astonishing.—The floral and horticultural world continue to be represented with skill and art by Shirley Hibberd's *Gardeners' Magazine*.—"How the Lamb's Feed," is a characteristic discourse in the *Sword, and Trowel* for November, which has other papers of general interest.—*The Weapons of Our Warfare.* An address by Dr. Landels. A little star to lead the people to a more perfect obedience to Christ in the observance of His commands. The lofty Congregationalists are not so much in love with Mr. Landels as they were. C. H. Spurgeon defends the Dr. with all his usual affectionate firmness.—"The Trinitarian Bible Society" has sent us Mr. Battersby's address at their annual meeting. Nothing yet issued more distinctly and fairly deals with the errors of the British and Foreign Bible Society, while the grand enterprise of the Trinitarian Bible Society is encouraged by a gentleman, a scholar, and a minister of Christ's Gospel, beloved by all who know him.—Other notices of works must stand over.

HANDSOME CHRISTMAS PRESENTS.—*Home Words for Heart and Hearth.* Office: 75, Shoe-lane, Fleet-street. The illustrations and binding, paper, print, and penmanship, are elegant.—Where are vols. of *Our Own Fireside, Day of Days, &c.*? They have not come to hand. *The Prize for Girls and Boys,* and *Chatterbox,* with their magnificently coloured frontispieces, and clothing, will delight the juvenile circles to ecstasy. Published by W. Wells Gardner, 2, Paternoster-buildings.—*Scenes Beyond the Grave.* A 2s. volume, will be suitable when the old year is dying out. Ask careless and curious people to read it. Published by R. Banks, of whom may be had *Life in Australia, &c.* By J. Bunyan McCure. All classes like this volume.

*Sufferings, Dangers, and Escapes of Rev. Thos. Mountain.* Oxford: J. C. Pembrey. It will be a savoury treat to any living soul to read this book.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

**MATFIELD GREEN, BRENCHLEY.**  
 —MR. EDITOR,—Surely you cannot be grieved that the Lord has mercifully heard the earnest, united cry of the Church that he would send us a pastor after His own heart, who should feed the people with knowledge and understanding in the ways of the Lord! Such a man the Lord has sent us. Surely you cannot be grieved that, after such a low, languishing state as we have been in for some considerable time, now we have a reviving. The hearts of the mourners in Zion are comforted; desolate, sorrowing hearts are made glad; friends are gathering and strengthening our hands, causing us to say the Lord is still in our midst. Surely you cannot be grieved that the pews and seats in the Lord's house are more filled up with earnest, attentive listeners to the solemn truths of God's most Holy Word. You cannot be grieved that it has become absolutely necessary that we should build a new vestry, and make other alterations. Our friends finding we are doing all we can to help ourselves, they open their purses to us, and help us in many more ways than one. No; I know you would not say you are grieved, could you only have one day amongst us. You would rather join with us in praising God for His great goodness, and unite with us in seeking His blessing on us as a Church and people. We have had much to cast us down. Amidst it all the Lord has upheld us, and never suffered us to sell or give up the truth. The time has not come for resting on our oars. I feel confident all needed grace will be given us so long as we have a single eye to God's glory. That the Lord may bless you is the prayer of **A LITTLE ONE**. [God is our Witness, that we can sacredly praise His Name for giving prosperity to His own most holy truth anywhere. Matfield-green Church has for thirty years laid in our hearts of love and gratitude.—ED.]

**WEST HAM BAPTIST CHAPEL.**—Annual tea and public meeting was held on October 17th. One hundred took tea. Chapel was full. Mr. Phillips opened public meeting by a hymn. Mr. Oakey implored the Divine blessing. After suitable remarks by Mr. Elvin, who occupied the chair addresses were delivered by brethren, Mr. Anderson, on "An Aged Disciple." Mr. Meeres, "Christian Pilgrims." Mr. Woodard, "Poor and Afflicted Believers." Mr. Dearsly, "Christian Sympathy." The collection in aid of the Aged Pilgrims' Friend Society amounted to £5 5s. Hymns were excellently sung by the Sunday school children between the addresses. **D. WORTHINGTON, Deacon.**

**AUSTRALIA.**—Sydney, June 24. MR. EDITOR,—I received a letter from Mr. J. B. McCure informing me he had forwarded you a letter I sent him for the purpose of

convincing you of your error in soliciting Mr. Allen to visit England. He also forwarded me two letters he had received from you, in which you deny the statement with reference to you having invited Mr. Allen to "exchange with you." As soon as I could I began to consider whether I had made some mistake in what I had said to brother McCure, as I wrote entirely from memory. While pondering the matter over, brother Allen dropped in. I submitted the correspondence to him, and on reading the extract from my letter, said, "Yes, that is correct, as well as I can remember." Since then, brother Allen has very providentially found the letter, and he assures me that that letter fully acquits me from all charge of falsehood, and that he should write to you to that effect, forwarding at the same time a copy of the aforesaid letter.—**SETH COTTAM**. [We have given the substance of Mr. Cottam's letter; but any copy of our letter to Mr. Allen has not reached us. Mr. Allen's explanations are come, which we shall publish in due course. There is much to be said on this subject.]

**YEOVIL.**—MR. VARDER.—Dear Sir,—Fearing a remark from the pen of your Yeovil correspondent may have a tendency to bring our beloved pastor, Mr. Varder, into disrepute with some of the Lord's dear people at a distance, I have ventured on a few observations, with the view of effectually counteracting such tendency. The remarks I allude to are the following:—"It really does one good to have a change; the same grand old story; but being delivered by different men, makes it come fresh and new." I do not suppose that the individual meant to cast any slur on the ministrations of Mr. Varder; but there is a danger of their being so applied. I have known Mr. Varder, have been a constant hearer of his preaching, ever since he has preached God's Gospel in Yeovil; and many, many times my soul has been melted down under his ministry; my heart has been full of holy joy. The word has come with an "unction from the Holy One." The blessed and eternal Spirit has "filled the temple" in souls' experience hundreds of times. And so far from there being the shadow of decay in our beloved pastor's ministerial abilities, I can declare I enjoy his preaching more and more each time I hear him. He is a man who drinks deeply from the well of salvation himself; is richly taught by the Holy Ghost, and therefore utters "no uncertain sound." I am, dear sir, affectionately yours, **HENRY YOUNG**. [We still believe the original writer was as innocent of any desire to hurt Mr. Varder as we were. But this will help to make him more extensively known.—ED.]

## SETTLEMENT OF PASTOR

At *Bethel, Lavina-grove, Wharfedale-road, King's-cross.*

Public recognition of Mr. W. Mansell Haydon, as pastor of the Church, took place Tuesday, November 7th. Mr. Hazelton presided; Mr. Waterer prayed. Chairman called Mr. Haydon to give his call by grace, his call to the ministry, and the doctrines he intended to preach. Deacons stated how they were led to make choice of brother Haydon as pastor. Mr. Green told the meeting of the great loss they sustained by the death of their pastor, Mr. Joseph Thrift; then of the coming of brother Haydon; he believed the Lord had led them together. All the replies being deemed satisfactory, and the Church having signified by a show of hands their willingness to have brother Haydon for a pastor, the chairman requested brother Bennett to join hands of deacons and pastor. Mr. Haydon read a beautiful poem on the words, "I will be with thee." Mr. Green (one of the deacons), on behalf of the Church, then presented him with a valuable time-piece, as a mark of their esteem. Mr. Hazelton gave Mr. Haydon a comprehensive exhortation regarding his duties to his Master and the Church. Mr. Bennett admonished the Church as to its behaviour towards him; Mr. Styles spoke both to pastor and Church. Mr. Gander could not let the occasion pass without making some happy remarks on the words, "As thy day thy strength shall be." The meeting closed with praise.

## MR. G. HEARSON'S CRITICS.—No. I.

DEAR SIR,—“The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned” (1 Cor. ii. 14). Until Mr. George Hearson can prove himself a spiritual man (i.e., a man born of the Spirit), it will be perfectly useless answering his questions about repentance and faith, because, as the great Apostle of the Gentiles truly said, these “things of the Spirit of God” can only be known by persons who have spiritual discernment, which no natural man has. “But he that is spiritual judgeth (or discerneth) all things, yet he himself is judged (or discerned) of no (natural) man” (ver. 15).

Yours faithfully,

A POOR VESSEL OF MERCY.

## GRATEFUL NOTE FROM SAMUEL FOSTER TO MR. ROBERT BANKS.

MY VERY DEAR FRIEND,—Your letter with the Post Office Order for 10s. came safe to hand, and in the name of the Lord I thank you for your great kindness to me, and also the dear kind gentleman that sent it to you. May the Lord bless him and you abundantly for Jesus' sake, and may an abundant entrance be administered unto you into the kingdom of our Lord and Saviour Jesus Christ, is the prayer of your afflicted friend in the furnace. I am feeling to-day sadly; in much pain all night; still it is well. These words are sweet to me,—

“The eternal God is thy refuge, and underneath are the everlasting arms.” I will not fear. Having such a refuge, such a shelter, no storm can come near. They may beat without, but safe hid in Christ, nothing can hurt. “Your life is hid with Christ in God.” “Other refuge have I none.” Once I was without God, without Christ in the world; but now we, “who were sometime afar off, are made nigh by the blood of Christ.” Now in Christ Jesus, no separation from Him. “Who shall separate us from the love of Christ? Shall tribulation?” No:

“Once in Him, in Him for ever;  
Thus the eternal covenant stands.”

“When will the day, dear Lord, appear,  
When I shall mount to dwell above,  
And sit and bow amongst them there,  
To view Thy face, and sing Thy love?”

I again thank you, dear Robert, for the 10s. The Lord be gracious unto thee for Christ's sake. Amen. SAMUEL FOSTER.  
Sturry, near Canterbury, Oct. 10, 1876.

## CROYDON.—TAMWORTH ROAD.

On Tuesday, July 25th, our brother G. Webb, of Camden-town, baptized four believers, after preaching a very suitable sermon. On Tuesday, November 14th, our brother Anderson, of New-cross, baptized four believers, after preaching a good Gospel sermon. The whole of the candidates had previously given a very pleasing account of a work of grace in the heart. These, with one received by dismissal, make a total of nine received into the Church during the year. Thus giving proofs that the Lord has blessed the labours of the brethren who have kindly occupied our pulpit during the year. Psalm cxxxiii. Yours, W. KENNARD.

SOUTH LEE.—“One of the number” writes us—On Thursday evening, November 16, 1876, a new Strict Baptist Church was formed in Bromley-road Tabernacle, South Lee, by Mr. B. B. Wale. “We found it very profitable.” Thus, another Church holding to Christ's order has been commenced in that suburb of the Metropolis which abounds with different shades, sizes, and forms of religion. Bromley-road is comparatively a new, a large, a fast-growing, and respectable district. Must not we sincerely beseech our Lord to grant that in all purity and spiritual power this little one may soon become a thousand? With deep anxiety shall we watch its progress.

PIMLICO.—Rehoboth chapel, in Princes-road, was filled October 24th. Three sermons by James Hand, and one by C. W. Banks, had been delivered. After a handsome tea, presided over by that fountain of charity, Mrs. Day, the speeches were delivered by Messrs. Bardens, Stringer, Cornwall, Parnell, C. W. Banks, Edwards, and Hand. We cannot describe them now. They were all about Christ; so precious and true! It was a blessed revival for Rehoboth. She must have good ministers, and the Church will grow.



### IMPORTANT OBLIGATIONS AT WALWORTH.

East-street Baptist chapel folk celebrated 16th anniversary of W. Alderson's ministry, October 31. "Neighbour" says, "Be careful what you do. Over 300 members have been added to the Church during Mr. Alderson's rule." At the evening meeting five or six homilies on "Obligations" were delivered to the people. "A Reader of the EARTHEN VESSEL" wishes us to print Mr. J. S. Anderson's "Obligation to Christian Love." If an authorised report be sent, we should not object, especially if some Scriptural and practical plan could be suggested for the development of it. We have found much "Christian love" in many parts of England; and even in this busy Metropolis, where "the Registrar" says, "4,000,000 and 200,000 souls do dwell," we believe there is a large amount of true Christian love; but it has many adversaries. If we could bury all our jealousies, blot out all our prejudices, sell all our rags of clerical self-righteous pride and carnal pomposity to the old Jews, then rally round and glory only in the cross of our Lord Jesus Christ, what a band of witnesses for truth we might be! But have we "the mind and the spirit of Christ?" If not, with all our pretensions, where are we? and where shall we be? "A Neighbour" is not correct in his unholy thought that we aspire to an association of which he speaks. Many years since we were instrumental in gathering in more than three hundred believers in the Lord. Many of them are gone home; some have united the Churches in East-lane, Surrey tabernacle, Metropolitan tabernacle, North Brixton tabernacle, Thomas Stringer's tabernacle, and in all parts of the country; some to whom our Lord made us useful are to be found. They have been preserved in the faith. We hope soon to meet them around the throne. Our work in this monthly, the EARTHEN VESSEL, is still mercifully blessed. We have no reason to be envious of any mortal living; nor do we fear any rival. "Neighbour" had better stay at home, mind his own business, and do the best he can for the Church he has joined.

### A CLOUD UPON OUR COUNTRY.—

Yes! there is a dark night, religiously and commercially, coming over Europe. Are we before the Lord, like Daniel of old? One beloved and intelligent brother says, "The calamitous state of trade hangs like a pall upon us in this locality, which deprives us of any spirit to write. Yet sometimes we get our heads above the water, and can say, 'When I was brought low He helped me.' Such is the state of our town, that thousands are walking about with nothing to do, and millionaires are disappearing penniless from the scene. But lately the Lord has appeared most wonderfully on my behalf in these matters, and given me such a direct and positive answer to prayer that I am filled with wonder. In respect to the eternal truth of God's everlasting Gospel, I find in this part of our island it is gradually decreas-

ing; yet, my dear brother Banks, there is a remnant; and may God, in His great mercy, as these few pass away, raise up others to fill their places, that the lamp may not go out. Even where the truth is professed, it is preached in such a cold, half-hearted manner, that, instead of watering the thirsty soil, it increases its sterility, and causes the longing soul to cry, 'How long, O Lord, how long?' When, my dear brother, will God arise, and vindicate His own truth and His Holy Name? Pray, my dear brother and unfaltering servant of the Most High, for us in this barren land. I have been ill for a long time, but now am greatly better.

DAVID VERNON."

MARGATE.—The Church at Mount Ephraim desire to thank their friends for visiting them, and for liberal subscriptions during the summer. The congregations are still good. We trust the Lord is with us, and the Word blessed. Brother Wise was favoured on Wednesday, October 25th, to baptize at brother Sharp's chapel, Ramsgate, kindly lent by him. It was a good time; praise to the Lord. Yours, in Gospel bonds, SAMUEL JONES, THOS. H. PERRY, E. MILLER, Deacons.

BETHNAL GREEN.—Hope chapel. The twenty-second anniversary was celebrated as follows:—On Lord's-day, October 1st, three sermons were preached; morning and evening, by J. Griffith (pastor); afternoon, by E. Langford. On Tuesday, October 3rd, Mr. Hazelton preached an excellent sermon from Psa. li. 7, "Wash me and I shall be whiter than snow," which was listened to with great interest and profit. Our brother observed: 1. That God had made provision for sin and sinners. He had opened a fountain to remove sin. 2. That the fountain is always opened. 3. He that opened the fountain must wash the sinner. 4. There can be no peace or joy in the soul without washing. 5. Divine forgiveness purifies; human pardons do not. 6. Text distinguishes a spiritual man from a natural. A natural man cares nothing about purity if he can be pardoned and escape hell; but the Christian wishes to be washed as well as pardoned. 7. Guilt interrupts a believer's intercourse with God. Some say sin does the believer no harm—ask David. 8. The perpetual sameness of Christ and salvation. 9. Purity results from application of the blood of Christ, beyond all other washings, "Whiter than snow." A large number sat down to tea, after which a public meeting was held. The subject for the evening, "Jehovah Revealed" (Exod. xxxiv. 6). J. Griffith, upon the Majesty of Jehovah—"The Lord, the Lord God." Mr. Meeres made some good remarks upon the Lord Merciful; Mr. Dearsly, Gracious; Mr. Webb, Goodness and Truth. The services were good and profitable in all respects. Praise the Lord.

## BAPTIZING SERVICE IN BIRMINGHAM.

## EPISTLES TO APELLES.—No. 10.

MY DEAR APELLES,—To report progress is generally a satisfactory work, and before travelling farther into the Black Country, we will direct attention to the looked-upon capital of these parts. In No. 2 Letter, I gave you some account of Birmingham; I have now to report some advancement in the Lord's cause.

Salem chapel, Frederick-street. On the first Sabbath in August, three persons were baptized. The Church and congregation, during Mr. Dennett's absence at Brighton, had supplies. It has been hoped Mr. Dennett would return to his first love. One cannot but wish him abundant prosperity, if he is spared.

It appears still, "that the Jews have no dealings with the Samaritans."

I have often, my dear Apelles, sympathised with you, and poured out my prayer in private that you might be supported under all you have passed through; for you have been cast out by many; but the Lord has abode with you, by the Ark of the Covenant, and the mercy-seat; and ever remember Him who came into this world of sin and sorrow; for He came unto His own, and His own received Him not; this will keep us from weariness and faintness by the way.

Gerrard-street, Wheeler-street. The people here, under the pastoral care of Mr. Howard, are united and happy; there is growth, both in numbers and unity of feeling; they dwell together in love. Two have been added to the Church by baptism; and, although they were refused the use of a baptistery by one section of the Particular Baptists, the Lord opened the hearts of others to show favour unto His people.

In the Go-spel hall, Great Charles-street, on Thursday evening, September 17th, Mr. R. Howard delivered an address from the words—"Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." He stated there were many washings under the Levitical dispensation, and, although instituted by Divine authority, they never made the comers thereunto perfect. The Lord's own, when convicted and convinced by the Eternal Spirit, were brought to feel their loathsome and guilty state before God.

The enquiry then was:—How can man be just with God? how can he be clean that is born of a woman?

The poor wretch begins to work to try to change the Ethiopian's skin, and to get rid of the leopard's spots; but he would have to say,

"The more I strove against sin's power,  
I fell and stumbled but the more."

Job would then become a most suitable companion with such, and his language would be truly applicable to his case, "If I wash myself with snow-water, and make myself never so clean; yet Thou shalt plunge me in the ditch, and mine own clothes shall abhor me."

All this experience teaches him what a helpless creature he is; and this ordeal stops the mouth of free-will boasting; for he finds he can do nothing in the matter till help is given from above. The same blessed Spirit who is "the Guide," in the Lord's own time, leads him to the fountain opened for sin and for uncleanness, speaks to him, and makes him feel by a Divine application the virtue and efficaciousness of the all-atoning blood of the Lamb; for "the blood of Jesus Christ His Son cleanseth us from all sin." "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Let us ask the question individually—"Am I thus convinced, and has the arrow of conviction entered into me? am I led away from works and doings, legal strivings, and efforts to

"That sacred stream from Jesus' veins  
Was free to take away  
A Mary or Manasseh's stains,  
Or sins more vile than they"?

Nothing but the blood of Jesus Christ God's Son can cleanse from sin and guilt.

In contending for this ordinance instituted by Him who could not err, we are met at once with many objections. Let us attempt to answer a few.

First—It is said this is not a saving ordinance. Whoever contended that it was? We most emphatically state no Ordinance, whether this, the preached Word, or the Lord's Supper, can ever save a soul, and is no real benefit unless accompanied with Divine power; but does not our Beloved oftentimes show Himself through the lattice? Many have had the sweet enjoyment of the presence of God while attending to His commands.

Second—It is contended by some in opposition to the Redeemer's commands and apostolic practice, that infant sprinkling is just as well, and does as a substitute. But let me ask by whose authority is this set up? Surely it is not found in God's Word. Were it a national custom, and a national custom only, I would have my family sprinkled, would have my wife sprinkled, yea, would be sprinkled myself as well; but when I am told by so doing I am made an heir of God, and an inheritor of the kingdom of heaven, I turn from it with utter abhorrence. What I ask—Was Christ, as our Daysman and Mediator, sprinkled with the Father's wrath? If so, there may be some left for me to endure; but, bless His precious name for ever, and for ever, He endured the last particle, the last atom, the very dregs of the cup, that His people might go free. What solemn language is that! "I have a baptism to be baptized with, and how am I I straitened till it be accomplished?" This solemn ordinance sets forth that wondrous death, burial, and resurrection; and His people are said to be buried with Him in baptism.

Third—Another objection, and this probably some think unanswerable, is that the Lord's presence is enjoyed by those who are

not Baptists at the ordinance of the Lord's Supper. That this is so, I will not for one moment attempt to deny. That the Lord is Sovereign, and is pleased, notwithstanding the naughtiness of some of His children, to presence Himself with them is a truth. But let us carry out this argument further, and see where it leads us to. Does not the Lord oftentimes meet with His, and commune with them, apart from the means of grace? Shall we, on that account, stay away from the house of God, when we have that word—"Not forsaking the assembling of yourselves together, as the manner of some is?" Yet it would be as feasible the one as the other according to the line of argument adopted.

There may be some here—I know there are—who despise what we attend to; but are they happy? The Lord give you an enquiring mind, and enable you to search the Word, and you will not go far before you discover Divine approbation rests upon this ordinance.

I want no long formal creeds, and rounds of catechisms; two verses in the Acts of the Apostles are sufficient for me. "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer (Acts ii. 41—42).

Mr. Howard then addressed the candidates, father and son, and immersed them in the name of the Triune Jehovah. I gathered from his remarks the grandfather is also a member with them, and he was highly pleased that the Lord had fulfilled that Scripture in their midst, "The promise is to you and your children, even to as many as the Lord our God shall call.

The people will after this month meet at Mr. Richardson's schoolroom, Farm-street. I believe the erection of a chapel is in contemplation; and a suitable site has been fixed upon for the same. That help may be afforded by those who have the Lord's cause and Zion's welfare at heart is the earnest desire of

AN OLD DISCIPLE.

#### LEAMINGTON AND BANBURY.

"A Wandering Pilgrim" has been "seeking the benefit of the Spa." Leamington is a highly-genteel place of resort. Our semi-Baptists had the great College tutor, Professor George Rogers, to preach their anniversary sermons, and very neatly he did them. "Is he a Baptist?" asked a countryman. "I believe not; but he is C. H. Spurgeon's theological tutor; and all the students who get settled over Churches are pleased to see their venerable tutor, and from him to receive additional advice." Superintendent of our Leamington school says, "We have no erotchets in Leamington. We are free from those of the 'Hyper' and 'Open' schools. Here are no bigotted Strict Baptists: here the Anti-close Communion league, but luxuriate as free as air. Oh, if all England was as good, as pious, as clean, as pure, as complacent, as beautiful, as submissive, as healthful, and as evangelical as our Leamington, what a happy nation this

England would be!" "Looks wery nice outside," saith countryman, "wery pleasing to nature. Like that pretty Octavius Winslow, what an angel-like man! making me wonder whether there are exceptions to the Fall, whether some were not involved in the ruins of Adam's bankruptcy. Some men are bad enough for anything, others appear beautiful enough for any place. Paul says, 'Have nothing to do with them that are given to change.' When a man turns, returns, moves, marches hither and thither, one thinks strange thoughts."

"Not quite so happy is that grand old town Banbury. When I fell in there the other Saturday, bills were all over the town, telling us that the two sections of the Baptists were both holding special services on the Sunday. The Semis were having Master Henderson from Coventry, while the Stricts were expecting C. W. Banks, R. Howard, of Birmingham, Master Smith from America, and I cannot tell how many more."

"Our Baptists," said a commercial to me, "are annoyed at the 'Stricts' for attempting to build a new chapel in Banbury. It is sinful, say they."

Thinks I to myself, I shall enquire into the matter, I shall give both places a turn tomorrow, and on Monday I will examine the proceedings of the stone-laying. The Semis did not crowd up much, looked middling; such a slender Gospel, as that will keep a few "very respectable" people together, but it will never convert Banbury.

Master C. W. Banks gave them four sermons at West Bar-street. I did not hear any criticisms, but his address at stone-laying was neither tame nor tormenting. He told them plainly that the setting up of this Dashwood-road chapel was no new section, no new phase of the Christian Church. It was the most ancient form of Gospel truth and of Church order upon the whole face of the earth; and it was in strict accordance with the Saviour's commission and the Pentecostal constitution. How men can pervert God's order, why errors of every size, every sound, and of every sort are permitted to grow and to gain such ground, is not easy to understand. Never feel inclined to quarrel with things I cannot understand.

The Banbury Strict Baptists have a sacred claim upon all who are interested in the preservation of the New Testament order of truth. Alderman Osborn delivered a clear, historical address. The whole service of the stone-laying was well conducted. Mrs. Wells did her part with confidence and propriety. Mr. R. Howard delineated the spiritual building in a masterly manner. But I am only a traveller. I must say no more until I visit Banbury again. I shall give a look at new chapel, and write again, if preserved.

LEVER STREET. — We fully understand the cause of Mr. Henry Brown's resignation. Firmness in the faith entitles him to the sympathy of all the Churches who can in this awfully deceptive time unflinchingly abide by the revealed will and unerring Word of God.

### MR. JOHN HUNT LYNN'S CALL BY GRACE.

We gave last month a notice of the settlement of the gifted and gracious young brother at Forest-lane, Stratford. The following expresses his experience and faith:—

Mr. Henry Hall, of Clapham, then called upon Mr. Lynn to give an account of his call by grace and to the ministry.

Mr. Lynn related the dealings of the Lord with him. He first received the testimony of God when quite a child, on a visit to the Sunday school of the late Joseph Irons (the only time he ever attended a Sunday school). The need of regeneration was fully perceived, the sad estate of a lost sinner keenly felt, and the burden of sin from that moment was a load he scarce could carry.

Between the anguish of desire for spiritual life and the wretchedness of guilt his frame suffered severely. After about two years, the word preached by the late Jeffrey Moody, at East-street chapel, Walworth, gradually strengthened hope, and at length brought a joyous peace in believing. Soon after this, through fierce temptations and under the fear that after all it was a mistake, he became so completely the child of doubt and fear that he refused to hope that the good work had commenced even, unless the most absolutely manifest tokens were given by the Lord. This deep darkness lasted for nearly ten years, during which time alternate hope, fear, despair, and frantic efforts at times to deaden conscience by wanton sin, took possession of his soul; the climax was reached by a profession of infidelity, which seemed to act as an opiate to his heart, during which experience somewhat eased in mind the body became stronger. At length the Word of God in the 10th chapter to the Romans was fastened upon his mind, especially the 9th and 10th verses, and after a brief struggle of a fortnight, the bonds were broken, and light and joy entered. Immediately, being assured that the Lord had wrought deliverance, he sought to witness what God had done for his soul, and was therefore baptized, and joyfully found fellowship with the saints.

After a few months' happy work in the Sunday school, through many importunate requests, he essayed to speak publicly, in much fear and trembling, and was so much blessed with liberty, and so often sought, that he scarcely had an evening or a Sunday without preaching. Dreading that he might be running and not sent, he prayed earnestly, if such were the case, to be put to confusion. Instead of which he found much favour with the people of God, and was instrumental in bringing many to the Chief Shepherd.

He has been upheld by the Lord in this holy and delightful service upwards of twelve years, but not until two years ago could he dare with confidence to count himself a minister of the Gospel by Divine commission. Longing intensely for the ingathering of the redeemed and the establishing of the Church, his chief effort in the ministry is to seek as much as possible to press home the naked testimony of the Lord.

Touching doctrine, he remarked that he

held firmly, and from searching alone God's Holy Word without human comment, the grand doctrines of free-grace and covenant-love, never having been suffered once to make offers or invitations to saint or sinner. Also he stated with emphasis that he could not conceive how Open Communion could be defended or recognised in any form whatever, and that he was and had been now for ten years a determined Strict Baptist. He considered that the Strict and Particular Baptists were upheld by God to maintain in the midst of the great professing host a resolute but affectionate, testimony for the old and unalterable truths and for the primitive order and practice of the New Testament Churches.

[Other parts of these services will (D.V.) be given. We have known our friend, Mr. Lynn, from the commencement of his ministry, and loved him as a kind and faithful brother. We hope he is settled for life; may our God truly prosper him.—Ed.]

**COLCHESTER.**—St. John's-green Baptist chapel. We held anniversary services Sunday, October 29. Three sermons were preached by Mr. James Hand to attentive congregations. Mr. Hand preached again the following Monday afternoon; after which about 250 took tea in the Assembly rooms, where the evening meeting was held, presided over by Mr. W. Beach. Mr. R. Wigley, one of the deacons, stated that during the past year twenty had joined the Church (ten having been baptized by the pastor, W. Brown). The congregations good; peace in their midst; they had put the chapel in trust for the Church for ever. Mr. Cock, of Mersea; Mr. Powell, of Coggershall; Mr. Hand, of Rochdale; and Messrs. Moring and Houghton, of Ipswich, made the meeting edifying and cheerful by their addresses. The chapel is not so cheerful to behold; it has stood nearly seventy years; is freehold; the position good, but it needs thorough repair; must have a new roof, &c.; a schoolroom is needed. Will some, to whom God hath given means, help to put this much-needed "house of God" in decent repair? The friends have raised about £80 this year; about £300 will be required. Will any come to the help of the Lord against the mighty? Stamps or P.O.O. can be sent to WALTER BROWN, Mersea-road. [Circular another month.]

**LINCOLN**, November 2nd, 1876.—Caleb Simpson has been a brother indeed. "Caleb" means "good heart"; only Caleb and Joshua (a Saviour) went into Promised Land. If ever I found a good and honest heart, I found it in William Simpson, the pastor of the one only Strict Baptist Church in Newland, city of Lincoln. Last night we had the best company I ever preached to in Lincoln before. I did not preach well, but the best I could. I pray the Lord to lift up William Simpson into a good field of usefulness. C. W. B.

**"I AM QUITE READY TO GO."**

DEAR BROTHER,—The enclosed is a brief memoir of Mr. T. H. Blackaby, for twenty-one years a useful and honourable member of the Strict Baptist Church at Ebenezer chapel, Hertford. He departed this life on Lord's-day, August 27, 1876, aged fifty-seven. Yours in the truth,

ROBERT BOWLES.

Hertford, Herts, Oct. 12, 1876.

MY DEAR MR. BOWLES,—My dear mother wishes me to write you a few lines which she thinks may be useful to you for your discourse on Sunday next, when we all hope to take part in the service. Respecting my dear father's spiritual experience, as verbally expressed, I cannot say very much, as he was not one who said much about eternal things, but striving, and, by the aid of the Holy Spirit, successfully striving, to carry out the teaching of his Lord and Master in his daily life. Until physically incapacitated, he took very active interest in Sunday school work. Since then his delight and joy was to read aloud to his home circle of holy things and holy men. He was eager to hear of spiritual good being done, whether in our own land or abroad, but, especially near home, and his quiet, unselfish life will always be to those who knew him a commendation of the holy living enjoined on all the people of God. When busy by himself, he invariably sung, as though quietly giving utterance to his thoughts, favourite verses of hymns, being especially fond of "Crown Him Lord of all," and the last verse of "Sweet hour of prayer."

"Sweet hour of prayer, sweet hour of prayer,  
May I thy consolation share,  
Till, from Mount Pisgah's lofty height,  
I view my home, and take my flight.  
This robe of flesh I'll drop and rise,  
To seize the everlasting prize,  
And shout, while passing through the air,  
Farewell, farewell, sweet hour of prayer."

His Lord's summons for him to "come up higher" was somewhat sudden, but he assured us some years ago, when laid by with sickness, that he could sincerely say, "I am ready to depart, if it is the Lord's will." He felt sure, early on the Sunday morning, that his days were numbered. My dear mother asked him during the morning if he could fix his mind upon spiritual things (meaning, was he physically capable, because so very weak), and he said very emphatically, "Oh, yes, you did not think I had left that till now, did you?" My dear mother explained what she meant, and he then repeated those lines which so fully expresses his living as well as dying testimony.

"My hope is built on nothing less  
Than Jesus' blood and righteousness."

Adding, "I have no doubt whatever my foundation is on the Rock of Ages." I saw him about half-past twelve, and he said, "I shall never get over this:" and I must confess I thought so too, but I did not think his end was so very near. About two o'clock he expressed a wish to see us all, and have

prayer, saying, "There is nothing wrong in asking the Lord to spare me a little while, for He will do as He thinks best. I should like to have a few days to put my worldly affairs straight, but I can say, 'His will be done.'" He then said, "I am glad you are all here. It won't be many days or hours, but it does not matter whether it is days or hours, so long as I trust in the Lord, and He will deliver me. My foundation standeth sure on the 'Rock of Ages.' I should like you to sing a hymn, and then Henry and Edward (two of his sons) pray." We asked him what hymn he would like, and he said "'Rock of Ages.' That is a beautiful hymn." We sang the first verse, and he sung with us as heartily as he could, all the time labouring for his breath. My brother and I then prayed to Him who is always ready to hear, yea, more ready to hear than we are to pray. I called to mind that many whom he loved here had trusted in the Lord, and had been safely taken home, and with strong, "crying and tears" asked for grace to say, "Thy will, not ours, be done." He then said, "Thank you for your prayer, I am quite ready to go to my Lord. If you all follow the Lord we shall all meet again." I don't think he said anything more, as he laboured so painfully for his breath, and in about half-an-hour he breathed his last. Truly it can be said of him, "Blessed are the dead that die in the Lord, for they rest from their labours and their works do follow them." May we all have grace given unto us to serve the Lord as faithfully as he had done, and at last meet him in our Father's home, with the Saviour whom he loved here, and loves now perfectly.

Yours very truly,

HENRY BLACKABY.

Stanstead, Sept. 14, 1876.

CITY ROAD.—JIREH CHAPEL. A friend says,—“Those who love brother W. Lodge will be glad to know the seal of Divine approbation has been set upon his ministry in Jireh. He has there baptized some, to whom his testimony has proved a saving blessing. The angels have rejoiced over at least one or two sinners, to whom repentance has been given. Praise the Lord.” A correspondent says,—“A service to welcome Mr. Lodge, as pastor, was held Tuesday, Nov. 7th. Mr. Hall preached in the afternoon to a numerous congregation. After an excellent tea, the evening meeting (Mr. Meeres presiding) was commenced by Mr. Hawkins engaging in prayer. A cordial welcome to Mr. Lodge, with the right hand of fellowship, was given by Messrs. Styles, Griffith, Langford, Dearsly, Steed, Beazley, and Myerson. There were also present Messrs. W. Webb, Miller, Wheeler, and other ministerial friends. Mr. Pockock gave a short statement as follows,—“Since Mr. Lodge has become pastor of Jireh the congregation has increased. Eight have been added to the Church, three of whom were called under his ministry, and baptized by him.”

THE DEATH OF MR. THOMAS  
MALLOCK.

"Thou shalt come to thy grave in a full age,  
like a shock of corn cometh in his season."—  
Job v. 26.

"On the 22nd of September, Mr. Thomas Mallock, of Millbank-street, Westminster, was gathered to his fathers in the seventy-sixth year of his age. On the family monument at Kensal Green are the following words:—

"His end was peace, why should we weep?  
He sleeps in Jesus, blessed sleep."

Such is the simple record of the passing away of one who bore a name familiar in not a few Baptist circles.

Mr. Andrew Mallock was connected with Romney-street chapel from its formation till his death in 1846. His widow followed him home in 1864, and rapidly, one after another, the members of the family were taken, Ellen, George, David, and Mary (Margaret had gone long before), and now Thomas the eldest and last surviving son is added to the list.

I was acquainted with Mr. Thomas for about twelve years, during my pastorate at Romney-street, and can bear testimony to the reality of his love for the Master and His people.

For sixty years he walked in the ways of the Lord, having been called by grace when he was fourteen. He delighted to tell of the mercy of the Lord in bringing him thus early to the feet of Jesus. What strange places have witnessed the agony and joy of those who have been smitten and healed by the Lord. Our friend went into a coal cellar, to be alone with God, and there the Lord washed him whiter than snow.

For some long time his health had been breaking, and for the last two years he was constantly unwell, and but seldom could get to the house of the Lord, which he loved so much; but he was calm, knowing that "all things work together for good to them that love God, to them who are the called according to His purpose." He suffered much, and often longed to be with Jesus, but patiently waited for the Master's time. His delight was to hear and speak of the things of God, His love, His ways, His mercy, and His grace.

It was a pleasant thing to visit him; his evident gladness to hear the Word, to speak about the things of the kingdom, to join in seeking the Father's face, often deeply impressed me; and many of his sayings showed unmistakably that he knew his calling and election of God. As the end drew near, the Lord graciously granted to him still great peace and calmness. I saw him two days before he died, and I asked him, "Is all well?" "Yes," was the reply, "I am on the Rock." "Do you know Jesus?" "Yes, I have known Him long," was the answer. And many more such answers he gave, which left no doubt that his soul was resting in the Beloved.

Just before he passed away he said, "Yes, He is round my bed. Safe in His arms. Going home now, Sarah (to his wife); we

shall soon meet again." His end was indeed peace.

Much might be said of his character, so true and kind. Indeed kindness marked him pre-eminently. He was ever ready to help the cause of God, and the poor found in him a true friend. To use the words of one near to him,—“It may be said with strictest truth that he never injured any one by word or deed; he was a good master, a true friend, and an affectionate husband.”

Our dear departed friend was baptized by Mr. Coombs, and was for many years a member of Sobb, and for the last few years, both he and his wife were members of Romney-street. J. S. MORRIS.

Leighton, Oct. 19, 1876.

MR. DANIEL ALLEN.

THE SIXTH ANNIVERSARY OF MY  
PASTORATE IN SYDNEY, MAY 30, 1876.

*My address to the two hundred brothers,  
sisters, and friends after tea.*

DEAR friends in Christ our Lord,  
Six years have passed away  
Since hand in hand we met in love,  
Just in the midst of May.

All cant and feigned love  
Our very souls disdain,  
Aloof from these our love increase,  
Through Christ the Lamb once slain.

Each struggle we sustain  
With devils, death, and sin,  
Binds closer still the cords of love  
Around the soul within.

If our offences grieve,  
And wound each other's hearts,  
Love reigns within, and pardons all,  
It moves our inward parts.

What numbers from our ranks  
Have joined the hosts above!  
Half of ourselves have passed the veil,  
To drink of Jesus' love.

Death struck the fatal blow,  
Down fell some darling love;  
Dust went to dust, the soul to God,  
His darling and His dove.

They drink the gushing streams  
From Jesus' dazzling throne!  
With golden harps they sound His praise,  
And sing of Him alone.

Their names to us are dear,  
Their memory fills the mind,  
Passing the flood, we reach their home,  
Each darling there to find.

We bow to God's decrees,  
We meekly would submit;  
Yea, more, we acquiesce as to His hands,  
Our dear ones we commit.

Our Church has peopled heaven,  
And swelled the blood-bought ranks;  
Our friends have reached the living streams  
Beyond old Jordan's banks.

O Lord, their places fill  
With sinners saved by grace,  
Sinners well washed in Jesus' blood,  
Who long to see His face

Now, dear remaining friends,  
Our souls must join in one,  
To praise our kind and loving Lord  
For what His hand has done.

Our souls have been sustained  
By bread of life from heaven;  
And though our sins are great indeed,  
Our sins are all forgiven.

Some souls to Christ are led  
 By mercy's gentle hand;  
 We long for love their feet to move  
 In Jordan's waves to stand.

Our health has been sustained,  
 Our congregations too;  
 Our funds have well supplied our needs,  
 Though fast the moneys go.

How kind the Lord has been!  
 How constant is His care!  
 How great the bounties of the Lord!  
 How glorious is His fare!

For all your kindness shewn,  
 Dear hearts, I thank you much;  
 Loving hearts have moved your hands,—  
 'Tis sweet to meet with such.

Join prayer to worthy deeds;  
 Implore the aid Divine;  
 Pray for the Holy Ghost to rest  
 Upon your hearts and mine.

Pray for the Lord to come;  
 Pray for the sinner's soul;  
 Pray for the blood of Christ by faith,  
 To make the wounded whole.

Pray for the Gospel, too,  
 To wing its holy way;  
 Pray for the glories of the cross,  
 To turn the night to day.

O fear no parting friends,  
 Except by your consent;  
 My soul no wandering flights design,  
 Only as I am lent.

I seek your good always;  
 I seek the good of men;  
 I pray the Lord to bless the young,  
 And save their souls from sin.

I pray the Lord to fold  
 You sheep within His arms,  
 And feed you in His pastures green,  
 Safe from all alarms,

The shepherd and the sheep,  
 Lord Jesus, sweetly bless;  
 Though we are vile, we feel assured  
 Thy love is none the less.

I remain, my dear friends, your affectionate pastor,  
 DANIEL ALLEN.  
 Sydney, May 30, 1876.

MY DEAR BROTHER BANKS,—Jesus, the Son of God bless you. I sent you the newspaper account of our meeting, &c. But besides the account there, showing all the year's demands met, and £23 in hand, and the £10 10s. to my dear girl, our dear friends have spent about £40 to make the back of the house very comfortable, very nice indeed. You were aware there was a debt of £550 on the chapel-house when I came. Beyond the £150 spent in repairs, and in improvements to chapel and house, we have paid off this debt, £150, and have £130 more ready, so that we hope to reduce it down to £200 by next May, if it please the Lord. Thus have we much cause to praise the Lord, and bless His holy name. We are not only thus enabled by His dear kind hand to go on in His strength in our part of Zion, but many a lift has been given to other little hills of assembling saints in different parts.

For these last twenty-five years I have sought opportunities to give in Zion, and never to beg. I do not remember ever having one begging service or sermon beyond the bounds of the people of my charge,

in my life, though four chapels have been raised under our instrumentality. I praise God for His mercy to my backward, bashful nature in this matter. I could no more do what some poor brothers do, no more than I could fly with this twelve stone of flesh about me. How wonderfully the Lord fits up His men for what He means them to do in their place, day, and generation.

I thank the kind, influential brothers in England who have written me relative to my visiting the Churches at home. But some of our best friends say they will never support the cause again here, if I do so. Dear bless me, I never thought I was half so valuable before. Wife, children, and dear friends crying out, "Where you go, we go." We must take no step that will be thus injurious to Zion: we aim to build her, not disbuild. Therefore, we must wait the Lord's time.

There is a good report without, in the city such as, "If Pastor Allen is a fair sample of 'Particular Baptists,' their slanderers do wickedly belie them," &c. This is desirable, and I pray God to use it to His glory, in the furtherance of the Gospel. With fervent love to you and Zion in England, I remain your affectionate brother in Jesus,

DANIEL ALLEN, Pastor.

#### RYE LANE, PECKHAM.

DEAR SIR,—Our beloved and aged pastor resigned his pastoral oversight of this Church in October. He has become very feeble. The Church has voted him a pension. Great difficulty has been found to secure acceptable supplies during his long illness. We are looking prayerfully for direction in the future.

A change in the rule of the Church with reference to communion is under consideration, and we trust will speedily be settled. A large majority of the Church, together with all the four deacons, have long thought that we have no Scriptural warrant for refusing occasional communion to baptized believers, with whose Christian character and principles we are satisfied, simply on the ground of their not being members of Churches of the same order. The proposed change, however, has been vehemently opposed by a few. Yet it is the practice of many Strict Baptist Churches of our sentiments in London and elsewhere, that might be named. An influential member of the committee of the Suffolk and Norfolk Association of Strict Baptist Churches (all pledged to uphold the distinguishing doctrines of grace) has stated that twenty-five out of thirty of those Churches admit to transient communion all baptized believers in Christ, known to be of honourable character;—thus dealing with them, as the Word of God clearly directs, on their own personal profession and obedience.

Notwithstanding the estrangement of certain friends, we had one of the best-attended and most successful Sunday school meetings on Tuesday, October 31 (known as the "Annual October meeting"). Between 200 and 300 sat down to tea in the tastefully-decorated schoolroom, where tables were well set out and furnished by many lady friends.

J. Stiff, Esq., of the London School Board, presided at the evening meeting; and Messrs. Anderson, Sturge, Usher, Briscoe, and Mr. Denby (of the Sunday School Union) delivered addresses. The Superintendent traced the gradual increase of the school during the last ten years from 200 to over 500 scholars, and stated that 14 had been added to the Church during the year. He also reported that to clear the land upon which the whole range of class-rooms are built from all encumbrance and make it freehold would require £100 this year, and £100 next year. Mr. Congreve then announced various sums that had been sent or promised; and other subscriptions were received at the table, realizing about £90. "Praise God from whom all blessings flow." Yours truly,

THE DEACONS.

[Since writing the above the proposed change has been agreed to at the largest Church meeting we have ever known;—the votes being in the proportion of 5 to 2.]

**BRIGHTON.—BOND-STREET SUNDAY SCHOOL.** The anniversary was held on Lord's-day, November 12th. The pastor preached an excellent sermon in the morning, from the words, "Learn of Me, for I am meek and lowly in heart, and ye shall find rest to your souls." In the afternoon, Mr. G. T. Congreve, of London, conducted a service for the young, at which over 800 scholars and visitors were present. The subjects were a new "Acrostic on the Bible";—and a "Poor Wise Child and an Old and Foolish King" (Ecclesiastes iv. 13). A hymn written for the Acrostic (Bunch of Flowers,—Infants' Lessons,—Brother's Voice,—Loving Message,—Ever-guiding Star) was sung; a very pretty card of the hymn, printed by Mr. R. Banks, having been distributed to all present as a memorial of the service. In the evening, Mr. Congreve preached to a large number of young men and women. Subject: "Elijah at Mount Horeb."

#### THE PASTOR IN A PASSION AT THE LORD'S TABLE.

During administration of Lord's Supper, on Sunday, November 5, at a Baptist chapel in a provincial town, the pastor was speaking of people causing wars, and yet eating the bread and drinking the wine to their own damnation; and closed his address with this dreadful expression (using stressing emphasis), "And I am sure there are some here who have not one spark of Divine grace." Is this little prophet justified in giving vent to such condemnable words? All the present members are of his own receiving into the Church; and only a month since, at the preceding Supper, in touching upon the verse respecting the character of Judas Iscariot, he said,—"I believe there is not one here present who will not be found in heaven." Is not this tree-will? Ah! and worse than that! I am only

#### ONE OF THE CONGREGATION.

[This kind of daring and presumption in some so-called pastors divides Churches, scatters flocks, destroys peace, and wounds

many a heart made honest by grace. Our Churches, and some of us individually, have been awfully injured by this class of men; but the day cometh when every man's work shall be made manifest, of what sort it is. Let the afflicted patiently wait until the Lord Himself shall build up Zion. He will neither cast out nor bitterly condemn the feeblest or most imperfect lamb in all His fold.—ED.]

**PLYMOUTH.**—Time and trial are working strange events here. After forty-five years of hard study and careful preaching at Maze Pond, Reading, Plymouth, and other places, John Aldis, sen., has resigned his pastorate at George-street. The veterans on all sides are getting off the platform of public labour. We wish them all in their retirement the peace which passeth all understanding. So long as our Divine Lord will let us live, and any people will hear us—health and mind permitting—we will not resign nor retire. A minister with nothing to do cannot be a happy man.—November 7th, Mrs. Auton, widow of the late Captain Alexander Auton, departed this life. Many of our ministers knew what loving disciples the Captain and his good wife were. Our correspondent says, "Howe-street chapel has been sold." Is this true?

**CHATHAM.—ENON CHAPEL.** Special services on behalf of building fund were held on Lord's-day, September 24th. W. Joiner preached two acceptable sermons. Tea-meeting the following day, after which our old friend C. W. Banks preached a soul-establishing discourse, shewing that none, or anything less than Jehovah Himself is the salvation of His people. We desire to record the goodness of the Lord to us for His kindness, who, we believe constrained brother Banks to make an offer of £5 towards our building fund (which has not been established long) provided we raised £5 at our meeting, independent of the collections. We are thankful to say the amount was brought in, which, with the collections, proceeds of tea, and brother Banks's £5, left us a clear balance of over £16. We have now about £46 invested, towards securing a plot of land on which to erect a suitable building in which to meet, where we hope to be free from the annoyances to which we are subject in our present place, the lease of which will expire in less than five years. We hope, also, before long, to open a room in the rising and populous town of New Brompton, where the glorious Gospel of the blessed God may be proclaimed, with the prayerful hope that our gracious Lord will gather therefrom a people for His praise. "O Lord, send now prosperity, and establish Thou the work of our hands upon us." J. C.

#### Birth.

On the 9th instant, at No. 27, College Street, Islington, the wife of William J. Styles, of a daughter.